

THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1858.

VOL. LIV.



BOSTON:

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.

1858.

V.54
1858

Published at the expense of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and the
profits devoted to the promotion of the missionary cause.

INDEX

TO THE PRINCIPAL MATTERS CONTAINED IN THIS VOLUME.

- Abeih, station report, 139
 Abenakis, mission to, 12
 Adabazar, 106
 Adiaman—see Oorfa
 Adrianople station, 102, 250; to be occupied, 102; the city, 251; Turkish bigotry yielding, 251; prospects among the Bulgarians, 252; other nationalities, 253; call for present effort, 253
 Agn, 377
 Ahmednuggur mission, 6, 27, 71, 122, 196, 213, 226, 320, 325, 356, 379; annual survey, 6; native preachers licensed, 71; baptisms, 72; station reports, 213; reports of native pastors, 214; spiritual benefits from dangers, 214; constancy of native Christians, 215; native church at Chande, 215; cheering prospects, 216; accessions to church at Wadale, 320; new church organized, 321; additions to church, 325, 356; chapel at Seroor, 356
 Aintab station, 116, 195, 265, 357; a church organized at Birijik, 116; report, 265; tour to Albustan and Yarpuz, 357
 Ain Zhalty—see Deir el Komr
 Albustan, 222, 357
 Alma, 120, 221, 356
 Aleppo, station report, 269
 American Board, survey of its missions, 1; meetings in behalf of, 228; annual meeting, 297
 Amoy mission, 8, 36, 130; annual survey, 8; native church officers, 36; additions to the church, 39; deportment of church members, 40; encouragement, 41; relation transferred, 130
 Annual survey of the missions, 1—12
 Antioch station, 118, 267; Kessab and Bogheghaz, 118; a work of grace, 118; discipline—additions to church—oppression, 119; report, 267
 Apia Island, 34—38—see Micronesia
 Arabkir station, 161, 195, 277, 374; visit to Keban Maden, 161; Mashkir, Ansherteek, 162; Shepeek, 163; purchase of a chapel, 164; Protestants at Malatia, 164; station report, 277; a Turkish village, 375; Erzincan—a field for missionary effort, 375
 Arcot mission, 8
 Armash, 106
 Armenian mission, northern, 3, 22, 26, 50, 72, 100, 124, 147, 161, 195, 225, 233, 260, 269, 324, 351, 357, 369, 380; annual survey, 3; the work of God in Turkey—an appeal, 147; annual meeting and station reports, 269. See stations, viz., Constantinople, Smyrna, Cesarea, Yozgat, Tocat, Sivas, Arabkir, Kharpoot, Baghchejuk, and Adrianople
 Armenian mission, southern, 4, 26, 43, 116, 156, 169, 221, 223, 265, 288, 325, 349, 357, 380; annual survey, 4; annual meeting and station reports, 265. See stations, viz., Aintab, Marsh, Oorfa, Aleppo, and Antioch
 Ascension Island—see Micronesia
 Assyria mission, 5, 121, 123, 174, 228, 289, 313, 325, 343. See stations, viz., Mosul and Diarbekir
 Baghchejuk station, 105, 243, 272, 351; tour through the field, 105; Adabazar and places around, 106, 243; Armash and its holy place, 106; places around Nicomedia, 107; Nice and vicinity, 107, 244; Ruins, 108; Billejik and villages around, 108, 244; Koordbeleng and Arslanbeg, 243; Ovajuk—its women—improvement, 243; Protestant meetings, 244; persecution, 245; interest at Geiveh, 245; new efforts to regain Protestants, 245; station reports, 272; visit of Mr. Dwight, 351; girls' school at Nicomedia, inquirers, 351; blind disciple, 352
 Beirut, station report, 140
 Battalagundu station, poverty and suffering, 341
 Batticotta—see Ceylon
 B'hamdun, station report, 173
 Billejik—see Constantinople and Baghchejuk
 Birijik, 116—see Aintab
 Bitlis, 313—see Diarbekir
 Bogheghaz, 118
 Bombay mission, 6, 123, 256; annual survey, 6; obstacles, 257; encouragements, 257; efforts among Mahars, 258
 Broosa, 248; letter from Mr. Bliss respecting, 248; diffused influence of truth, 249
 Byron's Island, 81
 Bulgaria, Methodist mission to, 72
 Bulgarians, their history, 286, 322—see Adrianople
 Cana—see Sidon
 Canton mission, 8, 60, 122, 129, 157, 228, 337, 356, 378; annual survey, 8; labors at Macao, 129; Mrs. Bonney's school, 129; annual report, 337
 Cesarea station, 76, 150, 239, 276; Marsovan and Yozgat, 76, 150; Cesarea, 77; new chapel, 151; review of the year, 152; promise at Nigda, 239; enlightened school teacher, 239; a vartabed become Protestant, 240; station report, 276
 Ceylon mission, 7, 65, 92, 207, 290, 339; annual survey, 7; semi-annual station reports, 65; benevolent societies, 65; diminished number of laborers, 66; dispensary—medical books, 66; annual report, 207; the Batticotta field, 339
 Cherokees, mission to, 10, 225, 357; annual survey, 10; additions to churches, 225; death of Mr. Huss, 357
 China, Protestant missions in, 33; condition of, 206; book and colloquial language of, 258; the new treaty, 338

- Choctaws, mission to, 10, 225
 Choonkoosh, 77
 Constantinople station, 50, 72, 100, 147, 167, 246, 270, 372; Methodist mission to Bulgaria, 72; native pastors needed—the enemy active, 100; errors of Armenian church, 101; Adrianople to be occupied—work among Mohammedans, 102; Billejik, a church formed, &c., 103; the work of God in Turkey, 147; special prayer meetings, 168; persecution at Moosh, 246; call for preaching, 246; young man from a monastery, 247; Geghi, 247; Mussulman inquiries, 248; station report, 270; Bebek seminary, 271; female boarding school, 272; diminished call for scriptures, 372; disposition of the authorities, 373; cases of interests, 374
 Covel's Island—see Micronesia
 Dakotas, mission to, 11, 53; annual survey, 11; a time of peril, 53; excitement, 53; a deliverance, 56; benefits of missionary labor, 57; prospects, 57
 Diarbekir station, 174, 313; station report, 174; Bitlis, 313; interesting young man, 314; plea for laborers, 315
 Deir el Komr station, 142; station report, 142; Ain Zhalty, 142
 Departure of missionaries, 29, 125, 228, 260, 290, 358, 380
 Dindigul station, 59
 Divrik—See Sivas
 Drummond's Island, 83
 Ebon Island—see Micronesia
 Egil, 79
 Erzincan, 375
 Erzroom station, 50, 167, 246, 279, 369; petition from Erzroom, 50; interest in other places, 50; helpers wanted, 51; opposition at Khanos, 167; outrages at Moosh, 168, 246; call for preaching, 246; station report, 279; brightening prospect, 370; visit to Khanos, 371; proceedings of the bishop, 371
 Elmore Island, 89
 Esidumbini—see Zulu mission
 Fuh-chau mission, 8, 29, 60, 132, 196, 378; annual survey, 8; church organized, 132; letter from the church, 132; appeal, 134; annual report, 134; healthfulness of Fuh-chau, 136
 Gaboon mission, 2, 122, 192, 194, 201, 260, 311, 380; annual survey, 2; death of Messrs. Herrick and Ford, 192; annual report, 201; the rum trade, 311; French slave trade, 312; sickness—want of a physician, 312
 Gavar station, 12, 316, 368; communion season, 12; excursion to Van, 13; government—feuds, 14; obituary notice of Mrs. Rhea, 14; journeys—helpers, 316; western mountain field—call for help, 317; important movement, 363; pleasant intelligence, 369
 Greece, mission to, 3, 99; annual survey, 3; a hopeful convert—prospects, 99
 Geghi, 237, 247; letter from Mr. Allen respecting, 237; do. from Mr. Peabody, 246; do. from Mr. Wheeler, his visit there, 280—see Kharpoot
 Geiveh—see Baghchejuk
 Haboosi, 79, 236, 353—see Kharpoot
 Hasbeiya, 120
 Homs station, 21, 146, 283; station report, 146
 Ichmeh, 79
 Jezireh—see Mosul
 Kefr Shima, station report, 144
 Kessab, 118
 Kharpoot station, 77, 113, 164, 195, 233, 275, 280, 353; a tour—Choonkoosh, 77; Egil, 79; the helper Kevork, 79; a helper and his wife at Haboosi, 79; changed conduct of the people, 80; encouragements, 80; visit to Ali Gako, 113; a teacher placed among the Kuzzelbash Koords, 114; general view of the work, 164; praiseworthy helpers, 165; calls for labor, 166; Palu district, 233; Hoshmat, 233; opposition, 234; conduct of officials, 235; extent of Kharpoot field, 236; Haboosi and the helper, 236; petition from Geghi, 237; station report, 278; visit to Geghi, 280; cheering prospects at Haboosi, 353
 Kingsmill Islands, 81—83—see Micronesia
 Killis, 325
 Kolapur mission, annual survey, 7
 Koordbeleng, 243—see Baghchejuk
 Kuzzelbash Koords—see Sivas and Kharpoot
 Macao—see Canton
 Madras mission, 8, 136, 209, 227, 325; annual survey, 8; school—preaching, 137; educational plans of government, 210; peace—memorial fund, 210
 Madura mission, 7, 28, 42, 59, 69, 122, 137, 157, 196, 210, 227, 289, 326, 341, 380; annual survey, 7; annual report, 210. See stations, viz., Madura, Malur, Dindigul, Battalagunda, Periaculum, Tirumungalum, Pasumalie, Mandahasalie, and Tirupuvanum
 Madura station, 46
 Mandahasalie station, 42; instruction of native helpers, 42; new churches organized, 43
 Malatia, 164
 Malur station, 43; death of a teacher, 43; absurd reports—intemperance, 44
 Marash station, 48, 156, 221, 267, 288; a second place of worship, 48; additions to church, 49, 221; call for a helper, 49; examination of candidates, 221; report, 267
 Mardin—see Mosul
 Marsovan, 76, 150
 Memorial to the queen, on the India crisis, 57
 Moosh, 246—see Constantinople
 Mosul station, 18, 121, 254, 283, 325, 343; Archbishop Behnan, 18; discussion, 18; Papal oppressions, 19; visit to Jezireh, 21; death of Mrs. Williams, 121; the Jacobite archbishop, 254, 289; Mardin as a health retreat, 343; missionary prospects at Mardin, 343
 Micronesia mission, 9, 28, 51, 81, 175; annual survey, 9; an old deity, 51; new out-station, 52; visit to a sacred place, 52; an independent step—prospects, 52; journal of Dr. Pierson on his voyage, 81—92; Kingsmill Islands—the people, 81; dwellings, 82; female chastity, 83; opening for missionaries, 83; different islands, 83, 84; the king, 84; ghost stories, 85; brief residence at Apia, 86; the people—an open field, 87; Radack and Ralick Islands, 89; Elmore Island—the king, 89; a remarkable woman, 90; these islands as a missionary field, 90; labors at Ponape, 175; foreign residents, 176; encouragements, 177; voyage of the Morning Star, 177; Ebon, or Covel's Island, 179, 183; Apia, or Charlotte's Island, 179; station commenced, 180; prospects, 180; reputed character of the people at Ebon Island, 184, 185; station selected, 184; joy in the work, 185; general letter from the mission, 186; report on Hawaiian missionaries, 188; letter from Rev. P. J. Gulick, 190
 Mulgrave Islands, 89
 Mutny in India, 72
 Nestorian mission, 5, 26, 59, 123, 153, 217, 225, 260, 316, 346, 367; annual survey, 5; sad part-

ing—plea for help, 347. See stations, viz., Oroomiah and Gawar
Nice, 107, 244
Nicomedia, 107, 246, 351
Nigda, 239—see Cesarea

Ojibwas, mission to, annual survey, 11

Oroomiah station, 17, 153, 217, 318, 347, 367, 379; labors in the mountains, 17; annoyances and oppressions, 153; Jesuit influence, 154; the seminary, 154, 319; efficient native teachers, 154; communion season, 155, 318; schools, 156; helpers—the villages, 156; religious interest, 217; Christian efforts, 218; Jesuit efforts, 218; disturbances—visit to Aliawa, 320; interesting monthly concert, 346; plea for help, 347; opposition of papists, 367; movements among Armenians, 368

Oorfa station, 169, 223, 349; obtaining a chapel—violent opposition, 169; a reform movement, 170; the church—prospects, 171; out-stations, 171; persecution at Adiaman, 172, 223; moral courage, 223; prospects, 224; progress, persecution, 349; Severeck and Adiaman, opposition at, 350

Ovajuk, 243, 352—see Baghchejuk

Palu, 79, 233

Pasumalie station, additions to church—seminary, 69

Periaculum station, 326, 342; drought and famine, 326, 342; sickness—persecution, 342

Ponape—see Micronesia mission.

Protestant missions in China, 33

Radack and Ralick Islands, 89—see Micronesia

Sandwich Islands mission, 9, 197, 202, 329; annual survey, 9; letter from Mr. Paris, 202; statistics of his field, 204; letter from Mr. Shipman, 204; annual report, 329; letter from Mr. Coan, report of his field, 333; church erection—benevolence, 334; letter from Mr. Clark, advance in ten years, 335; letter from Mr. Baldwin, tornado, religious interest, 335

Satara mission, 6, 27, 356

Senecas, mission to, 11, 287

Serore station—see Ahmednuggur mission

Severeck—see Oorfa

Shanghai mission, 9, 33, 205, 258, 362; annual survey, 9; annual report, 205; call for laborers, 206; book and colloquial language of China, 258; the call from China, 362; degradation of the Chinese, 363; appeal, 363, 366; the new treaties and Christianity, 364

Sidon station, 119, 219, 354; trial of removing—much to do—good accomplished, 120; a funeral, 219; request for a preacher from Cana, 219; Koords listening to the gospel, 220; visit to Cana, 220; harmony restored at

Alma, 221; school, 354; Cana—efforts of a bishop, 354; his failure, 355

Simpson's Island, 84

Sinjan—see Sivas

Sivas station, 22, 109, 275; church at Divrik, 22; Sinjan—fruits of piety, 23; opposition, 23; an interesting Kuzzel-bash, 24; Kuzzel-bash Koords seeking instruction, 109; the needed man found, 110; his labors among Mussulmans at Sivas, 110; visits to the Kuzzelbash, &c., 111; station report, 275

Sivagunga station, 45, 46; defections, 46; a pleasant scene, 46; a village school, 47; various incidents, 47

Smyrna station, 24, 274; hopes and disappointments, 24; service in the Armenian quarter, 25; Thyatira, 25; station report, 274

Sydenham's Island, 83

Syria, mission to, 5, 119, 139, 173, 219, 225, 288, 354, 357; annual survey, 5; summer residence at Homs, 21; the work at Homs, 22; station reports, 139, 173; obstacles, 139; aspect of the field, 141, 143, 173; statistics, 147. See stations, viz., Beirut, Abeh, Sidon, Hasbeiya, Deir el Kom, B'hamdun, Kefr Shima, Tripoli, and Homs

Thyatira—see Smyrna

Tirupuvanum station, 44, 137; difficulties, 44; encouragements, 45; imperfect views of the Sabbath, 137; incidents among the heathen, 138

Tirumungalam station, 70; new congregation, 70; schools, 71; additions to church, 71

Tocat station, report, 274

Treasury, its condition, 124

Trebizond station, ordination of native pastor, 324, 369

Tripoli station, 145, 283; station report, 145; Moslem inquirers, 283; converted Mohammedan from Bagdad, 283

Tuscaroras, mission to, 11, 97; annual survey, 11; death of Deacon Chew, 97

Turkey, European, as a field of missions, 322

Umvoti—see Zulu mission

Wadale station—see Ahmednuggur mission

Yarpuz—see Aintab

Yozgat, 76, 150, 238, 276, 357; the field and the people, 238; station report, 276; arrival of Mr. Ball and Dr. Jewett, 357

Zulu mission, 3, 194, 228, 255, 356, 361; annual survey, 3; annual report, 255; need of help, 256; annual meeting, 361; station reports, 361

Zeitoon, 288—see Marash

INDEX TO NAMES OF PERSONS.

The following Index contains the Names of the Missionaries and Assistant Missionaries whose communications are inserted in this volume, and those about whom information is given.

- | | | |
|---|---|--|
| <p>Abbott, Amos, 6, 321
Abbott, Mrs., 6
Abraham, Andrew, 3, 361
Abraham, Mrs., 3
Ackley, Mrs. Anna B., 11
Adams, H. M., 2, 74
Agnew, Miss Eliza, 7
Aiken, Edward, 5
Aiken, Mrs., 5
Aitchison, William, 9, 205, 362, 363
Alexander, W. P., 9
Alexander, Mrs., 9
Allen, O. P., 3, 233, 278
Allen, Mrs., 3
Ambrose, Thomas L., 290, 380</p> | <p>Blodget, H., 8, 205
Blodget, Mrs., 8, 205
Bond, Elias, 9, 197
Bond, Mrs., 9
Bonney, Samuel W., 8, 129, 157, 228, 338, 356, 378
Bonney, Mrs., 8, 129, 338
Breath, Edward, 5, 123, 367, 379
Breath, Mrs., 5
Bridgman, Elijah C., 9, 33, 205, 258, 338
Bridgman, Mrs., 9, 206
Brown, Miss Lydia, 9
Burnell, T. S., 7, 43, 227
Burnell, Mrs., 7
Bushnell, Albert, 2, 228
Bushnell, Mrs., 2, 228
Byington, Cyrus, 10
Byington, Mrs., 10
Byington, Theodore L., 260, 324
Byington, Mrs., 260, 324</p> | <p>Doane, E. T., 10, 177, 185
Doane, Mrs., 10
Dodd, E. M., 3, 24
Dodd, Mrs., 3
Döhne, J. L., 3, 194
Döhne, Mrs., 3
Dole, Daniel, 9
Dole, Mrs., 9
Doolittle, Justus, 8, 29, 134, 378
Doty, Elihu, 8, 131
Doty, Mrs., 8
Dunmore, G. W., 3, 77, 113, 167, 233, 269, 278
Dunmore, Mrs., 4
Dwight, H. G. O., 3, 26, 100, 147, 270, 322, 351
Dwight, Mrs., 3
Dwight, Miss Elizabeth, 10</p> |
| <p>Bailey, Edward, 301
Baldwin, C. C., 8, 132, 301
Baldwin, Mrs., 8
Baldwin, Dwight, 9, 335
Baldwin, Mrs., 9
Baldwin, William O., 9
Baldwin, Mrs., 9
Ball, Dyer, 8, 157, 337
Ball, Mrs., 8
Ball, J. N., 3, 238, 276, 357
Ball, Mrs., 3
Ballantine, H., 6, 70, 196, 213, 325, 356
Ballantize, Mrs., 6
Barker, W. P., 6, 27, 122, 196, 216, 379
Barker, Mrs., 6, 27
Beebee, A. G., 4, 48, 156, 225, 357
Beebee, Mrs., 4
Beckwith, E. G., 9
Beckwith, Mrs., 9
Beckwith, Geo. E., 9
Benton, W. A., 5, 173
Benton, Mrs., 5
Best, Jacob, 2, 260, 312
Best, Mrs., 2
Bingham, Hiram, Jr., 10, 177
Bingham, Mrs., 10, 177
Bird, William, 5, 142
Bird, Mrs., 5
Bissell, Lemuel, 6, 123, 227, 356
Bissell, Mrs., 6
Bliss, Daniel, 5
Bliss, Mrs., 5
Bliss, E. E., 3, 72, 248
Bliss, Mrs., 3</p> | <p>Calhoun, S. H., 5
Calhoun, Mrs., 5
Capron, William B., 7, 23, 46, 227
Capron, Mrs., 7
Chamberlain, J. D., 10
Chamberlain, Mrs., 10
Chamberlain, Mrs. M. P., 9
Chandler, J. E., 7, 341
Chandler, Mrs., 7
Child, Miss P. G., 10
Clark, E. W., 9, 335
Clark, William, 3, 270
Clark, Mrs., 3
Coan, G. W., 5, 155, 218, 346
Coan, Mrs., 5
Coan, Titus, 9, 333
Coan, Mrs., 9
Cochran, J. G., 5, 12, 17, 153, 313, 348
Cochran, Mrs., 5
Coffing, Jackson G., 4, 116, 195, 266
Coffing, Mrs., 4, 266
Colton, Miss Marcia, 11
Copeland, C. C., 10, 225
Copeland, Mrs., 10
Crane, Mrs. Ann E., 5</p> | <p>Eddy, W. W., 5, 119, 144, 219, 354
Eddy, Mrs., 5
Edwards, John, 10
Edwards, Mrs., 10
Emerson, J. S., 9
Emerson, Mrs., 9

Fairbank, Samuel B., 6, 27, 213, 215, 226, 320
Fairbank, Mrs., 6
Farnsworth, W. A., 3, 76, 150, 239
Farnsworth, Mrs., 3
Farrar, Miss Cynthia, 6
Fisk, Miss Fidelia, 5, 347
Forbes, Anderson O., 290
Ford, H. A., 2, 192
Ford, Mrs., 2, 192
Ford, J. E., 5
Ford, Mrs., 5

Gaston, Miss C. A., 10
Gleason, Anson, 11, 301, 310
Gleason, Mrs., 11
Goodell, William, 3, 260
Goodell, Mrs., 3
Graves, Mrs. M. L., 6
Green, S. F., 7, 66, 207
Greenlee, Miss Mary Ann, 10
Grout, Aldin, 3, 228, 256, 301, 310, 380
Grout, Mrs., 3, 380
Grout, Lewis, 3
Grout, Mrs., 3
Gulick, L. H., 10, 28, 175</p> |

- Gulick, Mrs., 10, 176
 Gulick, Peter J., 177, 190

 Hall, Benjamin F., 11
 Hall, Mrs., 11
 Hamlin, C., 3, 26, 225, 270
 Hamlin, Mrs., 4, 26
 Hancock, Miss E. Y., 10
 Harding, Charles, 6, 70, 123, 256
 Harding, Mrs., 6
 Hartwell, Charles, 8, 60, 136, 196
 Hartwell, Mrs., 8
 Haskell, H. B., 5, 123, 228
 Haskell, Mrs., 5
 Hastings, E. P., 7, 68, 92
 Hastings, Mrs., 7
 Hazen, Allen, 6, 123, 301, 310
 Hazen, Mrs., 6
 Herrick, H. P., 2, 192
 Herrick, Mrs., 2, 192
 Herrick, James, 7, 28, 70, 137, 196, 378
 Herrick, Mrs., 7
 Hitchcock, Milan H., 7, 29, 196, 290
 Hitchcock, Mrs., 7, 29, 196, 290
 Hitchcock, Mrs. R. H., 9
 Hobbs, S. L., 10
 Hobbs, Mrs., 10
 Hotchkin, E., 10
 Hotchkin, Mrs., 10
 Hotchkin, Miss Ann J., 10
 Howland, W. W., 7, 207
 Howland, Mrs., 7
 Hunt, P. R., 8
 Hunt, Mrs., 8
 Hurd, Isaac N., 8, 136
 Hurter, G. C., 5, 357
 Hurter, Mrs., 5
 Hutchison, W., 380
 Hutchison, Mrs., 380

 Ireland, W., 3
 Ireland, Mrs., 3

 Jack, A., D., 2, 193, 194, 260, 380
 Jack, Mrs., 2, 194, 260
 Jessup, H. H., 5, 125, 157, 225, 283
 Jessup, Mrs., 125, 225
 Jewett, Fayette, 3, 109, 269, 357
 Jewett, Mrs., 3
 Johnson, Edward, 9
 Johnson, Mrs., 9
 Johnson, Miss Jane E., 260, 325, 357
 Joralmon, J. S., 8, 132
 Joralmon, Mrs., 8

 Kendall, Miss Eliza, 10
 King, Jonas, 3, 99
 King, Mrs., 3
 Kingsbury, Cyrus, 10
 Kingsbury, Mrs., 10
 Knapp, George C., 5, 228, 313
 Knapp, Mrs., 5, 313

 Ladd, Daniel, 4, 290, 380
 Ladd, Mrs., 4, 290, 380
 Lathrop, Edwin, 10
 Lathrop, Mrs., 10
 Lathrop, Mrs. L. E., 11
 Leonard, Julius Y., 3, 76
 Leonard, Mrs., 3
 Libby, Samuel T., 10
 Libby, Mrs., 10
 Lindley, Daniel, 3, 194
 Lindley, Mrs., 3
 Little, Charles, 7, 44, 157, 379

 Little, Mrs., 7
 Lobdell, Mrs., 5
 Lord, N. L., 7
 Lord, Mrs., 7
 Lovell, Miss Lucy E., 10
 Lovell, Miss Mary W., 10
 Lyman, D. B., 9
 Lyman, Mrs., 9
 Lyon, Miss Eleanor B., 11
 Lyons, J. L., 5, 144
 Lyons, Mrs., 5
 Lyons, Lorenzo, 9
 Lyons, Mrs., 9

 Macy, William A., 8, 60, 337, 338, 362
 Marsh, D. W., 5, 18, 121, 124, 228, 343
 Marsh, Mrs., 5
 McKinney, Silas, 3
 McKinney, Mrs., 3
 Meigs, B. C., 7, 66, 122, 207, 301, 310
 Mellen, William, 3, 362
 Mellen, Mrs., 3
 Morgan, H. B., 4, 118, 267
 Morgan, Mrs., 4
 Morse, Charles F., 4, 102, 250, 270, 286
 Morse, Mrs., 4
 Munger, S. B., 6, 27
 Muzzy, C. F., 7, 301
 Muzzy, Mrs., 7

 Noyes, J. T., 7, 326, 342
 Noyes, Mrs., 7
 Nutting, David H., 5
 Nutting, Mrs., 5
 Nutting, G. B., 4, 169, 266, 349
 Nutting, Mrs., 4

 Ogden, Miss M. C., 9
 Osunkhirhine, P. P., 12

 Paris, John D., 9, 202
 Paris, Mrs., 9
 Parker, B. W., 9
 Parker, Mrs., 9
 Parsons, Benjamin, 3, 22
 Parsons, Mrs., 3
 Parsons, J. W., 3, 105, 243, 273, 301, 310, 352
 Parsons, Mrs., 3
 Peabody, Josiah, 3, 50, 167, 246, 269
 Peabody, Mrs., 3
 Peck, Miss Abigail, 11
 Peet, Lyman B., 8, 228, 301, 310, 358
 Peet, Mrs., 358
 Perkins, G. A., 4, 26, 48, 221, 238
 Perkins, Mrs., 4
 Perkins, Justin, 5, 13, 26, 217, 347
 Perkins, Mrs., 5, 347
 Pettibone, I. F., 3, 269
 Pierce, E. J., 2, 192, 260, 380
 Pierson, George, 10, 81, 177, 183
 Pierson, Mrs., 10
 Pixley, Stephen C., 3, 356
 Pixley, Mrs., 3
 Plumer, Alexander R., 3, 270, 324
 Plumer, Mrs., 3
 Pollard, G. A., 3, 195, 374
 Pollard, Mrs., 3
 Potter, Joshua, 11, 287
 Potter, Mrs., 11
 Powers, P. O., 4, 228, 260, 325, 380
 Powers, Mrs., 4, 260, 325, 380
 Pratt, A. T., 4, 116, 195, 269, 325

 Pratt, Mrs., 4
 Preston, Ira M., 2
 Preston, Mrs., 2

 Quick, James, 7, 29, 196, 290
 Quick, Mrs., 7, 29, 196, 290

 Ranney, T. E., 10
 Ranney, Mrs., 10
 Rendall, John, 7, 122, 227, 289, 379
 Rendall, Mrs., 7
 Rhea, S. A., 5, 12, 16, 59, 123, 225, 316, 346, 348, 368
 Rhea, Mrs., 5, 14
 Rice, Miss Mary S., 5
 Richardson, Sandford, 3, 161
 Richardson, Mrs., 3
 Riggs, Elias, 4, 290, 380
 Riggs, Mrs., 4, 290
 Riggs, Stephen R., 11, 55, 301
 Riggs, Mrs., 11
 Roberts, Ephraim P., 10
 Roberts, Mrs., 10
 Rockwood, Gilbert, 11, 97
 Rockwood, Mrs., 11
 Rood, David, 3, 228, 256
 Rood, Mrs., 3
 Rowell, G. B., 9
 Rowell, Mrs., 9

 Sanders, M. D., 7, 65, 209, 339
 Sanders, Mrs., 7
 Schaffler, W. G., 4, 228, 372
 Schaffler, Mrs., 4, 266
 Schneider, B., 4, 266, 380
 Schneider, Mrs., 380
 Semple, Miss Mary J., 10
 Sheldon, Miss H. A., 10
 Shelton, Charles S., 7
 Shipman, W. C., 9, 204
 Shipman, Mrs., 9
 Smith, Eli, 5, 140
 Smith, Mrs., 5, 140
 Smith, James W., 9
 Smith, Mrs., 9
 Smith, J. C., 7, 207, 301
 Smith, Mrs., 7
 Smith, Lowell, 9
 Smith, Mrs., 9
 Snow, B. G., 10, 177
 Snow, Mrs., 10
 Spaulding, Levi, 7, 67
 Spaulding, Mrs., 7
 Spooner, W. A., 9
 Spooner, Mrs., 9
 Spooner, Miss Abby, 11
 Stark, O. P., 10
 Stark, Mrs., 10
 Stoddard, D. T., 5
 Stoddard, Mrs., 5, 347
 Stone, S. B., 3
 Stone, Mrs., 3
 Sturges, A. A., 9, 51
 Sturges, Mrs., 9
 Swain, Miss Jerusha E., 10

 Talmage, J. V. N., 8, 130
 Talmage, Mrs., 8
 Taylor, H. S., 7, 42, 378
 Taylor, Mrs., 7
 Temple, Miss Amelia C., 260, 325, 357
 Tenney, Miss M. E., 3
 Thomson, W. M., 5, 228, 301, 310
 Thomson, Mrs., 5
 Thurston, Asa, 9
 Thurston, Mrs., 9
 Torrey, C. C., 10
 Torrey, Mrs., 10

- Tracy, William, 7, 69, 289
 Tracy, Mrs., 7
 Trowbridge, T. C., 3, 103, 124,
 269, 369
 Tyler, Josiah, 2, 361
 Tyler, Mrs., 2

 Van Allen, Miss J. A., 2, 193, 194
 Van Dyck, C. V. A., 5, 120, 140
 Van Dyck, Mrs., 5
 Van Lennep, H. J., 3, 269
 Van Lennep, Mrs., 3
 Vrooman, Daniel, 8, 301

 Walker, Augustus, 5, 315
 Walker, Mrs., 5
 Walker, W., 2, 122, 194, 260, 311
 Walker, Mrs., 2, 260
 Warren, Miss Mary, 11
 Washburn, George, 270, 290
 Webb, Edward, 7, 59
 Webb, Mrs., 7

 West, Miss Maria A., 4, 272
 West, Miss Sarah E., 3, 272
 Wheeler, Crosby H., 3, 77, 164,
 195, 278, 280, 353
 Wheeler, Mrs., 3
 Wheeler, L. H., 11, 301
 Wheeler, Mrs., 11
 White, Charles T., 7, 28
 White, Mrs., 7
 White, George H., 4, 171, 223,
 266
 White, Mrs., 4, 171, 266
 Whitney, Mrs. M. P., 9
 Wilcox, Abner, 9
 Wilcox, Mrs., 9
 Wilder, H. A., 3, 361
 Wilder, Mrs., 3
 Wilder, R. G., 7, 301
 Wilder, Mrs., 7
 Willey, Worcester, 10, 357
 Willey, Mrs., 10
 Williams, S. W., 60, 122, 366

 Williams, W. F., 5, 228, 254,
 289, 325
 Williams, Mrs., 5, 121
 Williamson, T. S., 11, 53
 Williamson, Mrs., 11
 Williamson, Miss Jane S., 11
 Wilson, D. M., 5, 21, 146, 288
 Wilson, Mrs., 5
 Winchester, Oliver W., 4, 269,
 272
 Winchester, Mrs., 4
 Winslow, Miron, 8, 209, 325
 Winslow, Mrs., 8, 209
 Wood, William, 6, 356
 Wood, Mrs., 6
 Worcester, S. A., 10, 225, 357
 Worcester, Mrs., 10
 Wright, Asher, 11
 Wright, Mrs., 11
 Wright, A. H., 5, 13, 14, 59, 260,
 348
 Wright, Mrs., 5

9. Day

THE
MISSIONARY HERALD.

VOL. LIV.

JANUARY, 1858.

No. 1.

American Board of Commissioners for Foreign Missions.

ANNUAL SURVEY OF THE MISSIONS OF THE BOARD.

THE year 1857 has not passed without affording lessons, in common with other years, calculated to impress upon us the admonition, "Ye know not what shall be on the morrow." So extended have become the foreign missionary operations of the Christian Church, that few events of great importance now occur, in the political or the commercial world, which do not affect the interests of the missionary work. If difficulties arise at Canton, between the English and the Chinese, mission property, Christian books and presses are destroyed, and missionaries remove to a place of safety. If a mutiny breaks out unexpectedly, among the long quiet and submissive regiments of Sepoys in India, missionary stations are broken up, and the lives of laborers in the vineyard of the Lord, in common with those of other Europeans, are sacrificed. If diplomatic relations between England and Persia are suspended, the position of American missionaries and of Protestant Christians among the Nestorians is less safe. Even a war for the succession in a Zulu kingdom, imperils Christian laborers in South Africa.

So far, however, as the operations of the American Board are concerned, the most impressive lesson of the year, reminding us of the uncertainty of what is future, has been in connection with financial embarrassments in our own land. Never, at any annual meeting of the Board, have all things, at home and abroad, connected with our missionary operations, looked more encouraging than when the Board met at Providence in September last. The debt was paid. The Morning Star had been built by the children, and funds furnished, to considerable extent, to meet its future expenses. The enlarged expenditures of the preceding year had been provided for, mostly by the ordinary contributions of the churches. Our country was prosperous. 'Our garners were full, affording all manner of store,' and there was but little 'complaining in our streets.' Abroad, fields of effort, especially in the Turkish empire, were wonderfully open, so that it was

well said, "God has brought the work in Turkey to a point of surpassing interest and most solemn responsibility," demanding "progressive activity, enlarged outlays, and increased forces." "The set time" for extending operations seemed to have come. The Board *requested* the Prudential Committee "to enlarge their plans and appropriations," especially in European Turkey; at the same time stating that it was "not the wish of the Board to slacken its efforts in other lands, but rather to increase them." And the meeting closed with the general and cheering belief, that such enlargement of plans and efforts was demanded, might safely be made, and would be readily provided for, by the Christian community.

But "ye know not what shall be on the morrow." Before the Prudential Committee had time fully to mature their plans for the year 1858, clouds had arisen in the financial horizon of our country. These clouds gathered blackness, and a storm soon burst upon us, which has been felt severely by many of the strongest firms in the commercial community, including not a few of the warm friends of missions. What do these things mean? He who is "Head over all things to the church" rules in these events. The Prudential Committee have felt that, for them, some of the "lessons of the hour" must be lessons of prudence, economy, caution, and perhaps delay, at least as to enlargement of plans.

Yet the calls from abroad are as distinct and as loud as ever. The openings are not closed; the necessities of the work are not diminished; the indications that more should be done are no less plain; the Captain of our salvation seems still, very obviously, to be saying, "Speak unto the children of Israel that they go forward." If, to the Committee, lessons of caution are given, to the churches there are lessons of self-denial, lessons of reliance upon God, of ready obedience, and of willing effort to carry his work forward, though that effort may call for sacrifice. And if, from these things, Christians shall learn to be less worldly; less eager in the pursuit of earthly riches; more earnest to secure a treasure in the heavens; more zealous in efforts to advance the cause of Christ; and more ready to give, not of their substance only, but 'first their own selves to the Lord;' this present apparent check to our efforts and our hopes will serve but to prepare us to meet the still louder calls for which we look in the future, and to make still greater enlargement in "plans and appropriations."

AFRICA.

GABOON.

BARAKA.—William Walker, Jacob Best, *Missionaries*; Henry A. Ford, M. D., *Physician*; Mrs. Catharine H. Walker, Mrs. Gertrude Best.—One native helper.

OLANDEBENE.—Epaminondas J. Pierce, *Missionary*.

NENGENENGE.—Ira M. Preston, Hubert P. Herrick, *Missionaries*; Mrs. Jane S. Preston.

On their way to join the mission.—Andrew D. Jack, *Missionary*; Mrs. Mary E. Jack, Miss Jane Van Allen.

In this country.—Albert Bushnell, *Missionary*; Mrs. Lucinda J. Bushnell, Mrs. Olivia S. Ford, Mrs. Julia Herrick.

Mr. and Mrs. Best and Mr. Herrick have returned to the mission. They sailed on the 16th of June. Mrs. Herrick remains in this country for the present, as her health is not such as to justify exposure to the African climate. For similar reasons, Mrs. Ford and Mr. and Mrs. Bushnell are also here. The labors of the mission, in connection with preaching and schools, have been much as usual, and of late considerable religious interest has been manifested. Tokens of good have appeared at each of the

stations, and several individuals have hopefully passed from death unto life. Mr. and Mrs. Jack, and Miss Van Allen, sailed from New York October 6, to reinforce this mission.

ZULUS.

MAPUMULO.—Andrew Abraham, *Missionary*; Mrs. Sarah L. Abraham.

UMVOTI.—William Mellen, *Missionary*; Mrs. Laurana W. Mellen.

ESIDUMBINI.—Josiah Tyler, *Missionary*; Mrs. Susan W. Tyler.

UMSUNDUZI.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

ITAFAMASI.—Vacant.

TABLE MOUNTAIN.—Jacob L. Döhne, *Missionary*; Mrs. Döhne.

INANDA.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

AMANZIMTOTE.—Silas McKinney, David Rood, *Missionaries*; Mrs. Fanny McKinney, Mrs. Alvira V. Rood.—Two native helpers.

IFUMI.—William Ireland, *Missionary*; Mrs. Jane W. Ireland.

AMAHLONGWA.—Stephen C. Pixley, *Missionary*; Mrs. Louisa Pixley.

IFAPA.—Seth B. Stone, *Missionary*; Mrs. Catharine M. Stone.

UMTUALUMI.—Hyman A. Wilder, *Missionary*; Mrs. Abby T. Wilder.

OUT-STATIONS.—*Ilovo, Ezimbogodweni, Umnini, Ezinkombini, Kwandelu, Kwanzizani.*

In this country.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout.

The Zulu mission has perhaps made all the progress that is usual in enterprises of the same age among a barbarous people. Ten years ago, there were no churches, and not more than two converts; now, eight churches contain nearly two hundred members. In a nation of inveterate polygamists, a hundred married men now reside at the stations, each the husband of only one wife. In two-thirds of these families, both husband and wife are professors of religion; and in twenty others, the husband is a church member. There are at least eighty households, containing one hundred and sixty baptized children, in which family religion is to some extent maintained. More than threescore of these families have exchanged the rude Zulu hut for civilized dwellings. The power to read and write is beginning to gain ground, and the older stations show

a decided advance towards civilization. The prospects of the mission have never appeared more cheering.

EUROPE.

GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

Dr. King continues to operate in Greece, but mainly through the press; having transferred much of the more important parts of the literature of the Religious Tract Society into the modern Greek language. The old enmity again broke out, some months since, in calumnious and malignant fictions, with the hope of driving him out of the country; but the excitement has again passed away.

WESTERN ASIA.

NORTHERN ARMENIANS.

KOOM-KAPOO (Constantinople).—H. G. O. Dwight, D. D., Edwin E. Bliss, I. F. Pettibone, Josiah Peabody, *Missionaries*; Mrs. Mary L. Dwight, Mrs. Isabella H. Bliss, Mrs. Mary L. Peabody.

SAMATIA (Constantinople).—Tillman C. Trowbridge, *Missionary*.

HASS-KRUU (Constantinople).—William Goodell, D. D., *Missionary*; Mrs. Abigail P. Goodell, Miss Sarah E. West.

BEBEK (Constantinople).—Cyrus Hamlin, D. D., William Clark, *Missionaries*; Mrs. Elizabeth W. Clark.

There are at Constantinople, one pastor, two licensed preachers, and seventeen other native helpers.

BAGHCHERJUK.—Justin W. Parsons, *Missionary*; Mrs. Catharine Parsons.—One preacher, and two helpers.

SMYRNA.—Edward M. Dodd, *Missionary*; Mrs. Lydia B. Dodd.—One helper.

TOCAT.—Henry J. Van Lennep, Alexander R. Plumer, *Missionaries*; Mrs. Emily J. Van Lennep, Mrs. Elizabeth M. Plumer, Miss Mary Eliza Tenney.—Two preachers, and two helpers.

SIVAS.—Fayette Jewett, M. D., Benjamin Parsons, *Missionaries*; Mrs. Mary Ann Jewett, Mrs. Sarah W. Parsons.—One preacher, and one helper.

CESAREA.—Wilson A. Farnsworth, Julius Y. Leonard, *Missionaries*; Mrs. Caroline E. Farnsworth, Mrs. Amelia A. Leonard.—Five helpers.

YOZGAT.—Jasper N. Ball, *Missionary*; Mrs. Caroline W. Ball.

TREBIZOND.—Two helpers.

ERZROOM.—Vacant.

ARABKIR.—Sanford Richardson, George A. Pollard, *Missionaries*; Mrs. Rhoda Ann Richardson, Mrs. Mary Helen Pollard.—Two preachers, and nine helpers.

KHARPOOT.—George W. Dunmore, Orson P. Allen, Crosby H. Wheeler, *Missionaries*; Mrs. Caroline B. Allen, Mrs. Susan A. Wheeler.—Three preachers, and fourteen helpers.

OUT-STATIONS.—CONSTANTINOPLE. *Broosa*, one pastor, and one helper. *Bilejik*, one helper. *Kootayah*, one helper. *Demirdesh*, one helper. *Rodosto*, one pastor, and two helpers. *Adrianople*, one helper. *Scutari*, one helper.—BAGHCEJUK. *Nicomedia*, one preacher, and two helpers. *Adabazar*, one preacher, and one helper.—SMYRNA. *Thyatira*, . . .—TOCAT. *Marsoran*, one preacher, and one helper. *Amasia*, one helper.—CESAREA. *Everek*, one helper.—SIVAS. *Gurun*, one helper.—ERZROOM.—*Khanus*, one preacher, and three helpers.—KHARFOOT. *Mezereh*, two helpers. *Paloo*, two helpers. *Chemishgezok*, one helper. *Chermook*, one helper. *Choon Koosh*, one helper. *Ichneh*, one helper. *Heuleh Keuy*, . . .—TREBIZOND. *Geokleh*, one helper.—ARABKIR. *Mashkir*, two helpers. *Divrik*, three helpers. *Keban Maden*, one helper. *She-peek*, one helper. *Agn*, two helpers. *Malatia*, three helpers.

Not stationed.—Charles F. Morse, Oliver W. Winchester, *Missionaries*; Mrs. Eliza D. Morse, Mrs. Janette L. Winchester.

In this country.—William G. Schaffler, D. D., Elias Riggs, D. D., Daniel Ladd, Philander O. Powers, *Missionaries*; Mrs. Mary G. Schaffler, Mrs. Martha J. Riggs, Mrs. Charlotte H. Ladd, Mrs. Sarah L. Powers, Mrs. Susan Dunmore, and Miss Maria A. West.

The division of the Armenian mission into Northern and Southern missions, was mentioned in the Herald for April last. The field continues to be cultivated with the most encouraging success, and labors can no longer be restricted to the Armenians. In every branch of the work, and in nearly every part of the field, there has been progress. The Protestant community has increased in numbers, and advanced in consistent, intelligent, Christian character; and some of the missionaries begin to speak of the day as not remote, when the responsibility of carrying on the work among Armenians, may be thrown, in great measure, on the native churches. The seminary at Bebek, and theological classes at Aintab and Tocat, have been training native preachers and pastors. The demand for such laborers is increasing wherever Armenians are found, from Thrace to Pontus. Not only in regions of Asia, near Constantinople, are more laborers wanted of every grade, but far to the East, towards the sources of the Euphrates, and on the Tigris and the tributaries of the Euxine, the demand is equally urgent. Still larger and more urgent are the demands in the West. We can no longer neglect the Bulgarians and other Slavonic races of European Turkey.

More than twenty-two hundred Turkish Bibles have been sold the past year

to the Turks, which have gone, doubtless, into a still greater number of Turkish families. The Hatti-sherif, however imperfectly enforced as yet, is still the law of the empire, the "*Magna Charta*" of Protestant liberty, promulgated doubtless in good faith; and there is now no prospect of any such persecution in Turkey as would have deterred the Apostles from attempting to execute their mission. Messrs. Morse, Wheeler and Winchester, with their wives, sailed from Boston, to join this mission, on the 5th of January, and Mr. and Mrs. Leonard on the 7th of July. Mrs. Hamlin has been recently removed by death.

SOUTHERN ARMENIANS.

AINTAB.—Andrew T. Pratt, M. D., *Missionary*; Mrs. Sarah F. Pratt.—One native pastor, and six helpers.

MARASH.—Albert G. Beebe, George A. Perkins, *Missionaries*; Mrs. Sarah J. Beebe, Mrs. Sarah E. Perkins.—Two native helpers.

ANTIOCH.—Homer B. Morgan, *Missionary*; Mrs. Susan H. Morgan.—One native helper.

ALEPPO.—One native preacher.

OORFA.—George B. Nutting, *Missionary*; Mrs. Susan A. Nutting.

Stations not known.—Jackson G. Coffing, George H. White, *Missionaries*; Mrs. Josephine Coffin, Mrs. Joana White.

OUT-STATIONS.—*Killis*, one helper. *Albustan*, one helper. *Kessab*, one native pastor, and one helper. *Adana*, one ordained preacher. *Ekozoolok*, one helper. *Bülas*, one helper. *Biredgik*, one helper.

In this country.—Benjamin Schneider, D. D., *Missionary*.

Much of what is said of the field occupied by the Northern Armenian mission would apply to this field also. The work at Aintab has made steady progress during the year, though there have been some developments of feelings in the church of an unpleasant character. Something of a spirit of religious inquiry has appeared among the Mohammedans. At Marash, the progress of the work has been marked and steady, with hardly an untoward event. Aleppo has been destitute of a missionary. Dr. Pratt is expected before very long to remove to that station. Messrs. Coffing and White, with their wives, embarked for this mission on the 5th of January last.

SYRIA.

BEIRUT.—J. Edwards Ford, C. V. A. Van Dyck, M. D., *Missionaries*; George C. Hurter, *Printer*; Mrs. Mary E. Ford, Mrs. Van Dyck, Mrs. Elizabeth Hurter.—One helper.

ABEIH.—Simeon H. Calhoun, Daniel Bliss, *Missionaries*; Mrs. Emily P. Calhoun, Mrs. Abby Maria Bliss.—Two helpers.

SIDON.—William W. Eddy, *Missionary*; Mrs. Hannah M. Eddy.—One helper.

HASBEIYA.—One ordained native preacher.

DEIR EL KOMR.—William Bird, *Missionary*; Mrs. Sarah F. Bird.

B'HAMDUN.—William A. Benton, *Missionary*; Mrs. Loanza S. Benton.

KEFE SHIMA.—Edward Aiken, *Missionary*; Mrs. Sarah Aiken.

TRIPOLI.—Jerre L. Lyons, *Missionary*; Mrs. Catharine N. Lyons.

HOMS.—David M. Wilson, *Missionary*; Mrs. Emline Wilson.

OUT-STATIONS.—*Suk el Ghurb*; *Aramon*; *Rasbeiya*, with one native preacher; *Ibil*, with a helper; and *Alma*.

In this country.—William M. Thomson, Henry Harris Jessup, *Missionaries*; Mrs. Thomson, Mrs. Hetty S. Smith.

This mission and the Christian public have been called to mourn the great loss occasioned by the death of Dr. Eli Smith, just when his labors in translating the Scriptures into the Arabic language had become most valuable; but he has left the New Testament in a condition to be soon printed under the supervision of Dr. Van Dyck. The gospel has been steadily preached at sixteen places, and at four of these places there are organized churches, containing eighty members, of whom fifteen were added during the year. Twenty-five scholars are training in the seminary for teachers and preachers; and the free schools contain more than a thousand pupils. Nearly a million and a half of Arabic pages were issued from the press during the last year reported. Dr. De Forest, having relinquished the idea of being able to return to the mission, has been released from his connection with the Board.

ASSYRIA.

MOSUL.—Dwight W. Marsh, *Missionary*; Mrs. Julia Marsh, Mrs. Lucy C. Lobdell.—Four native preachers, and three helpers.

DIARBKIR.—Augustus Walker, George C. Knapp, *Missionaries*; David H. Nutting, M. D., *Physician*; Mrs. Eliza M. Walker, Mrs. Alzina M. Knapp, Mrs. Mary E. Nutting.—One native preacher, and one helper.

OUT STATIONS.—*Azakh*, *Hinee*, *Cutterbul*.

Returning from the United States.—W. Frederic Williams, *Missionary*; Henri B. Haskell, M. D., *Physician*; Mrs. Harriet B. Williams, Mrs. Sarah J. Haskell.

The stations of the Assyria mission are on the river Tigris, at Mosul and Diarbekir. Though Mosul has intense heat in summer, even then it is the abode of but few diseases, and its climate during three-fourths of the year is said to be agreeable and very salubrious. At Diarbekir, the average attendance upon Sabbath preaching has been 150, and the number of professed Christians has increased to thirty-two. The Sabbath school embraces the whole congregation. The boys' day-school has seventy-five pupils, and that for girls twenty-five. A native boy who teaches grown up women to read, has twenty-five under his instruction. Forty attend the women's meeting held weekly by the missionary ladies, and the attendance is regular even in stormy weather. Neighborhood meetings prosper. The time seems near for occupying Mardin, the ecclesiastical capital of the Syrian church.

Mr. and Mrs. Williams sailed from Boston, on their way to Mosul, July 7, and Dr. and Mrs. Haskell, July 15.

NESTORIANS.

OROOMIAH.—Austin H. Wright, M. D., George W. Coan, *Missionaries*; Edward Breath, *Printer*; Mrs. Catharine M. Wright, Mrs. Sarah P. Coan, Mrs. Sarah A. Breath; Miss Fidelia Fisk and Miss Mary S. Rice, *Teachers*.

SEIR.—Justin Perkins, D. D., Joseph G. Cochran, *Missionaries*; Mrs. Deborah W. Cochran, Mrs. Sophia D. Stoddard.

GAWAR.—Samuel A. Rhea, *Missionary*.

OUT-STATIONS.—Geog Tapa, *Ardeshai*, *Supergan*, *Dizza Takha*, *Ada*, *Gavalan*, *Degulla*, *Wazerawa*, *Rowsey*, *Aliawa*, *Alkai*, *Ishtazin*, *Tekhoma*.

Forty-four native preachers and other helpers.

On their way to this country.—Mrs. Charlotte B. Perkins, Mrs. Ann Eliza Crane.

The mission and the church of Christ have suffered great loss in the death of Mr. Stoddard, and of Mrs. Rhea. Mrs. Crane is on the way to her native land, not expecting to return to the Nestorian field. The continued active hostility of the Persian government, apparently bent on destroying the mission, has not materially affected its operations and useful-

ness. It has rather served to be helpful, by stimulating the faith and zeal of our brethren in the mission, and urging on the truly pious natives to more decision and boldness. It has not been deemed expedient to organize separate churches, as yet, in this field; but the missionaries admit none to communion with them at the Lord's table except on examination as to their evidence of piety. Almost two hundred are thus privileged; and it is thought that nearly as many more, among the whole people, are worthy of a place at the Lord's supper. There seem indeed to be foundations laying among the Nestorians for a pure and permanent Christian church. The excellent old Peschito version of the Scriptures, in the ancient Syriac, has been printed, and also a version of the whole Bible in the modern language, made by the missionaries. At least two thousand intelligent readers, taught by the mission, have thus been supplied with the sacred volume. Thirty-five natives are reckoned as preachers. The seminary for males has sixty-nine pupils; the female seminary forty; and fifty-three free schools number about 900 pupils. The press sent forth 880,000 pages during the year.

SOUTHERN ASIA.

BOMBAY.

BOMBAY.—Allen Hazen, Charles Harding, *Missionaries*; Mrs. Martha A. Hazen, Mrs. Julia M. Harding.

Bombay is the oldest missionary station of the Board. A great amount of labor has been performed there, the fruits of which, though no where very conspicuous in the metropolis, are really spread over a great country. Men of popular preaching talents, in full use of the language, and actively devoted to the oral proclamation of the gospel, are now wanted in that field. Mr. Hazen has been much occupied with the revision of the Mah-ratta Scriptures, and Mr. Harding, who is stopping there for a time, is a member of the Ahmednuggur mission. The printing

during the year amounted to 5,863,900 pages.

AHMEDNUGGUR.

AHMEDNUGGUR.—Henry Ballantine, *Missionary*; Mrs. Elizabeth D. Ballantine, Miss Cynthia Farrar. —Two native pastors, and five helpers.

SEROOR.—Lemuel Bissell, Samuel C. Dean, *Missionaries*; Mrs. Mary E. Bissell, Mrs. Augusta E. Dean.—One licensed preacher, and five helpers.

KHOKAR.—William P. Barker, *Missionary*; Mrs. Lucella T. Barker.—One helper.

WADALE.—Samuel B. Fairbank, *Missionary*; Mrs. Mary B. Fairbank.

OUT-STATIONS.—Bokhar, Chanday, Dedgaum, Bhangar, Shingray, Shindee, Shergaum, Bherdapur, Kinnay, Newase, Kelgaum.

Station not known.—Amos Abbott, *Missionary*; Mrs. Anstie Abbott.

Mr. and Mrs. Abbott sailed from Boston, June 12, to join this mission. The Ahmednuggur field is ripening to harvest. The organizing of native churches in cities and villages, with native pastors, promises to answer all reasonable expectations. The mission has come to the conclusion, that it is well to leave it for the government to establish, if they will, vernacular schools in the villages and English schools in the larger towns. This will teach the people to read, and leave the mission more free for preaching. "When the day comes," they say, "in which the missionary can break away from all the labor of secular education, and give himself up entirely to the spiritual duties of his office, it will be a great day for India." One new church has been formed in the Ahmednuggur mission, making the number of churches in that field seven, with 194 members, 30 of whom were admitted last year.

SATARA.

SATARA.—Sendol B. Munger, William Wood, *Missionaries*; Mrs. Eliza Wood.—One native helper.

MALCOLM PETH.—Mrs. Mary L. Graves.

Mr. Wood reached Satara, on his return, early in the year. The missionaries occupy two chapels, but congregations are small and fluctuating. Misconduct of the native helper, Dajiba, has led to his dismissal from the service of the mission, and his suspension from the church.

KOLAPOOR.

In this country.—Royal G. Wilder, *Missionary*, and Mrs. Eliza J. Wilder.

The labors of Mr. Wilder were much interrupted by ill-health, until he was obliged to leave for the United States in May, and the station is now vacant. Two persons were baptized a short time before he left. There were 253 pupils in three boys' schools, and 41 in one school for girls.

CEYLON.

BATTICOTTA.—One native pastor; 1 licensed preacher; 5 catechists; and 6 other assistants, of whom one is translator for the *Morning Star*; 12 teachers.

TILLIPALLY.—Marshall D. Sanders, *Missionary*; Mrs. Georgiana Sanders.—Four catechists; 3 other assistants; 7 teachers.

PANDITERIPO.—Samuel F. Green, M. D., *Missionary Physician*.—Three catechists; 4 teachers.

OODOOVILLE.—Levi Spaulding, *Missionary*; Mrs. Mary C. Spaulding, Miss Eliza Agnew.—One catechist; 5 other assistants; 2 teachers in female boarding school; 4 other teachers.

MANEY.—Benjamin C. Meigs, *Missionary*.—Two catechists; 2 other assistants; 7 teachers.

CHAVAGACHERRY.—Euotas P. Hastings, *Missionary*; Mrs. Anna Hastings.—One native pastor; 4 catechists; 2 other assistants; 7 teachers.

OODOOPITTY.—Nathan L. Lord, *Missionary*; Mrs. Laura W. Lord.—One licensed preacher; 3 catechists; 2 other assistants; 3 teachers.

OUT-STATIONS.—*Karadive, Poongerdiva, and Kaits*, islands connected with Batticotta; *Varany* and *Kutchy*, connected with Chavagacherry; *Atchuwaly*, connected with Oodoopitty.

On their way to the mission.—Milan H. Hitchcock, James Quick, *Missionaries*; Mrs. Lucy A. Hitchcock, Mrs. Maria E. Quick.

In this country.—John C. Smith, William W. Howland, *Missionaries*; Mrs. Mary Smith, Mrs. Susan R. Howland.

Messrs. Hitchcock and Quick, with their wives, embarked to join this mission November 23. Messrs. Smith and Howland have found it necessary to seek health and strength by a visit to their native land. Only five missionaries are now on the ground. Forty-four village schools contain 1,816 pupils, and the greater part of the teachers are church members. The Oodooville Female Boarding School had 65 pupils, and is doing well. The mission deems the way not yet prepared for re-opening the Seminary at Batticotta. An English High School has grown out of the suspension of the Seminary, sustained by the native

community, and taught by one of the most intelligent of the native instructors in the Batticotta Seminary, himself a member of the church in good standing. It contains one hundred and thirty scholars between the ages of twelve and twenty years. Vernacular school-books are in a course of preparation. The semi-monthly paper called the "*Morning Star*," though now wholly in Tamil, has increased its subscription list, and more than one-third of the subscribers are heathens. The eight churches received thirty new members during the year, and now number 395 in all. The two native pastors have a good report.

MADURA.

MADURA.—John Rendall, *Missionary*; Mrs. Jane B. Rendall.—Fourteen helpers.

MALUR.—Five helpers.

DINDIGUL.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Fourteen helpers.

BATTALAGUNDU.—John E. Chandler, *Missionary*; Mrs. Charlotte M. Chandler.—Eight helpers.

USULUMPUTTY.—Thomas S. Burnell, *Missionary*; Mrs. Martha Burnell.—Four helpers.

PERIACULUM.—Joseph T. Noyes, *Missionary*.—Seventeen helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth H. Herrick.—One pastor, and ten helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One helper.

MANDAHASALIE.—Horace S. Taylor, *Missionary*.—One pastor, and twenty helpers.

TIRUPUVANUM.—Charles Little, *Missionary*; Mrs. Susan R. Little.—Five helpers.

SIVAGUNGA.—Four helpers.

PULNEY.—Charles T. White, *Missionary*; Mrs. Anna M. White.

PARTIANUR.—William B. Capron, *Missionary*; Mrs. Sarah B. Capron.

In this country.—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy, Mrs. Elizabeth A. Noyes, Mrs. Martha E. Taylor.

Messrs. Capron and White, with their wives, reached Madura in April, and have been appointed to new stations. Dr. Shelton, having no prospect of being able to resume his labors in India, has asked and received a release from his connection with the Board.

The Madura field is regarded as one of the best in India. Eleven of the eighteen station districts, into which the

field is divided, are occupied; and the missionaries have the co-operation of two native pastors, 99 native helpers, most of them virtually preachers, and 74 Christian teachers. There are now 25 churches organized; and such organizations are found to work well, "especially those over which native pastors have been ordained." The native church over which the first of the native pastors was ordained, in the year 1855, has increased from 18 to 34 members, and 53 were added to the congregation the past year. The number added to the churches, the last year, was 171; and the whole number of communicants is 804. The number in the congregations exceeds five thousand. The day schools have 871 pupils, the boarding schools 79, and the seminary 46; in all about one thousand.

MADRAS.

CHINTADREPETTAH.—Isaac N. Hurd, *Missionary*.—Two native helpers.

ROYAPURAM.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.—One native helper.

Returning to India—Miron Winslow, *Missionary*; Mrs. Ellen A. Winslow.

Mr. Winslow embarked, with his wife, on his return to Madras, August 12. The press has been a prominent feature in the mission, the past year, and is one of the best establishments in India, finding full employment in the vernacular languages, especially in printing the Scriptures. An Adams power press is to be added to the establishment. Mr. Hurd has given himself chiefly to the English high school, and has considerably raised its character. Five persons were received to the church. From the press there were issued, in the vernacular languages, somewhat more than 18,000,000 pages.

ARCOT.

This mission has been transferred to the Board of Foreign Missions of the Reformed Dutch Church.

EASTERN ASIA.

CANTON.

CANTON.—Dyer Ball, M. D., William A. Macy, Samuel W. Bonney, *Missionaries*; Mrs. Isabella Ball, Mrs. Catharine V. R. Bonney.—One helper.

In this country.—Daniel Vrooman, *Missionary*.

The mission at Canton is virtually suspended, for the present, by the war with England. The printing establishment has been consumed by the flames, and the brethren have retreated to Macao, where they have found full occupation in preaching, in intercourse with the people, and labors in the study. Many of their hearers at the chapel come from and return to the country around, thus extending some knowledge of the truth. Books are also sent into districts where the missionaries cannot go.

AMOY.

AMOY.—Elihu Doty, John Van Nest Talmage, John S. Joralmom, *Missionaries*; Mrs. Eleanor A. Doty, Mrs. Abby F. Talmage, Mrs. Martha C. Joralmom.—Eight helpers.

OUT-STATION.—Chioh-be.

The Lord has still been working with the missionaries at Amoy. Thirty Chinese converts have been added to the church in the city, and ten to the church at Chioh-be, making the whole number in the two churches, at the close of the last year reported, 158. Twenty-two adults were also baptized within the year at Peh-chui-ia, an out-station considered as belonging to the mission of the English Presbyterian church, but temporarily under the care of our missionaries. The experience and developments in connection with this mission promise much for China in the future. It is expected that this mission will also be transferred to the Board of Foreign Missions of the Reformed Dutch Church.

FUH-CHAU.

FUH-CHAU.—Caleb C. Baldwin, Justus Doolittle, Charles Hartwell, *Missionaries*; Mrs. Harriet F. Baldwin, Mrs. Lucy E. Hartwell.

In this country.—Lyman B. Peet, *Missionary*.

The labors of the missionaries who are on the ground have been much as

heretofore. Five places have been occupied for preaching and distributing books and tracts. Mr. Doolittle's school is attended by fifteen boarding and fifteen day scholars, and several of the boarding pupils express an interest in the truth. Our brethren think that their work is steadily advancing at Fuh-chau.

SHANGHAI.

SHANGHAI.—Elijah C. Bridgman, D. D., Henry Blodget, *Missionaries*; Mrs. Eliza J. Bridgman, Mrs. Sarah F. E. Blodget.—One native helper.

PINGHOO.—William Aitchison, *Missionary*.—One native helper.

This mission has formed a new station seventy miles in the interior. Its self-denying occupant from among our brethren, and his English associates, have not been molested. It is proposed still to operate in this way as the country opens, "pushing on and establishing new posts." Mr. Bridgman has given his attention to the translation of the Scriptures, and Mrs. Bridgman has continued her boarding school, with an average number of twenty-two pupils.

NORTH PACIFIC OCEAN.

SANDWICH ISLANDS.

[Of the persons named below, Messrs. Shipman, Coan, Bond, Dwight Baldwin, Clark, L. Smith, J. W. Smith, and Emerson, receive their support wholly from the people of the Islands; and Messrs. Thurston, Paris, Lyons, Alexander, William O. Baldwin, Parker, Rowell, Dole and Johnson, only in part from the people.]

HAWAII.

KAILUA.—Rev. Asa Thurston, and Mrs. Lucy G. Thurston.

KEALAKEAKUA.—Rev. John D. Paris, and Mrs. Mary C. Paris.

KAU.—Rev. William C. Shipman, and Mrs. Jane S. Shipman.

HILO.—Rev. Titus Coan, Rev. David B. Lyman; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman.

WAIMEA.—Rev. Lorenzo Lyons, and Mrs. Lucretia G. Lyons.

KOHALA.—Rev. Elias Bond, and Mrs. Ellen M. Bond.

MAUI.

LAHAINA.—Rev. Dwight Baldwin, M. D., and Mrs. Charlotte F. Baldwin.

WAILUKU.—Rev. William P. Alexander, Mrs. Mary Ann Alexander, and Miss Mary C. Ogden.

HANA.—Rev. William O. Baldwin, and Mrs. Mary P. Baldwin.

MOLOKAI.

KALUAAHA.—Mrs. Rebecca H. Hitchcock, and Miss Lydia Brown.

OAHU.

HONOLULU.—Rev. Ephraim W. Clark, Rev. Lowell Smith; Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain.

PUNAHOU (Oahu College).—Rev. Edward G. Beckwith, *President*; Mr. George E. Beckwith, *Professor*; Mr. William A. Spooner, *Steward*; Mrs. Caroline P. Beckwith, Mrs. Eliza Ann Spooner.—The dependence of the College on the Treasury of the Board is only temporary.

KANEOHE.—Rev. Benjamin W. Parker, and Mrs. Mary E. Parker.

WAILUA.—Rev. John S. Emerson, and Mrs. Ursula S. Emerson.

KAUAI.

WAIMEA.—Rev. George B. Rowell; Mrs. Malvina I. Rowell, Mrs. Mercy P. Whitney.

KOLOA.—Rev. James W. Smith, M. D., Rev. Daniel Dole; Mrs. Mellicent K. Smith, Mrs. Charlotte C. Dole.

WAIOLI.—Rev. Edward Johnson, Mr. Abner Wilcox; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

None of the laborers at the Sandwich Islands now sustain any other than a modified relation to the Board. There are twenty-nine clergymen residing at those Islands, who either sustain this modified relation, or have formerly been missionaries of the Board. Only two clergymen and two laymen, connected with education, derive their entire support from its treasury, and only nine of the clergymen depend upon it in part. As yet there are but four native pastors of churches, and as many formally licensed native preachers. Not fewer than thirty-five or forty native preachers have been licensed informally. The past year has been distinguished neither by prosperity nor adversity. For a time there has been unusual religious interest at Honolulu. One thousand one hundred and sixty-nine hopeful converts were received into the twenty-one churches during the year, and those churches now contain 21,943 members in regular standing. The schools of all grades, supported almost wholly by the Hawaiian government at an expense exceeding \$40,000, embrace nearly 12,000 pupils.

MICRONESIA.

RONKITI (Ponape or Ascension Island).—Albert A. Sturges, *Missionary*; Mrs. Susan M. Sturges.—One Hawaiian helper.

SHALONG POINT (Ascension Island).—Luther H. Gulick, M. D., *Missionary*; Mrs. Louisa L. Gulick.
 JEROITS TRIBE (Ascension Island).—Edward T. Doane, *Missionary*; Mrs. Sarah W. W. Doane.

TOMORA (Out-station).—One Hawaiian helper.

WALAU (Strong's Island).—Benjamin G. Snow, George Pierson, M. D., *Missionaries*; Mrs. Lydia V. Snow, Mrs. Nancy A. Pierson.—One Hawaiian helper.

On their way to the mission.—Hiram Bingham, Jr., Ephraim P. Roberts, *Missionaries*; Mrs. Minerva C. Bingham, Mrs. Myra H. Roberts.

This mission must be regarded as still in its infancy. It has needed the facilities which will be afforded by the 'Morning Star' for its development. That vessel, which first reached Honolulu in April last, after making a trip to the Marquesas Islands, sailed from Honolulu for Micronesia on the 7th of August. Mr. and Mrs. Bingham, a native printer, and three other Hawaiians, two of them with their wives, who go to assist the missionaries, were passengers. In their loneliness, and amidst many discouragements, the missionaries have found some things to cheer them, and are still trusting, hopeful, and joyful in God. Dr. Pierson is hoping soon to occupy a new station among the Marshall Islands. Mr. and Mrs. Roberts sailed from Boston, October 30.

NORTH AMERICAN INDIANS.

CHOCTAWS.

STOCKBRIDGE.—Cyrus Byington, *Missionary*; Jason D. Chamberlain, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Elsey G. Chamberlain; Miss Charity A. Gaston, Miss Harriet A. Dada, *Teachers*.

WHEELLOCK.—John Edwards, *Missionary*; Samuel T. Libby, *Steward of the Boarding School*; Mrs. Rosanna H. Edwards, Mrs. Hannah E. Libby, Miss Lucy E. Lovell, Miss Mary W. Lovell, Miss Mary J. Semple, *Teachers*; Joseph Dukes, *Native Preacher*.

PINE RIDGE.—Cyrus Kingsbury, D. D., *Missionary*; Mrs. Electa M. Kingsbury; Miss Priscilla G. Child, *Teacher*; Miss Elizabeth Dwight, *Native Assistant*.

GOOD LAND.—Oliver P. Stark, *Missionary*; Mrs. Harriet Stark; Miss Mary Ann Greenlee, *Teacher*.

LIVING LAND.—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin; Miss Ann J. Hotchkin, *Assistant*.

BENNINGTON.—Charles C. Copeland, *Missionary*; Mrs. Cornelia L. Copeland.

LENOX.—Simon L. Hobbs, M. D., *Missionary*; Mrs. Mary C. Hobbs, Miss Eliza Kendall; Thomas H. Benton, *Native Helper*.

OUT-STATIONS.—Mount Zion, Rev. Pliny Fisk, *Native Pastor*.—Bok Chito, Jonathan E. Dwight, *Native Preacher*.—Mount Pleasant, Rev. Allen Wright, *Native Preacher*.

Absent.—Edwin Lathrop, Mrs. Cornelia C. F. Lathrop.

The missionaries among the Choctaws report the addition of 97 new members to the churches under their care. But they have been sorely tried by cases of defection. The claims of Christian benevolence are not forgotten, a single church having contributed within the year at least seven hundred dollars for different objects. The interest of the people in educational efforts is undiminished, and civilization is steadily advancing. More labor is performed; better implements are used; property has increased; comforts have multiplied. Temptations to the use of intoxicating liquors abound in Arkansas and Texas; but the Choctaws struggle manfully against the evil. The perils of these Indians lie chiefly without. If they are left to themselves, the gospel may be expected to raise them to a higher position than many around them occupy. Miss Goulding has been released from her earthly service, having taught the boarding-school at Pine Ridge eleven years, and having loved her work to the end. Mr. and Mrs. Lansing have asked and received a release from their connection with the Board, on account of ill health; and for the same reason, Miss Woodward has relinquished her situation in the school at Wheelock. Five persons, the two Misses Lovell, Miss Semple, Miss Greenlee and Miss Kendall, have joined the mission.

CHEROKEES.

DWIGHT.—Worcester Willey, *Missionary*; Mrs. Annie S. Willey; Miss Jerusha E. Swain, *Teacher*.—One native assistant.

LEE'S CREEK.—Timothy E. Ranney, *Missionary*; Mrs. Charlotte T. Ranney; Miss Elizabeth Y. Hancock, *Teacher*.—One native assistant.

FAIRFIELD.—Charles C. Torrey, *Missionary*; Mrs. Adelaide Torrey; Miss Sarah Dean, *Teacher*.—One native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Edwin Archer, *Printer*; Mrs. Erminia N. Worcester; Miss Harriet A. Sheldon, *Teacher*.—One native assistant.

OUT-STATION.—Honey Creek, John Huss, *Native Preacher*.

The Cherokee mission is laboring more hopefully than usual. The number received into Christian fellowship within

the past year is twenty-eight; and others are looking forward to the same privilege. Mr. Willey has not seen at his station, in any previous year, such proofs of the agency of the Holy Spirit. It is a very gratifying fact, moreover, that several young men have apparently yielded to the claims of the gospel. The schools and the press are still doing an important work. The friends of the Board, in all parts of the United States, have heard of the death of Rev. Elizur Butler, M. D., with profound regret. Though not connected with the mission at the time of his decease, his long and faithful services are not forgotten. Miss Dean has joined the mission within the year.

DAKOTAS.

YELLOW MEDICINE.—Thomas S. Williamson, M. D., *Missionary*; Mrs. Margaret P. Williamson; Miss Jane S. Williamson, *Teacher*.

HAZZELWOOD (New Hope).—Stephen R. Riggs, *Missionary*; Mrs. Mary Ann C. Riggs; Mrs. Anna B. Ackley, *Teacher*.

The labors of the Dakota mission were rewarded with more success than usual, during the first part of the year. The desire for general improvement was increasing; the schools were prosperous; and some were receiving the truths of the gospel, it was hoped, as seed sown in good ground. But the massacre at Spirit Lake has proved a disturbing force among all the Indians on the St. Peters. The mission families have been subjected to frequent alarm; still the Angel of the Lord has encamped round about them. The indirect value of missions has been illustrated in a most unexpected manner, the only two persons who escaped the barbarity of the Spirit Lake murderers, having been rescued, at great peril, by men who had learned humanity from our missionaries.

OJIBWAS.

ODANAH (Bad River).—Leonard H. Wheeler, *Missionary*; Mrs. Harriet W. Wheeler; Miss Mary Warren, *Teacher*; Henry Blatchford, *Native Catechist*.

Absent.—Miss Abbie Spooner.

The Ojibwas on Bad River have fairly entered upon the era of progress. The

decline of paganism has become an undoubted fact. "The great desire of a majority of our people," Mr. Wheeler says, "is to have a home." "They are not satisfied with an ownership in common; but they wish to be like their white neighbors." No ardent spirits are sold upon the Reservation. A new house of worship has been completed, and the attendance upon the services of the Sabbath has increased. Six chiefs are among the constant hearers of the Word. Several persons have recently professed their faith in the Savior, one of whom is an intelligent and influential chief. The desire for education has become so great, that the employment of two teachers is often necessary. Buildings are to be erected for a boarding-school, for which the United States government has agreed to pay \$3,000.

SENECAS.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright.—One native assistant.

LOWER CATTARAUGUS.—Anson Gleason, *Missionary*; Mrs. Bethia W. Gleason.

UPPER ALLEGHANY.—Joshua Potter, *Missionary*; Mrs. Jane Potter, Mrs. Laura E. Lathrop.—One native assistant.

LOWER ALLEGHANY.—Benjamin F. Hall, *Steward of the Boarding School*; James Pierce, *Native Preacher*; Mrs. Mary E. Hall.

The legislature of New York having made provision for the education of all the Indian children within its limits, the Superintendent of Public Instruction has assumed the charge of the day-schools, heretofore sustained by the Board among the Senecas. It is not expected, however, that any material change will take place in the mode of instruction. The Alleghany boarding-school is suspended. The number of communicants in the two churches remains the same as it was last year. The erection of a new house of worship at Cattaraugus is an event of special importance. It is a sign of progress.

TUSCARORAS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood.

MOUNT HOPE.—Miss Abigail Peck, *Teacher*; Miss Marcia Colton, Miss Eleanor B. Lyon, *Assistants*.

The Tuscarora church has been favored with a revival, which in some of its features was peculiarly interesting. The number already admitted to Christian fellowship, as the fruit of this work of grace, is forty; and others are expected to follow them at no distant day. Peace and order prevail, for the most part; and industry is becoming more and more general. The boarding-school is in successful operation, Miss Lyon having assumed a portion of its responsibilities within the last few weeks.

ABENAQUIS.

ST. FRANCIS.—Peter Paul Osunkhirhine, *Native Preacher*.

No marked improvement among the Abenakis can be reported. The Roman Catholics, while they seem to have confidence in Mr. Osunkhirhine as a man, still refuse to accept him as their religious teacher. Of the Protestants, many are absent a great part of the year, exposed to peculiar temptations; those who remain at home, are regarded as "doing well."

SUMMARY.

Missions.

Missions,	28
Stations,	126
Out-stations,	86

Laborers Employed.

Ordained Missionaries (11 being Physicians),	171
Physicians not ordained,	3
Other Male Assistants,	11
Female Assistants,	206
Total laborers sent from this country,	391
Native Pastors,	18
Native Preachers,	103
Native Helpers,	324
Whole number of Native Helpers,	445
Total laborers connected with the missions,	836

The Press.

Printing Establishments,	6
Pages printed last year,	42,074,315
Pages printed from the beginning,	1,034,897,561

The Churches.

Churches, (including all at the Sandwich Islands,)	146
Church Members,	26,978
Added during the year, (do. do.)	1,894

Educational Department.

Seminaries,	7
Other Boarding Schools,	24
Free Schools, (369 supported by Hawaiian Government,)	673
Pupils in the Seminaries, (80 do.)	273
" " Boarding Schools, (182 do.)	637
" " Free Schools, (10,076 do.)	18,326
" in all the Seminaries and Schools,	19,236

INTELLIGENCE FROM THE MISSIONS.

Nestorian Mission.—Persia.

GAWAR.

LETTER FROM MR. RHEA, AUGUST 8, 1857.

NOT having written previously for a considerable time, Mr. Rhea commences this letter with some account of an occasion of much interest which occurred three months before the date of his letter.

A Communion Season.

In the month of May we had an interesting communion season, with our little flock here. Mr. Cochran was with us, from Oroomiah. There were eleven persons who entered into a solemn covenant to be the Lord's, and then united, as doubtless they never did before, in commemorating the death of our Lord. This was a strange scene to be wit-

nessed in these wild Koordish mountains, but one of solemn and affecting interest. We love to think of this little company as the church of Koordistan; the heaven which, by God's grace, is to leaven the whole lump; the mustard seed which is to become a great tree, under whose shade hundreds of these poor deluded Christians, and fanatical Koords, and hardened, unbelieving Jews, are to repose in peace and love. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid." Of the little company who united with us in the delightful ordinance, five were helpers, three of whom were from Tkhome, and two from this village. The others were of this place, except one from the neighboring village of Zirkanis. His name is Joseph, and we have hoped for a

year or two, that he was truly a child of grace. I remember when he was one of the most bigoted in his devotion to the old customs, and when he sat up until midnight arguing strenuously in their defence. But by and by beams of gospel light found their way to his darkened mind. His errors fled apace, his old hopes all gave way, and we trust he came out, a living disciple, into the liberty wherewith Christ makes his people free. Eshoo, the father of Gewergis, now a grey-headed old man, but with a heart young and warm for Christ, stood up and took upon him the vows of God. There, too, was the lad of fifteen, who we hope was born from our little school into the school of Christ. Though a small company, all classes were represented. There was father and son, husband and wife, old man and youth, preacher and servant. There were others who, we hope, are worthy to name the name of Christ, and we trust that at no distant day they will unite with us. This, perhaps the first communion ever celebrated in simple Christian style in the Koordish mountains, I have no doubt has made a good impression for the truth.

Excursion to Van.

A short time before he wrote, Mr. Rhea returned from a pleasant visit to Oroomiah, accompanied by Dr. Wright and a son of Mr. Perkins. With them he proceeded on an excursion to Bash Kulla and Van. Respecting this excursion, and the condition of the people, he writes :

When we left home we expected to go only as far as Bash Kulla, to form an acquaintance with the new Pasha there ; but afterwards we concluded to extend our journey ten days further, and see the capital town of this portion of Koordistan. We received a pleasing impression of the province of Van, its town and citadel, the plain, extensive gardens, beautiful lake, salubrious climate, and Christian population of ninety or one hundred thousand souls. We remained there from Saturday afternoon until Tues-

day morning. We called upon the Pasha, who gave us a kind reception ; saw the great rock, with its citadel, and cruciform inscriptions, and wonderful excavations ; visited an Armenian school, of two hundred and fifty scholars, and heard their recitations in arithmetic, saw specimens of their writing and heard them sing ; and attended the service in one of the Armenian churches, where we had sufficient evidence of the darkness which hangs, with death-like stillness, over the whole town and province. We were very kindly treated while there, and after the service the Bishop sent for us to come to his private room, in the church court. He was very civil, and very inquisitive too, until he learned that we were from Oroomiah, and were to return there ; having no fears that we had come to trouble his town and people with strange doctrines. We learned that a printing press had recently been brought from Constantinople by a Bishop, and was located at the Convent of the Seven Churches, two or three hours from the town. There are four schools on the plain, or rather in the town and gardens, containing about one thousand pupils. We saw abundant evidences of worldly intelligence and worldly activity, but we met with few who seemed at all enlightened or to have any sympathy with the truth. In fact we saw but one man who manifested any interest in spiritual things. Probably there were others, but being ignorant of their language, we did not come into contact with them. Doubtless too, there are few places which are more emphatically strong-holds of the old church, where ecclesiastical power is more dreaded, and where a sharper look-out is kept up for Protestant heresies. I long to see a station established on that beautiful plain, on the shore of that fine old lake, and in the midst of that dense population, sitting in the shadow of death. Though it be a strong-hold, the enginery of the gospel is mighty to the pulling down of strong-holds. Van is thirty-three hours distant from Gawar.

We should feel strengthened here by the proximity of a station there. It would be another fire kindled on the confines of Koordistan, to light its mountain-tops and deep ravines with the glorious gospel.*

Government—Blood-Feuds.

Mr. Rhea proceeds to speak of the want of an efficient government in the Khoordish mountains, and of 'inveterate enmities, intestine broils, and blood-feuds,' which 'are a great hinderance to the progress of the gospel.' He mentions a recent fight in which twelve or fifteen lives were sacrificed, and says :

This will give you the correct impression that the mountain tribes are essentially Koordish in spirit; almost if not quite as wild, lawless, bloodthirsty, and revengeful, as the Koords. The passing traveler, who spends a night among them and passes on, does not get this impression unless he is an eye-witness to some such outbreak of passion, and the spirit of revenge. But their spears are all to be beaten into pruning-hooks. This spirit of war and revenge, is to give place to the lamb-like spirit of Christ. If I should be permitted to live as long as Mr. Perkins has lived and toiled in Oroomiah, I should doubtless see as great and glorious changes through all these regions, as he has seen on the plain.

Since I wrote you before, Mohammed Agha, that troublesome old chief, who was the occasion of our ingloriously deserting our post, has surrendered himself to the Turkish authorities. He was forgiven all the past, and is now living in Bash Kulla. Our government is Turkish and Koordish, about half and half, impelled mainly by bribes, expending itself mainly upon the poor Christians, who of all others need it least. Refractory, rebellious Koords are lovingly embraced, while the iron heel sinks deep into the neck of the obedient, law-abiding, tax-paying Christian. The mountain tribes do not come under this head. They only pay when compelled to, and the Turks have not gathered up enough

energy since the late war to compel them.

Helpers.

Our helpers from Tkhoma were badly beaten not long since, in one of the villages of the valley, for no other reason than that they are from a place with which the village in question has a blood-feud. These young men, I have reason to believe, are doing as well as they can in their straitened circumstances. Yohanan, from Ishtazin, returns in a few days from Oroomiah, with a reinforcement for his field, in the person of one of the most promising graduates of the female seminary.

~~~~~  
LETTER FROM DR. WRIGHT, SEPTEMBER 21, 1857.

### *Death of Mrs. Rhea.*

SINCE the foregoing letter from Mr. Rhea was in type, the following from Dr. Wright, and also another from Mr. Rhea, have been received, bringing intelligence of a very afflictive character. Mrs. Rhea is not, for God has taken her; and the missionary who has so long resided in the mountains with no associate except his excellent wife, is now stricken indeed, and left alone. The Christian experience of Mrs. Rhea, on her sick bed, was of surpassing interest. Dr. Wright communicates some particulars as follows :

We are again a stricken band. Mrs. Rhea has passed from among us, and gone to her rest and reward, after an illness of two months, dating from the first inroad of her disease.

She left Oroomiah with her husband July 22d, to return to their mountain home, after a short visit to their missionary brethren and sisters. She was then, apparently, in perfect health, and the very last one of our circle whom we should have supposed likely to fall a victim to disease. They spent a comfortable night ten miles from the city. The next morning, as her horse was brought up for her to mount, she was seized with a violent paroxysm of pain, which, however, subsided in a short time, so that they proceeded on their journey, reach-



ing Gawar on the 24th. She was more fatigued by the journey than usual ; still, on reaching home, she was able to attend to all her ordinary duties. On the 25th, she had a slight attack, similar to that of the 23d ; but it soon passed away, and she was tolerably well until August 6th. Then another distressing paroxysm occurred, the effects of which she felt for several days ; after which she was again comfortable until August 20th, when a recurrence of the difficulty induced Mr. Rhea to dispatch a messenger to Oroomiah, requesting me to visit her. Accompanied by Miss Rice, I arrived here August 28th. She had then, apparently, almost wholly recovered, and was attending to all her household duties.

Having spent two days in Gawar, I returned to Oroomiah to attend to important duties ; but the very day I left, in the afternoon, she was prostrated by an attack more violent than ever. From this she never fully rallied. Being informed of her state, I hastened to her relief, reaching here September 5th. At that time, symptoms of inflammation in an internal organ had appeared, which did not give way before any remedial measures we were able to employ.

On the 7th instant, she experienced another of those excruciating paroxysms of pain, which was the last. The disease now progressed with great violence, and made her its victim on the 16th instant, at six o'clock, P. M. Her age was twenty-nine years, five months, and twelve days. On the 18th, we committed her precious remains to the earth, by the side of those of our brother Crane, on the little hill near the village of Memikân.

### *Her Peace and Joy.*

Of her peace, and even joy, in anticipation of her departure, and of the rich grace bestowed upon her in her last days, her stricken husband will fully inform you. But as it was my privilege to be at her bedside during the last eleven days of her life, I cannot refrain

from expressing my deep sense of the love and power of the Lord Jesus, in giving support, and exultation even, to our dear sister in her distressing illness. Her sick room was a hallowed place, where the Sun of Righteousness shone with wonderful brightness ; it seemed, indeed, the very gate of heaven. As we watched around her, witnessing her peace as a river, and listening to the sweet words which fell from her lips, as she went down into the dark valley, we could not but say, "If this be death, let us die."

### *Her Missionary Life.*

It is a little more than five years since Mrs. Rhea—then Miss Harris—joined our mission. The greatness of our loss in her removal, and the depth of our grief, none can understand but those who know how useful she was as a missionary, and in all the relations of life ; and how much she was beloved, and how sincerely esteemed by all our missionary circle.

The first two years after her arrival, she was the teacher of the children of the mission, and in that capacity gained the lasting gratitude of parents, and won the hearts of pupils, so that her memory is tenderly cherished by us all. Besides teaching our children, she early acquired the Syriac language, and made herself very useful in labors for Christ among Nestorian females in Oroomiah.

The last three years of her life she spent in Gawar, as the wife of our beloved brother Rhea. How pleasant she has made his home in this wild region, what sweet associations she has thrown around it among these rude Nestorians and savage Koords, that bereaved brother may not inform you, lest he should seem to magnify, and intrude upon others, his present overwhelming sorrows.

Of the faithfulness and efficiency of our departed sister as a missionary, we could not have more abundant evidence than we have in the flowing tears of the people here, now that she has been re-

moved from among them. She had won all their hearts. The old, the middle-aged, and the young, all esteemed and loved her. She visited them in their humble abodes when they were sick and suffering, and they often visited her in her own home, bringing to her their many cares and wants. The children of the boarding school, and also of the village school, looked up to her as a mother. Some of them, when they heard that she was no more, went about weeping, and would not be comforted, saying their mother was gone and they were orphans.

Mrs. Rhea, though one of the most gentle and quiet spirits, was ready for any and every sacrifice and self-denial, when duty called. You probably will never fully know the terrific circumstances in which she and her husband were placed, in the winter of 1855-6. Turkish power in these mountains was prostrate. The savage Koord had lifted his head, seized the sword, and this whole region was a scene of wild confusion. It was the depth of winter, and the mountain passes, leading out of Gawar, were blocked up by snow. Duty prompted the attempt to reach Oroomiah. They started, and after untold effort and exposure—Mrs. Rhea walking from two to three hours over the mountain height in the deep snow—they accomplished the journey. A gracious Providence watched over their valued lives.

During the last autumn, Mrs. Rhea accompanied her husband and several others of our missionary circle on a tour through the rugged mountain districts of Jeloo, Bass, Tkhoma, Tāl and Diss, where no lady had ever before traveled; a tour which would tax the strength and fortitude of any one in the highest degree, and especially of a delicate female.

We stand silent and amazed at this heavy blow. But it is the Lord and we would be still. How mysterious are his ways! The early removal of Mr. Crane from this field was a mystery to us all, and now this stunning event has occur-

red, and we are led to exclaim, How unsearchable are thy judgments, O Lord! and thy ways are past finding out.

#### *Mr. Rhea's Letter.*

In addition to these statements by Dr. Wright, a few extracts may be given here from the letter in which the afflicted husband announces the death of his wife. Other portions of his letter, exhibiting still more fully her ardent love to Christ, her confiding trust in him, and her abounding joy, will be published in the *Journal of Missions*. He writes: "The loved partner of my life now sleeps on the little hill by the side of brother Crane, while, I doubt not, her redeemed spirit mingles with the countless throngs about the throne of God. A few weeks ago, she was in the bloom and vigor of health, and ripe for a long life of usefulness; but God saw that she was ripe, too, for heaven, and he has taken her to himself. Let me bow low in the dust, and meekly and submissively receive from his hand this bitter cup. Her illness was a most distressing one; but the deep current of her joy and peace never, for a moment, ceased to flow; and it often rose until all pain was swallowed up. No cloud for a moment intervened between her and the glorious face of her Redeemer. She went down into the dark valley, leaning on the arm of her Beloved; and until a few moments before she passed to the light and blessedness of heaven, though speechless, by a gentle pressure of the hand, she could still assure me that Jesus was near and death easy."

Speaking of her intense suffering, and her sweet spirit of resignation, he says: "I do not think there could be a richer exhibition of the power of divine grace to sustain the suffering saint under agonizing pains. She won very tenderly upon the hearts of those who attended her, by her gratitude for every little thing done for her, and her constant regard for their feelings. By far the greater part of the time she spent in audible or silent prayer; praying especially for the grace of patience, that God might not be dishonored. At one time she said to Dr. Wright, when racked with pain, 'While my eye is fixed on Jesus, I am easier; but the moment it turns from him, it seems as if my pains were more than I could bear.' She would often pray for a little respite from suffering, but would then at once exclaim, 'Thy will, not mine, O Lord, be done.' On one occasion she remarked, 'Many days and nights of severe suffering may be appointed me. Just as God pleases—ease or pain, life or death—I must

have no will of my own.'” Again, in the midst of very severe sufferings, her eyes filled with tears as she looked up most submissively and said, ‘*Just as long as it may please Thee, O Savior.*’ In some of these seasons of suffering, Jesus seemed specially near. “She was ravished with his charms. She spoke of him as ‘pure, holy, lovely beyond my understanding.’ ‘I long,’ she said, ‘to fall at his feet, and look up in his face.’ ‘I long to see him more clearly, and understand him more perfectly. I have before always turned my thoughts most naturally to God as my father; but now it is Jesus—so lovely and so winning.’” After a night of great pain, she expressed fear that she had been impatient; but in reply to a question respecting her present feelings, she said: “Jesus has forgiven all my sins. He is not *quite* so near as I wish him to be; still I think he does stand by me. He will not let me sink. If I should take my eyes from him one moment, I should sink. Every moment seems to require Almighty power to sustain me. It seems to me I am the chief of sinners; but then Jesus just takes me and says, ‘I will cleanse thee from all thy stains.’ I love to think of Christ now as my tender friend. It seems as if one great reason why he suffered was to convince us of his love.” Again she said, “I wonder that I can look forward so calmly to death. Oh, could I believe that I should go down to the grave without one cloud! Jesus, reveal thyself to me. Let me see thy face. Manifest thy love, if not in healing, in supporting me. Help me to bear all for thee. I am so weak; but Jesus will bear me in his arms, the weakest of his flock.”

She often expressed her deep interest in the missionary work, and her strong desire for the salvation of those for whom she had labored. “If I die,” she said, “tell my brothers and sisters I never had one regret that I came here. Every step of my way has been ordered by God. I loved to teach the children in Oroomiah, and I have loved to labor on the mountains. I thought I should labor for many years. My greatest desire, with reference to getting well, is, that I may win souls to Christ. May he teach me how to labor. I want my brothers and sisters to know, that I never had a wish that I had not come to the Nestorians. I rejoice that I could labor for them a little while. I hope to meet many of them in heaven.”

The death occurred Wednesday evening, and Mr. Rhea writes: “All day Thursday our home was filled with weeping and lamentations. Many scores of Nestorian and Koordish females came to look at her calm,

sweet face. They wept aloud. All felt they had lost a friend—one who ever went about doing them good. On Friday, at 12 o’clock, we followed her remains to the grave. Religious services were held in the village church, which was crowded to overflowing. Dr. Wright addressed the people very tenderly, telling them many of her dying expressions, and the messages she had left for them. At the grave, Deacon Tamo addressed the people again, and offered an earnest, affecting prayer. The hymn, ‘Sister, thou wast mild and lovely,’ was sung, and the precious dust was committed to the bosom of the earth.”

#### OROOMIAH.

LETTER FROM MR. COCHRAN, SEPTEMBER 1, 1857.

#### *Labors in the Mountain Districts.*

A few sentences in this letter from Mr. Cochran, relate to the labors of helpers among some of the distant and thinly settled districts of the Nestorian field, and allude to facts of some interest.

During the past year there has apparently been an increased readiness to receive our helpers in the sparsely settled districts of Mergawer and Nochea. Priests Yoseph and Shimon, whose hopeful conversions were reported two years ago, originated in those districts, and have consequently met with a better reception, in their occasional preaching visits, than strangers would. Their having become “Englees” has awakened much inquiry, and in some instances decided opposition; and yet there are indications that the heaven of truth is working in those wild and almost inaccessible regions. We now have the prospect of locating Eshoo, with his intended companion, both graduates from our seminaries, in Biet Karee, a large village just over the boundary in Turkey.

A wealthy priest, and a quite learned deacon of the old school, declare in favor of the gospel there, though strongly opposed and threatened, both by the people and ecclesiastics. The latter expresses the determination to spend the winter in our seminary. But notwithstanding such

encouraging indications, there is reason to expect that our helpers will be subjected to "perils oft." Within the last month, both Priest Shimon and Priest Yoseph, with their respective traveling companions, have fallen into the hands of Koordish ruffians, and narrowly escaped with their lives. The offenders were probably instigated by opposing ecclesiastics; and our only hope is, that Consul Rassam will be enabled to reach them with such punishment as will deter them from the repetition of like offences.

### Assyria Mission.—Turkey.

#### MOSUL.

LETTERS FROM MR. MARSH, AUGUST 8,  
AND SEPTEMBER 17, 1857.

IN the first of these letters, having referred to the desirableness of occupying Western Koordistan with missionary laborers at the earliest possible day—the papists having already had "too long a start,"—and of sending an associate for Mr. Rhea in Gawar, Mr. Marsh turns to affairs at Mosul, and specially to the relations of the mission to the Jacobite church, and its

#### Archbishop Behnam.

"Maphrian (Archbishop) Behnam, the successor of the Patriarch in case of his death, has for years inclined more or less to evangelical views. He has led the Jacobites of Mosul to detest picture worship, but has played a double part. To evangelical men in his confidence, (and especially to Kos Mechiel, a member of our church,) he has acknowledged the truth of our evangelical views; yet he has openly opposed us, and by practice, or equivocal answers, has tolerated prayers for the dead, and to the saints and the virgin, and many other Jacobite errors. But for several years he has ceased to preach against us."

In 1854, some attempts were made by the mission to employ this archbishop in disseminating the truth; but the conditions proposed were not complied with. During the recent visit of Messrs. Jones and Righter to Mosul, Mr. Marsh says: "We called upon the archbishop. He advocated perfectly evangelical sentiments, and returned the call, a thing he had never ventured to do before. He requested a meeting at the English Con-

sulate, and there proposed to adopt the rules of faith and practice of the English church, on condition that an English clergyman should be sent out to Mosul." Mr. Jones mentioned the case to bishop Gobat, at Jerusalem, who, Mr. Marsh writes, "sympathized with me perfectly in all my doubts as to the purity of the motives of such characters; but he deemed the request of such a man sufficient ground for action, and therefore wrote to the Church Missionary Society, requesting them to send out a clergyman of the English Church, to assist archbishop Behnam in reforming the Jacobite church. No reply has yet come to Mosul." "Meantime the archbishop is more friendly to us than ever before, and is constantly urging me to engage to sustain him till the reply comes, and permanently in case no English clergyman is sent out. I as constantly urge him, by the messengers, and face to face, to come out openly on the Lord's side, and trust in God. He is more inclined to keep his powder dry."

#### Congregation—Public Discussion.

Passing from this to other matters connected with the interests of the missionary work, Mr. Marsh writes:

Attendance at the chapel has been, in the early summer, discouraging, diminishing to but little over thirty adults. It now averages nearly forty. We think that one or two are asking what they shall do to be saved, and these are among the women. There was never so much interest among females. The three young men who were sent to Abeih have returned. We trust Mr. Calhoun was not mistaken in regarding them as Christians. They appear well. Two of them are at Azakh and Jezirah, preaching, and one is teaching here, accepting a small salary cheerfully. If I endeavor to look at the heart and not at the outward appearance, I feel assured that the gospel is making steady progress in Mosul.

The whole city has been agitated, for a fortnight past, by a public discussion, to which I was challenged by a papal priest, and which was stopped at the request of the French consul, lest disturbance should occur among the large numbers who attended. Many estimate that over a thousand were present last Sab-



bath. The Pasha also, after all was over, sent me a message ; saying that I was the guest of the Sultan, and that he was responsible for my safety and for the good order of the city ; stating that the papal priest was one who, for his inveterate indecency, had a year and a half ago been forbidden ever to come again to the palace ; and requesting me not to consent to debate with such a character. We met three times.

The object of the debate was to incline the Jacobites to Papacy or Protestantism. So fully were they inclined to our side, that a large number, unknown to me, having heard that the papists intended to make a violent disturbance last Sabbath, came prepared to defend the Protestants, if necessary. As the first meeting was somewhat noisy, we stipulated that only six, or at most ten on each side, should be present at the second meeting ; but the papists sent word at the last moment, that many dignitaries wished to come, and demanded that the doors should be open to all. There were nine papal priests, of whom more than half were educated at Rome. The principal men of the Jacobites, and nearly all the Protestants, were also present. The debates continued four or five hours on each occasion. The agreement was, that the discussion should be confined to the priest and myself, but this was not fully kept.

Among the positions into which the priest was driven, were these : "The Bible has been translated and re-translated, till it no longer remains the word of God, but is the word of man." "No Protestant can be saved." "Ignorant Jacobites may be saved." Another priest said, "Ignorant Protestants, like ignorant Jacobites, may be saved." This in the face of the debater, and both in the teeth of the doctrine proclaimed by the papal legate here, that "none outside of the papal church can be saved."

The result of the discussion was to incline the Jacobites against the papacy, and in our favor. The papists are ex-

ceedingly active, diffusing false statements as to this debate, so that the city is alive with discussion, and discussion generally elicits more or less of truth. It is better than stagnation. The tenacity of the father of lies in propagating falsehoods among his offspring, is amazing. But truth is mighty and will prevail—"crushed to earth will rise again." The day when error shall "die amid its worshipers," may be distant, but it will surely come.

For this we entreat your prayers. We entreat the prayers and the *faith* of all who love our Lord Jesus Christ. By *faith* we conquer. But when our hands hang down, and we have no heart to pray, then Satan's host prevails over the people of God. We are far from the multitude of God's people, and if for an instant we walk by sight, all is darkness and dismay. If we lift our eyes we have a guiding star—the "bright and morning Star" who testifieth, "Surely I come quickly." *Amen. Even so come, Lord Jesus.*

### *Papal Oppressions.*

In a second letter, dated September 17, Mr. Marsh furnishes some details of "Papal intrigue and oppression of the Nestorians near Amadiah, and of the Protestants, Jacobites and Nestorians near Jezirah." In a few introductory remarks he says : "The great enemy of evangelical truth in our entire field is the papacy. Other influences are either unorganized or decrepit. Moslem intolerance is chiefly formidable only as excited and wielded against the right by Jesuitical craft ; the Jacobite church is in its dotage ; the Nestorian church has no vital growth. These venerable organizations linger like decaying oaks ; papacy is a living fire running through the dead branches. Protestantism, coming with its open Bible and witnessing spirit, is a new germ springing from the living root of David, which the fire may check, but can never kill. Papal fire cannot live in its green branches." He then proceeds with his narrative as follows :

The Nestorian bishop of Berwer recently died. Mar Shimon was obliged to disappoint one of the two candidates for the succession. The disappointed

candidate came to the Chaldean Patriarch (Papal Nestorian) of Mosul, and was made bishop of that district. Then a paper was secured from the Pasha of Mosul ordering and authorizing the entrance of the papists into possession of the Nestorian churches in Bebadî, Deira, Kowane and Marashta, of the Amadiâh district, and sustaining them in Berwer. But to make all sure, the Koordish emir, Osman Beg, governor of Berwari, having received presents (of gun and sword) from the Chaldean Patriarch who went in person to Berwer, by an armed force took the seals of the Nestorian Bishop and a leading priest and deacon of Berwer, and signed them to a document dividing the eighteen churches of Berwer, and all the church property, of vineyards, trees, &c., including the churches themselves, equally between the Nestorian and papal bishops.

The Nestorians at once sent word to their agent, Shemmas Eremia, and to Mr. Rassam, English Vice Consul, and by vigorous remonstrance Mr. Rassam secured a counteracting order. We sent Shemmas Eremia at once to the mountains, and a check was put, for the moment, to papal inroad in that quarter.

#### *Proceedings in Jezirah.*

From Jezirah news equally unpleasant came. There is a papist of that city, named Mousa, who by wealth, and intrigue, and papal support at Diarbekir, has become the virtual governor. He has frightened the Nestorians to regarding him as their agent, and his name is a terror to all who wish to become Protestant. His plan is, by oppression on the one hand and lavish promises on the other, and sometimes by loaning money, which remains as a terror over those induced to become papists, to get one or two in each village to become papists, and then, through the pliant governor and council, get a papist appointed ruler in the village over a large majority of villagers of other religions. The Moslems, if allowed to oppress Koords

and permitted to share the spoils, do not hesitate to allow a few wealthy Christians to enslave the rest. The most plain laws of the Sultan are disregarded with impunity.

In this way, eight houses which became Protestant in Maresha were not allowed a ruler; but when one of them became papist, he was made ruler over an entire village of Nestorians and Protestants. The Protestants were compelled to convey public stores unjustly. At Naherwan a papist was not only permitted to beat the Protestant head of the village with impunity, but was allowed to take from him an extorted sum of money, and was made joint ruler of the village with the Protestant, although there are only two papal houses there. At once persecution of the Protestants began. An attempt was made, by threats and force, to break up our school. One man was beaten, and another had his eye put out, and they threatened to kill the Protestant ruler. But at Azakh oppression went farther. During a quarrel, a long time ago, between some discharged soldiers and the villagers of Azakh, the leader of the soldiers was badly wounded by a Jacobite. He probably told his fellow soldiers in Diarbekir. A major passing through Azakh seems to have resolved to humble the Azakh-ers. The Jacobite ruler was absent, and he sent for the Protestant and began to beat him without inquiry. Fearing the consequence of his cruelty, when he reached Jezirah he declared that he had been beaten. The three kihyas of Azakh, the Protestant, the Jacobite and the papal, were sent for. The papal was unharmed, but the two others were terribly beaten. Day after day, without trial, and in direct opposition to the law of the Sultan, which forbids even a Pasha to bastinado, even for the grossest crimes, these men were beaten and kept in prison. Meantime, the government of Azakh was given to a villager of the vilest character, chosen expressly for his villainy, in order, as the governor

said, that he might oppress the people of Azakh and humble them. He was and is a secret papist, and is so regarded by Jacobites and Protestants. These unfortunate rulers, thus beaten till it is said the toe-nails of one dropped off, were threatened with the removal of their wives and children to a distant papal village, (forty miles from home,) under a cruel papist, and to be sent to prison in Diarbekir, until their firmness failed them. The Jacobite became papist, and was released. The Protestant agreed to work for Mousa, in repairing a Jacobite church, in order that the papists might take possession of it. Then the governor let them loose, and ended the daily beatings. While this governor was having the Protestant ruler of Azakh beaten, he turned to the Protestant kihya of Maherwan and said, "I shall serve you in the same way some day." All the Christians of the district trembled before Mousa, who boasted that he could make Papists of all the Protestants in three days.

#### *Visit to Jezirah.*

Under these circumstances, it was imperatively necessary that I should go at once to Jezirah, though I left my little child sick, and my wife at one time thought he was dying, during my absence. At first the governor, Bekir Beg, tried to excuse himself; but on weighing the contents of the Mosul Pasha's and Mr. Rassam's letters, he concluded to change his tactics. He offered to do *whatever I wished*. There is no question of justice in such matters; policy only is thought of. After much evasion, we sent for some of the Protestants of Azakh, and an excellent man was made kihya (chief) of the Protestants. An order was given to restore the money unjustly taken from the Protestant kihya of Naherwan, and many promises were made of good behavior in future. I was glad to find the Protestants so firm. Much redress remains to be obtained; but we have made such arrangements as we

hope will prevent the recurrence of such injustice. The whole matter has been referred to Diarbekir, and we hope some approximation to justice will be secured.

#### *Reasons for Papal Influence.*

It may be asked, How can the papists secure such influence? The answer is found in a religion which scruples at no treachery, in the divided state of the Jacobite and Nestorian churches, and in the infant state of the Protestant communities. Church dignitaries are generally rivals, and at sword's points. In Koordistan, the Nestorians of different districts are often at war among themselves. At present, the Nestorians of Tkhome and Tiary are fighting, and seven men had been killed at last accounts. There are always blood-feuds among the Jacobites of Jebal Tour, which generally involve villages in the individual quarrels.

But what is more important, while the English consulates aid papists as much as Protestants, or Jacobites, or Nestorians, very nobly making no distinction, the French consulates are the avowed protectors of the papal religion. This will eventually lead the English to protect Protestants more; but at present it operates to strengthen the papacy.

Our native church members sometimes contrast papal zeal with Protestant neglect, and wonder that more missionaries are not sent out to check the inroads of Satan's master-piece of deception. Young men of American seminaries and colleges, what answer will you give them? Shall the children of this world always be wiser in their generation, than the children of light?

#### *Syria Mission.—Turkey.*

##### *H O M S.*

LETTER FROM MR. WILSON, SEPTEMBER 19, 1857.

#### *Summer Residence at Homs.*

MR. WILSON remarks, that he had delayed writing until he should be able to report the

result of his experiment, of spending the summer with his family in Homs. After an absence of about nine months, the family returned to Homs on the first of May, not then intending to remain in the city during the summer months; but some circumstances made it difficult to leave, and they concluded to wait till the heat should render it prudent to retire. "The result has been," he writes, "that we have spent the summer in the midst of the city, without being at all incommoded by the heat. In our warmest month, July, the thermometer ranged between 70° and 93°, averaging, through the day, 80°. June and August were cooler, while September has been cool enough for comfort, the thermometer sinking as low as 68°, and at no time rising above 82°. It is possible that this summer may have been slightly cooler than most, yet the difference cannot be great, and there is nothing in the summer heat of this place which need deter any American missionary family from adopting Homs as their home." "Our summers are much shorter than in such places as Beirut and Tripoli, located on the sea shore. In winter we generally have several inches of snow, and the ground is frequently frozen."

#### *The Missionary Work there.*

But while his experience, thus far, has led Mr. Wilson to regard Homs so favorably, as a place of permanent residence, he is not yet enabled to report such results of missionary labor as he would gladly mention.

In reference to our work here, Homs, like every other place in Syria, presents great obstacles to the spread of the gospel. Next to that depravity which is common to all men, the great difficulty arises from the influence of a corrupt clergy. Though these men are feared rather than loved by the laity, their influence is such, that time is required to bring even a few from among the many to examine and decide for themselves upon the all important questions connected with the salvation of the soul. At Homs we have no Consuls to act as a check upon the bishops and priests, and at Damascus there has been no British Consul for the last year and a half, and the papist who acts as a substitute has just answered me in reference to important business intrusted to him more than two months ago. One result of this

state of things is, that my school teacher, after being three times unjustly imprisoned by the Greek bishop, felt constrained to give up the school and leave the place. Another result is, that the common people, fearing similar treatment, are afraid to attend our meetings, or to be known as sympathizing with Protestants. While this must be regretted, the fact need not surprise us. Our congregations are small and irregular. The people of the place are not a reading or inquiring race, and the standard of education, if it be proper to use such an expression, is much lower than in some other places. Dissipation prevails to a considerable extent. The fact that one of the three weekly market-days falls on the Sabbath, is also against our work. But with all these counter influences, we see enough to make us regard the place as an important one for a missionary station. For the last few weeks Mrs. Wilson has had a school of six or eight girls, and though this may seem as a small matter, we cannot but regard it as encouraging. Our books are finding their way among the people, though as yet upon a small scale. Several of those whom we most see have become partially enlightened. Of mission traveling I have done none, and can expect to do but little while there is but one missionary family in the city.

---

#### *Northern Armenian Mission.—Turkey.*

##### *SIVAS.*

LETTER FROM MR. PARSONS, SEPTEMBER 17, 1857.

#### *The Church at Divrik.*

MR. PARSONS, when he wrote, had recently returned from a journey to Divrik, where "there is a church, organized about two years ago, and favored most of the time since with native preaching, but remaining as yet without the care of either resident missionary or native pastor." He arrived at Divrik on Saturday, August 29, "after a tedious ride of three days," and was "warmly welcomed by the little band of enlightened Protestant brethren."



His interesting account of the state of things there must be considerably abridged, but will be given mainly in his own language. Having had opportunity to converse more or less with the members of the church and community, and to inquire particularly into their state, he writes: "It was exceedingly gratifying to find 'brotherly love' exerting its hallowed influence upon the members of the church, and through their words and actions producing its legitimate fruits among the members of the civil community. It was also very gratifying to learn that the Protestants were in high repute in the estimation of the rulers of the city, and of the more intelligent portion of the Armenians."

In the forenoon of Sabbath, August 30, the native helper preached "an excellent practical discourse," and in the afternoon the sacrament of the Lord's supper was administered. At each service there were nearly sixty hearers. Two individuals, men who have suffered much persecution for their principles, are anxious to join the church, but at this time there was no favorable opportunity to examine them. "A longer time is thus given them for self-examination and for serious conversation."

"One very interesting fact in relation to our friends at Divrik is, that the *wives* of all the Protestants are themselves Protestants, and, when circumstances do not prevent, are regular attendants on divine worship." "At present, a devoted young man from Tocat seminary is preaching to this interesting people. He loves them and his work among them, and they in turn, love him and his preaching. He is admirably adapted to be ordained over them as their pastor."

A school of about fifteen scholars is in active operation under the guidance of one of the members of the church. But Mr. Parsons writes: "Amidst so much that was encouraging it was painful to find that they have not, and cannot get, a room at all fit to be used for either school or chapel. The houses of the city are so fully occupied that it seems impossible to hire at all, even on most exorbitant terms, any appropriate place." "A nucleus of a large and flourishing church is already there. The isolated situation of the city, the accessibility of the Armenians to the pastor of the church, and the healthful tone of feeling, both in the little church and the community of enlightened Protestants, furnish many arguments for the erection of a neat and commodious place of worship. It is to be hoped that the church will, in time, gain strength to stand

and walk, without pecuniary aid from abroad."

### *Sinjan—Fruits of consistent Piety.*

On his way to Divrik, Mr. Parsons spent a night at Sinjan, "a walled village of about eighteen houses, half of which are Armenian and the other half Kuzzel-bash." Its chief man is a Kuzzel-bash Koord. This village is the residence of one of the members of the church at Divrik, respecting whose character and influence the following interesting account is given.

His house—if a sort of broad, flat-roofed cavern, into which but few rays of light are permitted to penetrate, can be called a house—contains about twenty souls, men, women and children. In this instance, as in many other similar instances in this land, a single house is a sort of village within a village. A few months ago our brother was here alone; alone with his sympathies, alone with his Bible, alone with his God. But he let his light shine. His influence affected others, and now he numbers, with himself, five stout-bodied and stout-hearted Protestants, and has strong hope (as I have also) that the whole Armenian population of this little crowded village will soon be numbered among the ranks of Protestants. The happy results thus far witnessed, and the bright prospects spread out before the mind of our brother in his lonely retreat, his home in the wilderness, are traceable to his daily walk and conversation, and furnish a beautiful illustration of the power of personal example.

### *Opposition.*

But let it not be supposed that the cause of truth has made progress, even here, without opposition. For some months past, these friends of the truth have been sorely tried. The chief-man of the village, influenced by enemies of the Protestants, attempted to compel our friends to accept of one or the other of two propositions: 1st, to forsake Protestantism forever, or 2dly, to be driven from the village and suffer the loss of their property. The Protestants could hardly

agree to such terms. Complaint was made to the Pasha at Sivas. A shadow of redress, or rather a brief respite from annoyance was secured, and when I was at the village all parties were on good terms again.

### *An Interesting Kuzzel-bash.*

During my brief stay at Sinjan, a tall, intelligent-appearing Kuzzel-bash, called upon me twice, and engaged with great interest in conversation on religious subjects. It was gratifying to hear this son of the mountains assert, substantially, "Without holiness we cannot see God," "Obedience is necessary to salvation," "We believe that Jesus is the Son of God, and is himself God; and under the name of Ali, (which name we use for fear of the Turks,) we, like you, believe in Jesus as the Savior of men." How much of the truth embodied in these declarations he had, perhaps unconsciously to himself, received from the Protestants of the village, and how much from the system of faith prevalent among the Kuzzel-bashes, it is impossible for me to say. I was pleased to find him so open to conviction, apparently, and so ready to converse about the gospel.

Finding so much encouragement for labor in the village, Mr. Parsons at once authorized Hagob, the brother mentioned above, to open a school, and to commence regular religious services on the Sabbath. "At present he is the only person in the place able to read. Others, not children merely, but grown-up men, are very anxious to learn."

Respecting the out-station at Gurun he writes: "The most recent intelligence from that place is quite encouraging. The governor of the town receives our helpers courteously, and promises to protect them. We have now two men at work there. One of these was formerly employed by us at Divrik. He has gone to Gurun with the purpose to remain there with his family; and by so doing he hopes to weary the opponents of the truth. The other is a student from Tocat seminary. I look for good fruit as a reward of their daily labors."

One person was received to the church at Sivas in September.

### S M Y R N A .

LETTER FROM MR. DODD, OCTOBER 12, 1857.

IN this letter Mr. Dodd presents a general view of the state of things connected with his labors at Smyrna. While there are some things to encourage—"evidences that the Lord is doing his own work"—there is not, it is said, "that open and palpable advance of the work which we look for." The congregation had remained for some months about the same, not falling off as heretofore, during the heat of summer, but rather increasing. During the early part of the year the average attendance was but seventeen, of late it had been thirty-five. "They listen with fixed attention and sometimes with emotion. There are few evenings upon which some one does not visit Hagob (the helper) at his room in the Armenian quarter, for inquiry and conversation." Yet few make an open profession of the truth. "The work in a large city like Smyrna moves forward by single steps, and gains isolated individuals like separate grains of sand. The power of sympathy, which, in a village, draws men by companies, and at least brings them within the sphere of the truth's influence, is here lost. The mass is too great to be thus moved."

### *Hopes and Disappointments.*

Individual cases are mentioned in which the truth has seemed for a time to have its appropriate effect; but some of the persons thus apparently brought near to the kingdom of heaven have turned back again.

One interesting case, within the last few months, is that of a Mussulman. His grandfather was born an Armenian, but in youth was forced to become a Mussulman and married a Turkish wife. His father, thus born a Mussulman, was wealthy and influential. He married a Greek wife, who was not compelled to become a Mussulman but retained her religion. This son frequently went with his mother to the Greek church, and preferred that faith to that of the Koran in which he was circumcised. When of age, wishing to profess the Greek religion, he went to Athens and was baptized. He afterwards came to Smyrna, having as yet heard nothing of the gospel. Sitting in the shop of a Greek friend, who

had attended our service and become enlightened though not renewed, he saw him reading the gospel, and inquired what it was. His friend then preached to him the truth, as he knew it, and persuaded him to come to our service. He soon became a regular attendant, and gives the best evidence of having embraced the truth. We should have received him to the church at the next communion, but, feeling unsafe here, he has returned to Athens. The friend who brought him to us has, we fear, turned back, finding the way to life too strait. "The first shall be last, and the last first."

Another person, a Greek, who has hopefully come to Christ within three months, and whom we should have received at the next communion season, has also, on account of the death of his brother, left Smyrna to reside in the interior.

A few months ago, one of the students from Bebek returned to his native place, Aidin, about seventy miles south-east of Smyrna. There he began to preach the truth, and the few Armenians (thirty families) heard it, until they demanded of their priest that the gospel should be read and explained in their church in Turkish, which they understood, instead of Armenian. He assented and requested this young man to read it, which he did for a time. But the affair came to the ears of the bishop here, who immediately sent a messenger to put out this dangerous light and place the young man under ban. It was done. The young man found himself deserted, salutations refused him in the street, and his employment taken from him; and I am sorry to add that he wilted under this hot sun, showing, I fear, that he had no root in himself. He submitted to ecclesiastical authority. On hearing of it, I immediately sent a helper there and am now waiting to hear from him.

#### *Service in the Armenian Quarter.*

It was mentioned in the Herald for September last, that Mr. Dodd had rented a

house in the Armenian quarter of the city and commenced a preaching service there. Respecting this chapel he now says: "Some attend who would not attend at the other place of preaching, but it is especially useful as a rendezvous—a place of inquiry. Hagob, the helper, has a room there, and in the evening many come to converse with him who would never come to my house."

"Some weeks since, stones were thrown during service there, and the same evening Hagob was seized in the street, and but for the intervention of a Turk, would have been beaten. He immediately entered complaint at the nearest police station, and the assailant was arrested. Thoroughly frightened, he humbly begged Hagob's pardon, and a very good impression was made on the neighborhood. The neighbors (Armenians) all professed great indignation at the outrage, and great regard for Hagob and satisfaction at his residence among them."

#### *Thyatira.*

I have just returned from a visit to Thyatira. I found the little church there in rather a cold, languid state. There is no persecution. Protestants are unmolested and treated by their neighbors with the ordinary courtesies of life, but they, on their part, are not very aggressive. None come to the Sabbath service except the church members and their families. There seems no advance. One great difficulty is the want of a separate place of worship. They have heretofore met in the private house of one of their number, and according to eastern views and manners, a private house, occupied by a family, is a sacred place. None but most intimate friends or relatives feel any freedom of access, even on invitation; and worship in such a place will always be restricted and private, much like family worship. They must have a house unoccupied by a family, set apart for worship.

This want of a suitable chapel Mr. Dodd hopes to see supplied ere long, in some way. He speaks well of the native preacher employed at Thyatira, who he hopes will be ordained as the pastor there. "I had," he says, "frequent meetings with all the brethren while there, and much conversation with them individually. We commemorated the

love of Christ together, and received one member to the church. I left them in a much better state I think, encouraged by the hope of a place of prayer, quickened and resolved to be more aggressive. I purpose to return there after ten or fifteen days, administer the sacrament again, and perhaps receive two others, who are candidates, to church fellowship."

### Recent Intelligence.

**NORTHERN ARMENIANS.**—Mr. Dwight wrote from Constantinople, October 23. He had been decidedly improved in health by a journey to Berlin, to attend the meeting of the Evangelical Alliance. The expenses of the journey were paid from the Alliance fund, and he had returned "refreshed in spirit" as well as body, "and prepared for the winter's campaign." He speaks of some differences among the Protestant brethren at Constantinople, and an unpleasant degree of worldliness and spiritual coldness, with a disposition to demand more aid from the mission in the support of pastors and schools than it is considered necessary to render. He also says: "There is an Armenian newspaper published here, that seems, of late, to be wonderfully stirred up, by some influence, to write bitter things against us and all the Protestant world. The object is to excite prejudice as widely as possible, among the Armenian people, against the Protestant name, and especially against the American missionaries. I have no fears but that we shall survive the shock, and good will come of it. Truly, a deep impression must have been made by the truth, on the Armenian mind, to call for such mighty efforts of counteraction! Our Armenian newspaper offers us now an excellent channel through which to lay before the public the true state of the case. We answer ten columns of this crude matter, by a single paragraph or two, in which we endeavor to direct the minds of the people to the real issue between us, namely, '*What is truth?*' and not, 'How many different kinds of people there are in the world who call themselves Protestants.' As an offset, I am doing, what I have long intended to do, namely, preparing a series of articles, in which I intend to show to the Armenians *what their church really believes and practices, that is contrary to the gospel.*"

Mr. Dwight mentions the insufficient support of Sdepan Agha, the civil head of the Protestants of the empire, and the danger that he will resign his place for want of support, as occasioning some anxiety at present.

On the 6th of November, Mrs. Hamlin, of this mission, was suddenly removed by death. Mr. Hamlin writes:

During the night of November 5, she was suffering from what I regarded as a bilious headache, with which she was often visited, but I had no serious apprehensions. About five o'clock on the morning of the 6th, memory seemed to be suddenly suspended, then followed convulsions and lethargy, and at half-past nine in the morning, the sleep of disease was succeeded by the "*sleep in Jesus.*" The call was sudden, but my departed wife was one who was always watching and waiting for the coming of her Lord. Her conversation was in heaven, and she had that spiritual-mindedness which is life and peace. For the last few months, especially, she has been evidently growing in grace, in heavenly desires, in watchfulness over herself, and in the spirit of earnest prayer for the salvation of others. Although not permitted to give us her dying testimony, the record of her life is that of a meek, lowly and quiet spirit; diligent, faithful, and affectionate in every duty; one to whom the cross of Christ was welcome, the kingdom of Christ precious, and "to be present with the Lord" the end of her conversation.

**SOUTHERN ARMENIANS.**—Mr. Perkins, of Marash, wrote August 4, that the boys' school, which had been much reduced in consequence of the establishment of a school by the Armenians, had again increased to eighty-five. A case of discipline had occurred in the church. One who had been employed as a teacher and a bookseller by the missionaries, was found to have been dishonest, and was suspended from the church. Mr. Perkins mentions the following indications of progress among the Armenians:

Our student, Sdepan, has a brother who is somewhat enlightened, but still attends his father's church. This man, and one other, have been, for some time, in the habit of preaching sermons in that church, one each Sabbath. Sdepan's brother not being able to write well, Sdepan sometimes writes sermons specially for him, and sometimes gives him one of his old sermons; and he says that the people are much pleased with the preaching. Some of the congregation who are partially enlightened, are aware that Sdepan aids his brother, and they have even urged him to come himself, and preach without fear.

I have recently had conversations with several men belonging to another church, who appear to be examining the Scriptures, and to desire to reform their church. They say that the people who attend that church are opposed to having pictures, and will remove them in spite of the priest, if he should oppose. In all parts of the city large numbers have become so much enlightened that they speak against picture worship; but they do not seem to have so much knowledge of their other errors, and the true way of salvation.

**NESTORIANS.**—In a letter dated September 30, Mr. Perkins says: "On the 11th inst.



our communion occurred, when the pious Nestorians united with us at the table of the Lord. It was a tenderly interesting season. Seven individuals were admitted to the ordinance for the first time.

"The work of printing the Old Testament with references is going rapidly forward. We have advanced to First Samuel. The volume will consist of about one thousand pages. A little more than three hundred are printed, and we proceed at the rate of about one hundred per month." "The Persian agent for the Nestorians here is entirely quiet at present, and we meet with no 'let or hindrance' in our work. Whether he will bestir himself again when we come to open our schools for the winter, remains to be seen. At present, the gospel is proclaimed here with unobstructed freedom.

"Our little missionary band is fast melting away, under the strokes of death and other providences. And, if we are not speedily and effectively reinforced, the remaining ones must sink under excessive exertion, and the harvest be left to fall into the ground. The mountain Nestorians, on the western side, are also rapidly falling a prey to the aggressive Papists. We must have help, or the labors and prayers of a quarter of a century will in a great measure fail of accomplishing their object."

SATARA.—Mr. Munger wrote, October 15: "The light seems to be shining through the dark clouds which have hung so portentously over us since the month of May. Success is crowning the measures of government against the rebellion. Much confidence is felt in the opinion that the crisis of danger is passed, and now the country will gradually recover its former quiet and security. The Lord has been doing his strange work in this pagan land. Satan has done more than he intended, and will repent of his own madness; but the Captain of salvation will gain by it all." "Men believe, now, that the dark places of the earth are full of the habitations of cruelty. Who were the chief perpetrators of these fiend-like deeds? Brahmins, the priests of Hindooism, and Moolahs, the priests of Mohammedanism. And if such are the priests, what are the people? The Lord will get to himself praise and glory. He will be avenged on such a nation as this. Christian England will find that she cannot prosper in India, and deny to the millions of youth in this land the Bible. If England will have God's blessing, she must do God's bidding, and cease from idols."

AHMEDNUGGUR.—Mr. Fairbank wrote,

September 30, that fears of famine had been removed by recent abundant rains. "The prospect now is that the crop will be better than usual." In company with Mr. Harding, he had made a visit of a week to the "North-eastern field." Rain prevented their visiting some of the more interesting villages, but they were usefully occupied with persons who called upon them. "The members of the Chande church assembled on Saturday afternoon, and in the evening met for the examination of candidates. It was found impracticable to examine all who offered themselves, and after a long session the meeting was adjourned, and met again after the morning service on the Sabbath. There were many spectators present at the examinations, and great interest was awakened." Two of the spectators decided, while the examinations were in progress, to offer themselves as candidates for church membership. They had long been nominal believers, but had been restrained by family and prudential considerations from taking this step. "There were, in all, fifteen candidates, and more than six hours were occupied in the two sessions for examining them. We were pleased to see that the church was determined to make the examination thorough and practical. These fifteen persons, offering themselves at such a time, when many were expecting the overthrow of the English Government, when they were threatened by their neighbors with martyrdom as soon as the government should change, and when they were hearing of the wholesale murder of native Christians at the North, gave very fair proof of their sincerity." Nine of the candidates, eight men and one woman, were accepted by the church, and were baptized and received into covenant just before the administration of the sacrament on Sabbath afternoon. Three members were also received by letter from the First church in Ahmednuggur. "So the Chande church, which was formed by a colony of eight persons from Ahmednuggur First church, in February, 1856, has, by a vigorous growth, attained to a membership of thirty-four persons in the course of twenty months. May God bless it more and more."

Mr. and Mrs. Barker returned from the hills to Ahmednuggur June 12; and soon after, Mr. Barker started for his station, Khokar; but heavy rains and swollen streams compelled him to turn back. He wrote from Ahmednuggur, October 13: "I think the monsoon is now over, and that we can go to Khokar after a few weeks. Since June, I have had a regular morning preaching service at a chowdi just outside the city, and in

the afternoon have visited a village three and a half miles away, on the Seroor road, where there has been a growing interest of late. I trust one or two there have been born again. There is much *visible* encouragement to labor among the rural population around this city. I trust the necessity of our remaining here during the monsoon season will work for good to them, and we have reason to believe that our field does not greatly suffer on account of our long absence. The Spirit of the Lord is at work there, as is evident from the reports of our faithful catechist. But we long to be among the flock of our charge; and although we have had fears on account of the unsettled state of the country, all is now so quiet that we shall not hesitate to tour as soon as circumstances will permit."

MADURA.—A meeting of the mission was held, as usual, in September. Considerable time was spent in hearing reports from the catechists. "Nearly all who reported spoke of the goodness of the Lord in carrying on his work; and it was manifest that there was a strong feeling on the part of the catechists, that God is on our side. A number reported large accessions to the churches at their stations, and spoke of interest felt by the heathen on the subject of religion." It is evident, Mr. Rendall says, that these helpers are growing in fitness for their important work. The mission thought it best that Mr. Capron should be stationed at Partianur, and Mr. White at Pulney.

Mr. White, in a letter dated Pulney Hills, September 21, says: "Our first impressions of the natives here have been quite favorable. We hardly expected to find the people so intelligent, or so willing to hear the gospel. I have been out to many of the villages and congregations with the missionaries or their helpers, and in every village some have been found willing to listen to preaching. In no place have I yet seen any signs of ill treatment." He dwells upon the obvious call which the Madura field presents for more laborers, speaks of the scarcity of food, high prices and frequent robberies, and adds: "We have heard but little lately of the troubles in the North. We expect soon to hear that peace is restored. All is quiet in this part of India, and we have no fears in traveling through any part of the country, by night or by day."

Mr. Herrick, of Tirumungalum, wrote October 6. He had been visiting his village congregations, and "found the people everywhere in great trouble, partly from the long absence of rain, and partly from fear of thieves

and robbers." He says: "I have never before known robbers so bold or so frequent in their depredations. People fear to travel alone, even in the day-time. I have heard of several instances in which the robbers went in so large numbers as to overcome the men guarding their sheep at night, and drive off whole flocks, numbering two or three hundred. They have also often set buildings on fire, with the hope of opportunity for plundering. I recently passed through a village in which most of the houses were thus burnt down." Two reasons are assigned for this state of things—continued drought, which has produced a scarcity of food and high prices, and the disturbances at the North. The following statements clearly indicate, that in that section of India the people generally had no connection with the rebellion:—"I was greatly surprised, the first time I went into the villages after we began to hear of the rebellion, to find how generally the people had heard that something wrong was going on in some part of the country. And I was no less surprised at the strangeness of the reports in circulation. The more general of these was that a French army had arrived in the country, and that the English were flying before it." "I do not suppose these reports were fully credited by many; but most, without doubt, believed that the government was threatened with some great disaster." "It is most favorable for all concerned, that the mass of the people are fully aware that they are far better off than their fathers were before the English came, and that their own best good requires the permanency of the English rule here. I have often heard such remarks as these, from the laboring classes: 'If the white men go away, there will be no justice. Our cattle and sheep will be stolen. We shall not dare travel in the road with rings in our ears, or even with decent clothes.'" Some other letters received from the Madura mission, will be published in the next number of the Herald.

MICRONESIA.—Extracts from Dr. Gulick's journal, at Ascension Island, from January 12 to May 4, 1857, have been received. On the 18th of January, he mentions that they had printed four small pages of a Ponape Primer, all they could print at once with the very defective font of type sent them from the Sandwich Islands. "Little as this is," he says, "it is a great event for Ponape. I have no doubt it will give our cause a great impulse." February 14, he wrote: "It is with great pleasure, with emotions new in my Ponape life, that I can write of the rap-

idly increasing number of our pupils in this tribe. My anticipations respecting the increase of interest consequent upon our printing, have been already more than realized; and I am confident there are many more pleasing developments close at hand. We already number sixty-six scholars, at six different points in this tribe." On the 24th of the same month, he says: "I have to-day returned from a visit of several days at Ronkiti, where we struck off seven hundred additional copies of our first sheet of four pages, and also set up four pages more, of which we struck off five hundred and fifty copies." At later dates he speaks of the Wajai and his wives, and of a black Portuguese, "for twenty years a resident" there, as having commenced learning to read. A white resident also had applied for primers for his family. On the 23d of March, the number of pupils, at seven places, was one hundred and twelve. A few days later, (April 3,) he writes: "Two foreigners, who have been living at Tulapail, and whose influence has not been good, to say the least, have to-day left that place in disgust. The natives there have so far come under my instructions as to cease to be their willing servants and dupes. This is but one step in a long train of events that will result among the whites from our instructions. Nothing more indicates the influence we are gaining upon the island, than this displacement of the foreigners, which is even more marked in the Kiti tribe, under Mr. Sturges, than in my own tribe."

FUH-CHAU.—Mr. Doolittle writes, September 1. The woman who was baptized in January last, the wife of a catechist, has gone, as is hoped, to her reward. She died June 27. She bore her sufferings, which were sometimes severe, with great patience.

In intervals of pain, she was much engaged in ejaculatory prayer. Her baptism was the occasion of great joy both to herself and her husband. From some time previous to that event to the time of her decease, she never seemed ashamed to avow her love to the Savior, whenever her friends or neighbors came to see her, and to urge them to cast away their idols and believe in him. A few days previous to her death, I called at her humble dwelling, and found her in great distress of body, but in remarkable peace of mind. She longed to be with Jesus. She did not shrink from the approach of death. Near the middle of the same night, her husband overheard her praying in broken yet earnest tones. She apparently put her whole trust in the Savior, and seemed to feel that she had been accepted by him. Such was the first death that ever occurred in the valley of the Min, of a native convert from heathenism to the religion of Jesus.

Those parts of the usual ceremonies con-

nected with dressing the corpse and preparing the coffin which were heathenish and sinful, were of course dispensed with. Some of the former friends of the family were present when the body was placed in the coffin. Their object was not known at first, but they frankly avowed it at the close, saying, 'We would not have believed, if any one had told us. We came to see for ourselves. We now know that the stories are false.' They referred to the reports current among the people, that on the decease of any one who embraces a foreign religion, the eyes and the teeth are plucked out, for some secret and horrid purpose.

Mr. Doolittle is permitted to rejoice over another person hopefully repenting. He writes:

I would mention, with devout gratitude, the baptism of one of my boarding pupils. The oldest one has, with a heart full of joy, professed Christ before his countrymen. It was my unspeakable privilege to baptize him on the morning of July 5, in the new church, before a crowd of witnesses. His heathen name was *Ka-siōng*, or "*Family Felicitous*." This he earnestly desired to discard, and chose to be baptized by the name of *Siu-ching*, which means "*Keeper of the Truth*." He is a young man of prepossessing appearance, of more than average scholarship, and of meek and serious deportment, twenty-four years of age. His influence in the school, with which he has been connected more than three years, and in which he sustains the position of assistant, or monitor, is excellent. The other pupils regard him as sincere, and his conduct seems to show that his professed conversion is genuine. Four of the next younger pupils (from 17 to 22 years old) have applied for baptism, but no action has been taken respecting them.

## Home Proceedings.

### EMBARKATION.

REV. MILAN H. HITCHCOCK, of North Bergen, N. Y., and Mrs. Lucy A. Hitchcock, of Winchendon, Mass.; and Rev. James Quick and Mrs. Maria E. Quick, both of Birmingham, Michigan, sailed from Charlestown, Mass., Nov. 23, in the ship Judge Shaw, Capt. Parker, for Madras, on their way to join the Ceylon mission of the American Board. Mr. Hitchcock was educated at Hamilton and Amherst Colleges, and at Bangor Theological Seminary. Mr. Quick is a graduate of the University of Michigan and of Union Theological Seminary.

### THE COVER OF THE HERALD.

ATTENTION is specially invited to notices on the cover of this publication. Letters inquiring as to the terms of the Herald and Journal of Missions are often received, and also

inquiring who are entitled to these publications gratuitously. Such inquiries are all answered, from month to month, by notices on the 4th and the 2d pages of the cover. Mistakes are also often made in the direction of letters. Money designed to be in payment for the publications, is sent to the Treasurer, sometimes with no intimation that it is in payment of a subscription and not a donation to the Board; and sometimes donations for the treasury, are sent to the Agent for the publications. Letters are also not unfrequently directed simply, "American Board of Commissioners for Foreign Missions," which may be designed for the Secretaries, the Treasurer, or the Agent for publications. Mistakes, confusion, and occasionally dissatisfaction thus arise, which would all be avoided if correspondents would look at the first standing notice on the 2d page of the cover, and direct to the individual, or at least the department, designed to be addressed.

## DONATIONS,

### RECEIVED IN NOVEMBER.

#### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Kennebec co. Aux. So. B. Nason, Tr.             |              |
| Winthrop, Mrs. Elizabeth Sewall,                | 5 00         |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Waldoboro', Cong. ch. and so. 15,03;            |              |
| gent. 34; la. 16,25;                            | 65 28        |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, A friend,                               | 5 00         |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| Limerick, Mrs. H. E.                            | 10 00        |
| Saco, Cong. ch. m. c.                           | 68 00—78 00  |
|                                                 | 193 28       |
| East Machias, m. c.                             | 5 00         |
| Ellsworth, Cong. ch. and so. 52,89;             |              |
| J. A. Jones, &c;                                | 72 89        |
| Fryeburg, Aunt Sally,                           | 5 00         |
| Machias, m. c.                                  | 50 00—132 89 |
|                                                 | 331 17       |

**Legacies.**—North Chesterville, Mrs. Julia Pierce, by Oliver Sewall, Ex'r,

59 00  
390 17

#### NEW HAMPSHIRE.

|                                            |             |
|--------------------------------------------|-------------|
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.   |             |
| Manchester, A friend,                      | 10 00       |
| Rockingham co. Conf. of chs. F. Grant, Tr. |             |
| Exeter, 1st and 2d chs. m. c.              | 7 51        |
| North Hampton, Cong. so.                   | 18 00—25 51 |
| Strafford Conf. of chs. E. J. Lane, Tr.    |             |
| Dover, 1st ch. and so. 96; m. c. 15,30;    | 111 30      |
| Sullivan co. Aux. So. E. L. Goddard, Tr.   |             |
| Acworth, Cong. ch. m. c.                   | 10 00       |
| Charlestown, Cong. ch. and so.             | 8 00—18 00  |
|                                            | 164 81      |
| A friend,                                  | 20 00       |
|                                            | 184 81      |

#### VERMONT.

|                                            |              |
|--------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr. |              |
| Hardwick, L. H. Delano, wh.                |              |
| cons. Mrs. WILLIAM H. LORD                 |              |
| of Montpelier an H. M.                     | 100 C0       |
| St. Johnsbury, 2d ch. and so. 70,90;       |              |
| E. Peck, l;                                | 71 90—171 90 |

|                                           |              |
|-------------------------------------------|--------------|
| Chittenden co. Aux. So. E. A. Fuller, Tr. |              |
| Burlington, Mrs. E. W. Buell              |              |
| to cons. Rev. C. SPENCER MARSH,           |              |
| of Burlington, and Rev. ANDREW            |              |
| WILLARD, of Upton, Ms. H. M.              | 135 00       |
| Essex, Fem. miss. asso!                   | 10 00—145 00 |
| Orleans co. Aux. So. J. M. Wheelock, Tr.  |              |
| Derby, Cong. ch.                          | 9 07         |
| Greensboro', S. B.                        | 1 00—10 07   |
| Rutland co. Aux. So. J. Barrett, Tr.      |              |
| Clarendon, m. c.                          | 2 63         |
| Pawlet, Cong. ch.                         | 38 00        |
| Rutland, Coll. 5; m. c. 33,23;            | 38 23        |
| West Rutland, Coll. 15; a friend,         |              |
| 3;                                        | 18 00—96 86  |
| Windham co. Aux. So. F. Tyler, Tr.        |              |
| Payetteville, Cong. so.                   | 9 50         |
|                                           | 433 33       |
| Bennington, Cong. ch. m. c.               | 27 25        |
|                                           | 460 58       |

#### MASSACHUSETTS.

|                                                |                 |
|------------------------------------------------|-----------------|
| Barnstable co. Aux. So. W. Crocker, Tr.        |                 |
| Cotuit Port, m. c.                             | 17 00           |
| Wellfleet, 1st cong. ch.                       | 20 00—37 00     |
| Boston, S. A. Danforth, Agent,                 | 335 69          |
| Brookfield Asso. W. Hyde, Tr.                  |                 |
| Brimfield, Gent. 62,10; la. 47,89;             |                 |
| m. c. 56,11;                                   | 166 10          |
| Charlton, Gent. 12,45; la. 52,82;              |                 |
| m. c. 27,12;                                   | 92 39           |
| Dana, Gent. 10,65; la. 12,09; m.               |                 |
| c. 9;                                          | 31 74           |
| Dudley,                                        | 92 53           |
| Hardwick, Gent. 61,20; la. 73,67;              |                 |
| m. c. 21,41;                                   | 155 28          |
| New Braintree, Gent. 67,88; la.                |                 |
| 49,15; to cons. Rev. JOHN H.                   |                 |
| GURNEY an H. M.; m. c. 30,13;                  | 147 16          |
| Oakham, Gent. 183,67; la. 67,20;               |                 |
| m. c. 41,33;                                   | 292 20          |
| Southbridge, Gent. 95,60; la. 70,93;           |                 |
| m. c. 37,66;                                   | 204 19          |
| Sturbridge,                                    | 167 26          |
| Ware Village, Gent. 454,60; la.                |                 |
| 153,65; m. c. 78,78; to cons.                  |                 |
| WALLACE C. HELDON and ED-                      |                 |
| WARD GOODRICH H. M.                            | 687 03          |
| Ware West,                                     | 87 54           |
| Warren, Gent. 90,21; la. 38,65;                |                 |
| m. c. 2,83;                                    | 131 69          |
| West Brookfield,                               | 102 00—2,297 11 |
| Essex co. North Aux. So. J. Caldwell, Tr.      |                 |
| Amesbury and Salisbury, Mill                   |                 |
| Village, Cong. so.                             | 30 00           |
| Newbury, Dr. Withington's so.                  |                 |
| 15,44; la. Ceylon so. 5;                       | 20 44           |
| Newburyport, An indiv. to cons.                |                 |
| Rev. DANIEL T. FISKE an H. M.                  | 50 00—100 44    |
| Harmony conf. of chs. W. C. Capron, Tr.        |                 |
| Coll. at annual meeting,                       | 6 33            |
| Grafton, Evan. cong. ch. and so.               |                 |
| to cons. JOSHUA W. LELAND                      |                 |
| and JONATHAN CARY, H. M.                       | 200 00          |
| W. Millbury, E. W.                             | 2 00—208 33     |
| Middlesex North and vic. C. Lawrence, Tr.      |                 |
| Leominster, F. A. W.                           | 5 00            |
| Lunenburg, Evan. cong. ch. and so. 12 94—17 94 |                 |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.     |                 |
| Roxbury, Eliot ch. and so. m. c.               |                 |
| 16,60; Vine st. ch. m. c. 16,42;               | 33 02           |
| West Roxbury, Evan. cong. ch.                  |                 |
| and so. 45,76; m. c. 9,61;                     | 55 36—88 38     |
| Middlesex co.                                  |                 |
| Auburndale, Cong. so. m. c.                    | 157 98          |
| Concord, Ortho. cong. ch. and so.              |                 |
| wh. and prev. dona. cons. ED-                  |                 |
| WARD SNELL, of Holden, an                      |                 |
| H. M.                                          | 55 50           |
| East Cambridge, Evan. cong. ch.                |                 |
| and so. m. c.                                  | 10 48           |
| West Cambridge, Cong. ch. and                  |                 |
| so.                                            | 406 50—630 46   |
| Pilgrim Aux. So. J. Robbins, Tr.               |                 |
| Plympton, Cong. ch. and so.                    | 16 50           |
| Taunton and vic.                               |                 |
| Rehoboth, Mrs. J. M.                           | 5 00            |



|                                                                 |              |
|-----------------------------------------------------------------|--------------|
| Worcester co. North, C. Sanderson, Tr.                          |              |
| Athol, A friend,                                                | 1 00         |
| Hubbardston,                                                    | 40 34        |
| Phillipston, to cons. Rev. EDWARD P. BAKER and LEVI BAKER H. M. | 150 00       |
| Templeton, (of wh. fr. la. 42,34;)                              | 81 84        |
| Winchendon, 1st par.                                            | 65 95        |
|                                                                 | 339 13       |
| Ded. disc.                                                      | 1 67—337 46  |
|                                                                 | 4,074 31     |
| Mrs. S. B. D. a death-bed thought,                              | 3 00         |
| Chelsea, Winnisimmit ch. and so. m. c.                          | 56 20        |
| Edgartown, Cong. ch. and so.                                    | 44 00—103 20 |
|                                                                 | 4,177 51     |

## CONNECTICUT.

|                                                                                                                                                                                                                                                        |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. East, Rev. L. M. Shepard, Tr.                                                                                                                                                                                                            |               |
| Brookfield, Cong. ch. 26,43; fem. char. so. 4,25:                                                                                                                                                                                                      | 30 68         |
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                                                                                                                                                             |               |
| New Canaan, Gert. 66; m. c. 45,75; fem. benef. so. 63,51;                                                                                                                                                                                              | 175 26        |
| South Norwalk, Cong. ch. and so. m. c.                                                                                                                                                                                                                 | 25 00         |
| Southport, Cong. ch. wh. cons. OLIVER H. PERRY an H. M. 126,51; W. W. Wakeman, wh. cons. JESUP WAKEMAN an H. M. 100;                                                                                                                                   | 226 51        |
| Westport, Cong. ch.                                                                                                                                                                                                                                    | 82 52—509 29  |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                                                                                                                                                                |               |
| Bristol, La.                                                                                                                                                                                                                                           | 48 84         |
| East Avon, m. c.                                                                                                                                                                                                                                       | 2 67          |
| Hartford, Centre ch. T. S. W. 600; m. c. 11,63;                                                                                                                                                                                                        | 611 63        |
| New Britain, 1st ch.                                                                                                                                                                                                                                   | 77 00         |
| Plainville, Cong. ch.                                                                                                                                                                                                                                  | 60 00         |
| West Hartford, to cons. D. W. GRANT an H. M.                                                                                                                                                                                                           | 118 58        |
|                                                                                                                                                                                                                                                        | 918 72        |
| Ded. disc. on unc. money,                                                                                                                                                                                                                              | 4 00—914 72   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                                            |               |
| Bethlem,                                                                                                                                                                                                                                               | 15 00         |
| Cornwall, South,                                                                                                                                                                                                                                       | 20 00         |
| Hitchcockville, Coll.                                                                                                                                                                                                                                  | 44 64         |
| North Cornwall, Cong. ch.                                                                                                                                                                                                                              | 36 79         |
| Plymouth Hollow, Cong. so.                                                                                                                                                                                                                             | 59 50         |
| Southbury,                                                                                                                                                                                                                                             | 55 20         |
| Torrington,                                                                                                                                                                                                                                            | 12 00—243 18  |
| Middlesex Asso. E. Southworth, Tr.                                                                                                                                                                                                                     |               |
| Higganum, Cong. so.                                                                                                                                                                                                                                    | 32 00         |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                                              |               |
| Fairhaven, 2d cong. ch.                                                                                                                                                                                                                                | 18 00         |
| New Haven, Centre ch. (of wh. fr. Prof E. E. Salisbury, for Bulgarian m. 100;) 553,60; South cong. ch. m. c. 7; G. Hallock, 100; cash, 19,40; 3d cong. ch. 9,50; united m. c. 22,20; Yale college, officers and students, including m. c. for Nov. 65; | 777 70—795 70 |
| New Haven co. East, F. T. Jarman, Tr.                                                                                                                                                                                                                  |               |
| Wallingford, Cong. ch.                                                                                                                                                                                                                                 | 69 30         |
| New Haven co. West, A. Townsend, Tr.                                                                                                                                                                                                                   |               |
| Birmingham, Cong. ch. m. c.                                                                                                                                                                                                                            | 21 00         |
| Derby, 1st cong. ch. to cons. Rev. CHARLES C. TIFFANY an H. M.                                                                                                                                                                                         | 75 00         |
| Milford, 1st so.                                                                                                                                                                                                                                       | 50 25         |
| Orange, Cong. ch.                                                                                                                                                                                                                                      | 62 42         |
| Waterbury, 1st do. m. c.                                                                                                                                                                                                                               | 11 16         |
| West Haven,                                                                                                                                                                                                                                            | 67 75—287 58  |
| New London and vic. and Norwich and vic.                                                                                                                                                                                                               |               |
| F. A. Perkins and C. Butler, Trs.                                                                                                                                                                                                                      |               |
| Bozrah, Fitchville, Coll. 44,08;                                                                                                                                                                                                                       |               |
| New Concord, m. c. 1,23;                                                                                                                                                                                                                               | 45 31         |
| Lebanon, Goshen m. c.                                                                                                                                                                                                                                  | 34 00         |
| New London, 1st cong. ch. and so. 250,59; m. c. 137,38; a friend, to cons. Miss EUNICE BROWN, of Waterford, an H. M. 100;                                                                                                                              | 487 97        |
| Norwich, Main st. ch. m. c. 43,50; la. 71,42; 1st so. 42,69; m. c.                                                                                                                                                                                     |               |

|                                                                                            |                 |
|--------------------------------------------------------------------------------------------|-----------------|
| 49,04; la. 69; 2d so. m. c. 31,37;                                                         |                 |
| la. 169,10;                                                                                | 476 12—1,043 40 |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                    |                 |
| Bolton, Cong. so.                                                                          | 4 00            |
| Windham co. Aux. So. J. B. Gay, Tr.                                                        |                 |
| Hampton, Cong. ch. and so.                                                                 | 42 35           |
| Voluntown and Sterling, La.                                                                | 15 00           |
| Willimantic, Cong. ch. 29; m. c. 13; wh. and prev. dona. cons. Mrs. C. B. WILLARD an H. M. | 43 00—99 35     |
|                                                                                            | 4,020 20        |
| Legacies.—East Hartford, Mrs. Hannah Bigelow, by A. W. Butler, Tr.                         | 37 50           |
| Greenwich, Miss Harriet Reynolds, by John G. Reynolds, Ex'r,                               | 500 00—537 50   |
|                                                                                            | 4,557 70        |

## RHODE ISLAND.

|                                   |      |
|-----------------------------------|------|
| Phenix Village, Rev. G. W. Adams, | 5 00 |
|-----------------------------------|------|

## NEW YORK.

|                                                                                                                                                                                                                                    |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Auburn and vic. I. F. Terrill, Agent.                                                                                                                                                                                              |              |
| Auburn, 1st pres. ch. to cons. Rev. HENRY N. MILLARD an H. M.                                                                                                                                                                      | 68 58        |
| Cayuga, 1st pres. ch. to cons. Rev. T. M. HOPKINS an H. M.                                                                                                                                                                         | 41 00        |
| Geneva, 1st pres. ch.                                                                                                                                                                                                              | 46 55        |
| Meridian, do.                                                                                                                                                                                                                      | 15 00        |
| Northville, 1st cong. ch.                                                                                                                                                                                                          | 5 00         |
|                                                                                                                                                                                                                                    | 176 13       |
| Ded. disc.                                                                                                                                                                                                                         | 93—175 20    |
| Chautauque co. Aux. So. S. H. Hungerford, Tr.                                                                                                                                                                                      |              |
| Chautauque, Miss. so.                                                                                                                                                                                                              | 2 50         |
| Portland, W. and G. S. 1,50; cong. ch. 5;                                                                                                                                                                                          | 6 50—9 00    |
| Delaware co. Aux. So. Rev. D. Terry, Tr.                                                                                                                                                                                           |              |
| Delhi, Pres. ch. 24; a friend, 5;                                                                                                                                                                                                  | 29 00        |
| Geneva and vic. G. F. Mowry, Agent.                                                                                                                                                                                                |              |
| Brookport, Presb. ch. to cons. EDGAR BENEDICT an H. M.                                                                                                                                                                             | 100 00       |
| Geneva, W. H.                                                                                                                                                                                                                      | 3 00         |
| Gorham, Pres. ch.                                                                                                                                                                                                                  | 18 88        |
| Mexico, H. M.                                                                                                                                                                                                                      | 5 00         |
| Phelps, 1st pres. ch.                                                                                                                                                                                                              | 20 27        |
| Pitcher, Pres. ch.                                                                                                                                                                                                                 | 12 57        |
| Rushville, Cong. ch.                                                                                                                                                                                                               | 40 00        |
| Youngstown, A bal.                                                                                                                                                                                                                 | 5 00—204 72  |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                                                                                                                                                      |              |
| (Of wh. fr. C. Congreve for India, 50; S. B. Chittenden, 50; C. W. Moore, 50; Brooklyn, New England ch. to cons. Rev. WILLIAM R. TOMPKINS an H. M. 50; 3d pres. ch. 10; Alfred C. Post, wh. cons. WILLIAM H. B. POST an H. M. 150; | 981 17       |
| Oneida co. Aux. So. J. Dana, Tr.                                                                                                                                                                                                   |              |
| Utica, 1st pres. ch. m. c. 5,64; Mrs. Main, 50;                                                                                                                                                                                    | 55 64        |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                              |              |
| Cooperstown and vic. Fem. miss. so.                                                                                                                                                                                                | 20 30        |
|                                                                                                                                                                                                                                    | 1,475 03     |
| Albany, 4th pres. ch.                                                                                                                                                                                                              | 30 00        |
| Camden, 1st cong. ch.                                                                                                                                                                                                              | 13 00        |
| Cairo, Pres. ch. m. c.                                                                                                                                                                                                             | 7 00         |
| Columbus, Cong. ch. m. c.                                                                                                                                                                                                          | 7 30         |
| Constantia, Pres. ch.                                                                                                                                                                                                              | 17 25        |
| Danville, Mrs. E. S.                                                                                                                                                                                                               | 10 00        |
| East Palmyra, Coll.                                                                                                                                                                                                                | 17 00        |
| Franklin, 1st cong. ch.                                                                                                                                                                                                            | 56 60        |
| Gilbertsville, La. miss. so.                                                                                                                                                                                                       | 9 50         |
| Hudson, Pres. s. s. for Dea. John Hermidzt, Oromiah,                                                                                                                                                                               | 35 00        |
| Madison, Fem. cent. so. 28; disc. 50c.                                                                                                                                                                                             | 27 50        |
| Malden, Pres. ch. m. c.                                                                                                                                                                                                            | 25 33        |
| Poughkeepsie, 1st do.                                                                                                                                                                                                              | 26 54        |
| Rocky Point, Cong. ch. m. c.                                                                                                                                                                                                       | 19 00        |
| Somers, Pres. ch.                                                                                                                                                                                                                  | 13 80        |
| Washingtonville, 1st pres. ch. m. c.                                                                                                                                                                                               | 22 13—336 95 |
|                                                                                                                                                                                                                                    | 1,811 98     |

*Legacies.*—Prattsburgh, Benjamin Bridges,  
by A. Daboll, Ex'r,

183 71

1,995 69

## PENNSYLVANIA.

By Samuel Work, Tr.  
Lawrenceville, Pres. ch. Rev. H.  
A. Barnes, 10 00  
Philadelphia, 1st pres. ch. la.  
411,50; Alex. Fullerton to cons.  
Rev. JAMES C. LAVERY an H.  
M. 50; Calvary pres. ch. J. H.  
Dulles, 100; Kensington, pres.  
ch. 45,87; 607 17  
Prompton, Pres. ch. 9 00—626 17  
Athens, Pres. ch. 20 85  
E. Smithfield, Cong. ch. and par. 18 00  
Harbor Creek, Pres. ch. 16 50  
Montrose, 1st do. m. c. 12 00—67 35  
693 52

## DELAWARE.

Wilmington, Hanover st. pres. ch. a mem-  
ber, 20 00

## VIRGINIA.

Brandy Station, J. G. 5 00

## OHIO.

By G. L. Weed, Tr.  
Addison, Pres. ch. 7 00  
Cincinnati, 2d ch. m. c. 46 60  
Jersey, Pres. ch. m. c. 12 58  
Oxford, 2d pres. ch. 42 68  
Troy, Pres. ch. 166 06  
Walnut Hills, Lanc sem. ch. m. c. 10 00  
West Newton, 3 00—287 92  
By T. P. Handy, Agent.  
Brownhelm, Cong. ch. 19,35; L.  
S. 5; Miss M. W. 5; Rev. H.  
L. 5; 34 35  
Collamore, Cong. ch. 46 80  
Chester, do. 18 57  
Cleveland, T. P. Handy to cons.  
WILLIAM S. PALMER an H. M.  
100; 2d pres. ch. m. c. 67,69; 167 69  
Ellsworth, Pres. ch. 15 00  
Freedom, Cong. ch. 14 33  
Euclid, 1st do. 40 00  
Huron, Pres. ch. 24 00  
Richfield, M. and N. H. 10 00  
Steuben, Coll. 15 58  
Tallmadge, Benev. asso. 88; G.  
Wolcott, to cons. L. P. WOLCOTT  
an H. M. 100; 188 00  
Toledo, Cong. ch. 117 35  
Trumbull, S. H. 5; O. F. 1; 6 00  
697 70

Ded. disc. 9 33—688 37  
Belpre, Cong. ch. m. c. 12 30  
Chatham, Cong. ch. 1 50  
Cincinnati, John Shillito, 100; a  
friend, 60; E. Morgan, wh. cons.  
ELISIA MORGAN, Jr. an H. M.  
100; 260 00  
Hudson, Rev. C. Pitkin, 10 00  
Marietta, Miss E. M. H. 5 00  
Strungsville, T. W. 1 00  
Windham, T. Wales, 5 00—291 80  
1,271 09

*Legacies.*—Chester, Ezekiel Morley,  
by A. Morley, Ex'r, 670 00  
Hartford, Richard Hayes, by S.  
Hayes, 21 00—691 00  
1,962 09

## INDIANA.

By G. L. Weed, Tr.  
Bedford, Miss E. P. H. 5 00  
Bloomington, 2,04; Mrs. Mc.P. 3; 5 04  
Crawfordsville, A lady, 1 00  
Greenwood, Mrs. C. 50  
Rising Sun, Pres. ch. 29 00—40 54

## ILLINOIS.

Payson, Cong. ch. 10 60  
Rockford, 1st do. 60 00  
Rushville, Rev. A. P. Brown, 2 00  
Woodburn, Cong. ch. 75 00—147 00

## WISCONSIN.

Beloit, Cong. ch. for Bebek sem. 6 09  
Caledonia, 1st cong. ch. 5 64  
Columbus, Pres. ch. 7 00  
Elkhorn, Friends, 91—19 54

## IOWA.

Des Moines, Central pres. ch. m. c. 5 00  
Red Rock, Cong. ch. 5 00—10 00

## TENNESSEE.

Maryville, J. S. Craig, 4 00

## FLORIDA.

Fort Brooke, G. Loomis, U. S. A. 6 00

## OREGON TERRITORY.

Forest Grove, Cong. ch. m. c. 30 00

## IN FOREIGN LANDS, &amp;c.

Gaboon, W. A. avails of watch, 10 00  
Yazgot, Turkey, Native brethren, 6 00  
16 00

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                                |          |
|--------------------------------|----------|
| MAINE, . . . . .               | \$ 58 71 |
| NEW HAMPSHIRE, . . . . .       | 32 00    |
| VERMONT, . . . . .             | 11 42    |
| MASSACHUSETTS, . . . . .       | 70 92    |
| CONNECTICUT, . . . . .         | 58 83    |
| NEW YORK, . . . . .            | 145 47   |
| NEW JERSEY, . . . . .          | 5 00     |
| PENNSYLVANIA, . . . . .        | 138 60   |
| OHIO, . . . . .                | 95 44    |
| INDIANA, . . . . .             | 12 00    |
| ILLINOIS, . . . . .            | 42 50    |
| MICHIGAN, . . . . .            | 1 00     |
| WISCONSIN, . . . . .           | 4 35     |
| IOWA, . . . . .                | 4 30     |
| LOUISIANA, . . . . .           | 11 50    |
| MINNESOTA TERRITORY, . . . . . | 5 00     |
| IN FOREIGN LANDS, &c. . . . .  | 2 43     |

\$ 699 47

Donations received in November, 13,953 51

Legacies, 1,471 21

\$15,424 72

✂ TOTAL from August 1st to

November 30th, \$47,925 08

DONATIONS FOR THE MISSIONARY  
PACKET.

Collamore, Ohio, Chil. 3 20  
Rockport, Ms. 1st cong. s. s. 11 55  
Uxbridge, Ms. s. s. 1 00

15 75

Previously acknowledged, 28,573 02

\$ 28,588 77

## DONATIONS IN CLOTHING, &amp;c.

East Smithfield, Pa. A box of clothing fr.  
sewing so.  
Pittsfield, N. H. A box of glass ware, fr.  
W. A. Mack.  
Westboro', Ms. A case of books and surgi-  
cal instruments fr. Dr. Benj. Pond, dec'd.  
Windham, Vt. A box, fr. benev. so. for  
Seneca m. sent to Mr. Wright, 20 00  
Unknown, Worsted hoods, fr. a friend.

THE  
MISSIONARY HERALD.

VOL. LIV.

FEBRUARY, 1858.

No. 2.

American Board of Commissioners for Foreign Missions.

Shanghai Mission.—China.

LETTER FROM MR. BRIDGMAN, SEPTEMBER 15, 1857.

*Protestant Missions in China.*

MR. BRIDGMAN writes briefly, intimating that he had not much of special interest to communicate respecting the work of the mission. All were well; Mr. Blodget was away on a missionary tour, and there was "not much to note beyond the ordinary routine of every day work." It was a time, however, for reminiscences respecting the missionary work in China, as a whole. He says: "On the 5th of September, 1807, Mr. Morrison arrived in China, and on the 5th instant, we held a convocation here, in our own house, and had present, out of the seventy-one men, women and children, composing the missionary circle, twenty-five men, nineteen women, (four only being unmarried,) and nineteen children. 'A pretty large number,' you will say; but then we have access to how many, do you think? Why, tens of millions?" Respecting these fifty years of missionary effort, he had previously written as follows:

*Number of Laborers.*

THIS DAY, September 5, 1857, Protestant Christians complete the first half century of their missionary labors in "the land of Sinim."

The whole number of laborers sent by Protestant churches is now about four

hundred. Of these nearly one half have been ordained ministers of the gospel; a few have come out as medical missionaries or secular agents; the others have been, either the wives of the missionaries, or unmarried ladies—nearly all of whom (both the married and unmarried) have engaged directly in the work of education, or other missionary duties.

Coming as these have from more than twenty different Boards, or Associations,—Protestant Christians of almost every denomination, and in nearly every part of Christendom, having here their representatives—a very large amount of personal interest is concentrated on this field of labor, in magnitude second to no other on earth, whether regard be had to the work to be performed, the numbers to be acted upon, or the good results certain to follow in due time.

The increase in the number of laborers has been very gradual. During the first ten years they were but four, counting only the men; in the second, fifteen; in the third, thirty-nine; in the fourth, one hundred and five; while, during the last decade of years, the numbers have nearly or quite doubled.

At present, in Shanghai, there are twenty-two ordained missionaries, three missionary physicians, and one lay-agent;

also four unmarried and sixteen married ladies, with twenty-five children; seven—ty-one in all.

Means are not at hand for giving more than an approximation to the exact numbers now at the other stations. They are about as follows: At Ningpo, sixteen ordained missionaries, seventeen ladies, and twenty-six children. At Fuh-chau, seven missionaries, three ladies, and ten children. At Amoy, eight missionaries, six ladies, and thirteen children. At Hongkong and Macao, (there being none at present in Canton,) say, twenty-two missionaries, eighteen ladies, and twenty children.

Besides these—237 more or less—there are several families and individuals now absent from China, yet still in connection with the missions here, and expecting ere long to return to their respective stations.

#### *Labor Performed.*

The labors performed, from first to last, have been so various, and in such diverse circumstances, that, for the most part, none but general estimates can be given. The acquisition of this language, in its numerous forms and dialects, and the preparation of linguistic apparatus to aid therein; the daily labors of oral preaching in churches and chapels, in temples and on the highways, in their own residences and from house to house, in tours on land, and in junks or boats on the rivers,—often to solitary individuals, occasionally to vast congregations, but most frequently to small audiences of a few tens; the translation of the sixty-and-six books of the Old and New Testaments into the general language, and parts thereof into several of the dialects, together with printing the same and preparing the material means for that purpose; the preparation of Christian tracts, and the distribution of these and of the sacred Scriptures; the establishment of boarding-schools and day-schools, with the writing of books for these; the organizing of Bible-classes and meetings

of inquiry; the conducting of catechetical services and the examination of candidates for Christian baptism; watching over infant churches, instructing the ignorant and striving to reclaim the wanderers; visiting the sick and the blind, and distributing medicine and alms to those in need; collecting and publishing various information, and preparing journals and letters, for public bodies and private friends: all these, and other such like things, make up the catalogue of labors which, during the days and nights of the last fifty years, have given ample occupation to the hands and the heads of all these four hundred men and women, who have entered on this wide field.

#### *Results.*

These labors, taking them all in all, have been very abundant, well-directed, and are not wanting in good and great results. It should be borne in mind, that many of the laborers have but recently entered on their work, and that it is still rather the seed-time than the harvest. In the essentials of Christianity—its cardinal doctrines and facts—a large amount of instruction has been communicated to the Chinese. In such a field as this, where the term of service is so short, the laborers can expect to see but a part, and often it must be only a small part, of the legitimate good fruits of their work. Enough, however, they can see to call forth abundant thanksgiving for the past, and to inspire courage and hope for the future, knowing that the work, in which they are only co-laborers, is of no doubtful issue. In one of the missions at Amoy—that of the London Missionary Society—there were baptized, during the last ten years, 182 adults; and about the same number in the mission of the American Board. In other missions, and at other places, the numbers professing Christianity have been much less. In some of the missions, however, there have been more additions to the churches during the last eighteen



months, than in all the previous years of their history.

A well-digested record of what Protestant missionaries have done, in the several departments alluded to above, that shall impartially and clearly exhibit the precepts and doctrines inculcated, and the religious habits and character formed, together with ample details of the ways and means employed for these ends, is already a desideratum. For missionaries, such a record would be, in some respects, what good wind and current charts are for intelligent navigators. The Bible indeed is our only sure directory; yet in this age of improvements, it is not perhaps too much to expect that, taking advantage of past experience, the methods of conducting missionary operations may be made more simple, more economical, more apostolical and effective, than heretofore they have been, in modern times.

Among those, men and women, who have come to China under the auspices of the Protestant churches, for Christ's sake, there are many worthy and noble examples of zeal and labor, of faith and patience. Not to mention the living, such were Robert Morrison and William Milne, Samuel Dyer and David Abeel, Edwin Stevens, Pohlman, Goddard, Lowrie, and W. H. Medhurst. These, and others whose names are less known abroad, have done much excellent work, the fruits of which will doubtless, by divine grace, make many souls happy and blessed for ever.

### *The former State of China.*

The present prospects, and the signs of the times, too, when compared with what met the lonely adventurer on these shores half a century ago, how very different!

In coming to China, that zealous and devout man realized what, as now appears, had been the earnest prayer of his youth; "that God would direct him to that part of the missionary field where the difficulties were the greatest, and, to all human appearance, the most insur-

mountable." Then, not only did an exclusive native policy restrict all intercourse with foreigners to one narrow spot, and to one small company of monopolists, but his own government, also, was so afraid of giving umbrage to the Chinese, that Morrison found it necessary to cross the Atlantic, and to come to Canton in a vessel not carrying English colors. And on his arrival there, for a season, he was watched with a jealous eye, and even by those who, not long subsequently, were eager to secure the benefit of his services in the advancement of their "honorable trade."

For more than twenty years he labored almost alone—the only Protestant missionary resident in this empire. Milne came to Macao, but was forced away; and, as others who followed him, he found a residence at the "Straits." To preach the doctrines of Christ, or to profess and practice his religion, was then, by the penal code of the Great Pure Dynasty, declared to be a capital crime. Then, too, by common law, or the "old customs" of this realm, all the foreigners in Canton, regarded as merchants and "so booked," were required, after the business of a season was over in spring, to retire from the city of Rams, and migrate to Macao. By special permission, said merchants were allowed to bring their families to reside within the jurisdiction of the Portuguese settlement; but no "barbarian woman" could be permitted to approach even the suburbs of the provincial capital. For attempting such a monstrous act, on one occasion, all commerce was stopped, and the whole imperial cabinet and dragon throne together, were moved for the immediate expulsion of the two or three fair intruders.

### *Changes.*

Such was the state of affairs in 1830, those palmy days of monopolies and co-hongs. Four years later, the exclusive rights in China of the Hon. East India Company terminated. The royal com-

mission, under Lord Napier, arrived in July, 1834. Denied an audience with the governor at Canton in the first place, the generous nobleman, unwilling in any way to compromise the honor or the rights due to foreigners, and harassed and constrained, retired to Macao, where, shortly afterwards, on the 11th of October, he expired.

A few weeks previously, August 1, 1834, Dr. Morrison had died at Canton, leaving there, in the missionary work, only two persons, who for three or four years had been his co-laborers in the dissemination of Biblical truth, chiefly by means of the press and the agency of one native evangelist.

Early in 1839 came the imprisonment of all the foreigners in Canton, and the surrender of the more than twenty thousand chests of opium. Next came, on three successive years, three armed expeditions, and the signing of the English treaty before Nanking, on the 29th of August, 1842; and finally, two years later, the Act of Toleration, given by the vermilion pencil, dated Táu kwáng, 24th year, 11th month, 19th day—or December 28, 1844.

### *The Work before us.*

Thus, by a wonderful and mysterious providence, wide and effectual doors have been opened for Protestant missionaries. As yet their work is but begun. To it, however, they are fairly committed. By him who holds all power, both in heaven and on earth, the disciples of the Lord Jesus are commissioned to give the bread of life, the word of God, to all people. This high warrant, in God's own good time, will most assuredly be fully executed; and as the years roll on, during the next coming half century, his truth, if we rightly read the promises, will make achievements bright and glorious, beyond any thing witnessed by his people on earth since the days of the Apostles and primitive martyrs. China can be no exception.

## Amoy Mission.—China.

LETTER FROM THE MISSION, SEPTEMBER 15, 1857.

REFERENCE is made, in the opening of this letter, to the fact that a long time had elapsed since any extended account of the labors and prospects at Amoy had been forwarded to the Missionary House. This delay, it is said, has been occasioned by "so constant calls to work here, so few hands to perform, and health by no means vigorous." There are two churches connected with the mission; one at the station, Amoy, and one at the out-station, Chioh-be. More than a year before the date of the letter, it is said, "guided by the necessities of the case, and as we believe, in accordance with the teaching of the sacred Scriptures, four elders and four deacons were elected, and inducted into office in the church in Amoy. This was something altogether new, as regards those chosen to rule and those to be ruled. Experience has proved the advantage of the action."

### *Native Church Officers.*

The mission proceed to speak of those who had been thus called to office in the church; giving a very good account of the Christian and official character of all, but especially of two who have been removed by death.

Both in the spiritual oversight of the church, and in care for the needy and distressed, these office-bearers have, by divine grace, secured to themselves, in a very great degree, the confidence and regard of their brethren and sisters; while the duties of these distinctive offices have been discharged with such care, wisdom, faithfulness and efficiency, as no other system of means within our power could have secured. Of those first inducted into office, with joyfulness we can say, they have "purchased to themselves a good degree, and great boldness in the faith which is in Christ Jesus." But it is now our painful duty to announce, that two of those four faithful elders have gone from us, to enjoy that good degree, and do rest from their labors. They had just completed a first year of service in this ministry. In the case of one, the term of service for

which he had been chosen had expired, and he had been rechosen for another term of two years. The other was to have still served for the coming year, when they were both, in the space of a few days, removed from us to a higher and holier service.

### *Ch'oa Giau—His Sacrifices.*

For the praise of divine grace and the encouragement of patrons and friends, the cases of these men may be worthy of special record. Ch'oa Giau, i. e. Elder Ch'oa, was baptized and received to church fellowship, March 25, 1855. He was then fifty-six years of age, a man of strong mind, much good common sense, and decision of character. In embracing Christianity, he was called at once to cut off the right hand and to pluck out the right eye; and he appears heartily to have done so. Previous to conversion, he was receiving a large income for a Chinese without property, but it was "filthy lucre." He was a professed manager of the Chinese stage, with a train of play actors under him. Almost the entire round of theatrical exhibitions here, has a direct connection with idolatry. Ch'oa Giau had reputation and extensive patronage in the line of his profession. Upon becoming impressed with gospel truth, he appears at once to have realized his position. The history of the struggle he may have passed through, between idolatrous gain and the claims of God, we do not know, but the result was an entire severance from the profession, a giving up of his whole dependence for a living, and an apparently hearty casting of himself and his family upon the Lord. He acted in the same decisive manner as regards family idols; destroying and treating with contempt. Ancestral tablets, not being entirely his own property, he did not destroy; but he removed them from the shrine, nailed them up in a box and deposited them in safe keeping, not to be used except for reference, as family records.

### *His Usefulness.*

He carried his Christianity into his family. First a daughter-in-law was brought in, then a son, and sometime afterward his wife. Among our present inquirers there is another son, quite a youth, who is one of a class of students connected with the mission of the English Presbyterian church.

Elder Ch'oa was endowed with more than common dignity, influence, honesty, and business tact. He was a lover of peace, and was often called to act the part of the peace-maker between contending parties. In case of any difficulty between those in the church and those "not of us," he was the person looked to, more than any other, to secure justice and effect reconciliation. He was engaged in a work of this kind, away from home, when the stroke of death fell suddenly upon him. From the date of his connection with the church, he devoted much time and gave much important service to promote the cause of his Lord and Master. The last year of his life he was wholly engaged as an assistant in our work, mostly in Amoy, on the small salary of five dollars per month.

As an elder, he was punctual in the discharge of his duties, always seeming to bear about a consciousness of the great responsibility of his office. He was judicious in counsel, very diffident of his own judgment, and prudent in action. The sick, those in any trouble, and the needy, found in him a sympathizing and faithful friend. Over the church, he was jealous with a godly jealousy, seeking her purity and peace. Hence he was quick to mark any strife or alienation of brethren, and to labor to heal and preserve Christian love. In cases calling for church discipline, he was slow in coming to extreme measures, waiting until every hope of otherwise converting the sinning brother from the error of his way had failed.

### *His Sudden Death.*

This elder, in the midst of usefulness,

and just after he had been unanimously rechosen to office, for another term of two years, was called very suddenly away from his labors to his reward, leaving a whole church mourning over their loss. On Friday morning, June 26, he was present with us at the meeting of conference with inquirers and candidates. At the close of this meeting, he united with the other elders in deciding that three of those who had been examined should be received to church fellowship. We separated about two o'clock, P. M., when he appeared to be in full health. Towards evening he went to confer with some persons on behalf of a widow connected with the church, who was being deprived, by idolatrous relatives, of her right in some property, because of her religion. Here he was struck down in a fit, probably apoplectic, in which he expired before daylight the following morning.

#### *Giu-Bun-hoan—His Conversion.*

Twelve days after the death of Ch'oa Giau the church was again afflicted, by the death of another elder, of whom the following account is given.

Giu-Bun-hoan was baptized January 28, 1855, being then thirty years of age. He was a native of a village about fifteen miles from Amoy, where he was a practicing physician of wide-spread reputation. It was this reputation which brought him to Amoy, to visit a member of the church who was dying of leprosy. This was his first contact with the gospel. Before him was the Christian, sinking day by day, and dying as it were by inches, of one of the most loathsome and hopeless diseases, which his medical skill could in no degree arrest. Yet the dying man was calmly and hopefully, if not joyfully, waiting the issue.

This was new. He was also thrown among a company of Christians who were not slow to make known the doctrines of the cross, and their hopes through faith in the Lord Jesus Christ. Giu-Bun-hoan, though not of the literary

class, had received a good education, and was naturally possessed of a very active and inquiring mind. The new things he saw and heard awakened thought, and arrested attention. He had long been a zealous religionist, a budhist of the strictest sect, and regarded himself as near perfection. He was a thorough-going budhistical pharisee, eating only vegetables and practicing other austerities, to increase his supposed large stock of merit. Now he began to investigate the claims of Christianity. The truth gradually broke upon his mind and carried conviction to his heart. A struggle began between his own good opinion of himself and the claims and requirements of God's holy law. "I was alive without the law once; but when the commandment came, sin revived, and I died," was his own impressive language when examined for admission to the church. His views of sin were deep and humiliating, especially as regards the natural heart. Salvation by grace, through faith, was cordially embraced by him. Christ became precious to his soul, and he found rest in believing. His change of religious views met with much opposition on the part of his aged father, though not positive persecution.

#### *His Christian Life.*

From the time of his conversion, Giu-Bun-hoan resided mostly in Amoy, to be near the means of grace and enjoy Christian fellowship. Visiting from time to time his native village, he carried his new religion with him. We do not know of any who, owing to this influence, give clear evidence of spiritual conversion, yet we know that at least two persons were turned from their idols to an outward worship of God. The confidence of his father, in his superstitions, was also gradually shaken. Sometime after his connection with the church, he removed his wife to Amoy; and his parents were ultimately induced to dispose of their small village property, and also remove to this place. For about a



year and a half before he died, elder Gui was engaged in teaching in our school for the more advanced children of the church; a work which he regarded as of great importance and interest. From the time of his first interest in the gospel, Christianity became his great study. His effort was to make the school thoroughly Christian; and the influence which he acquired over his pupils, who felt for him an affectionate reverence, was well exerted to this end.

At the organization of our church, in 1856, although still comparatively a young man, he was chosen by a large vote to the eldership. As compensating for the want of years, he was naturally sedate, and of a dignified bearing, which commanded general respect. In manner, he was exceedingly simple, unassuming and gentle; in judgment, clear and accurate; in knowledge of gospel doctrine, much beyond many of his seniors, and rapidly growing. As an elder, he was "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." From the organization of our theological class, he was one of the most regular, earnest and profiting members. He possessed a mind quick to grasp an idea, with power to analyze and think with accuracy. We indulged the hope that we might see him not merely a ruling elder in the church, but one ministering in the word and doctrine; perhaps one of the first native pastors over some native church in Amoy, or the surrounding region. But God's thoughts were not as ours. Elder Gui had borne his testimony, had done his brief work of useful toil for the Master, and has been called away from us, doubtless to have his active and sanctified powers unceasingly employed in the services of the upper temple.

The disease of which he died, typhus fever, made its first insidious appearance on the day that elder Ch'oa was buried, and twelve days after, July 9, his redeemed spirit returned to God who gave it. He has left a wife and two small children,

and his aged parents; all of whom are deeply afflicted by his death. The widow is an applicant for church-membership and appears well; and respecting the aged parents, (more especially the father,) we cherish a hope that truth has found a place in their hearts.

A day of humiliation and prayer was observed by the church in connection with these afflictions. Other elders have been chosen and inducted into office, and in the state of the churches, at Amoy and Chioh-be, it is said, "there is much to comfort and encourage," though some things are trying. "The congregations meeting in the two places of worship in Amoy are quite large, and attend with much regularity on the means of grace. The attention given to the word preached would indicate a feeling of personal interest in it, which is very cheering. At Chioh-be, all open persecution has ceased. The reports of the evangelist, and other native brethren who assist in the work there, represent the attendance at the chapel as encouraging." Yet it is added: "We mourn over the want of that marked evidence of the Holy Spirit's presence and power which we formerly enjoyed."

#### *Famine—Additions to the Church.*

This people have been called to look famine in the face. A few months ago, the destitution of rice was so great that only a limited quantity could be obtained at any price. The price, not of rice only, but of almost every other article of food, was so high that the poor were compelled to use such refuse matter as is usually fed to swine. Even grass and roots were resorted to, to stay the cravings of hunger. And now the prices of provisions, though the market is again well supplied, are ranging so high that none but those in easy circumstances can cast off anxiety. Our poor gospel-hearing people are among those who have suffered greatly from this state of things, which we apprehend has exerted an influence against the legitimate effects of the preached word. Still, we are not left without evidence of the gospel's power to convert the soul, and to turn idolaters "from idols, to serve the living and true

God." Since the beginning of this year, it has been our privilege to welcome twenty-one persons to church fellowship. Of these, four have been received at Chioh-be, and one of those baptized at Amoy is from that place.

#### *Department of Church Members.*

As furnishing illustrations of the power of truth, and of the grace of God, particulars are given respecting the conversion and the Christian character of some of those who have been recently added to the number of believers, and then, in regard to the church as a body, it is stated:

We have much cause for grateful praise in view of God's preserving, sustaining, and zeal-producing grace, as manifested among the members of the church both at Amoy and Chioh-be. In circumstances unusually trying and depressing, they have patiently endured, and have continued to walk worthy of their profession. We still have also much comfort, and great aid in our work, from the abounding labors of those who are employed as assistants in various positions, and from the brethren in general; who seem to esteem it a privilege, according to their ability and opportunity, to witness publicly for Christ. Yet we have not been free from the trial and sorrow of seeing some cases of turning back, and even of sad apostasy. It has been the painful duty of the church officers to pass sentence of excommunication on two persons within the present year, and to count them as dead indeed. We have thus, during the few years of our existence as a church in Amoy, been compelled to cut off four, and one at Chioh-be. These cases of excommunication illustrate the special sins to which our people are exposed. Two were cut off for violations of the Sabbath, resulting in forsaking the public worship of God; one for the use of opium, that terrible destroyer of health and morals, body and soul; and two for uncleanness.

The labors of the missionaries, in their varied efforts to promote the cause of Christ,

continue to be much as heretofore. "For years," it is said, "we have had more upon our hands than we could do. Public preaching, daily Scripture reading and exposition at a morning service, Bible class instruction, labors with the theological class, conferences with the inquiring, and the examination of candidates, continue to give exhausting employment to time and strength;" and the health of some members of the mission is spoken of as by no means perfect.

#### *The Field.*

Respecting the field for labor at and around Amoy, the following language is used:

As to extent, it is without limit; as to nature, it is now open and accessible for any amount of itinerating labor which it would be possible for scores of men to bestow upon it. We say itinerating, i. e. such labor as is performed now, among the people at the interior outstations, by our Scotch brethren and ourselves;—labor in one place and another for a limited time, but constantly repeated, while our residence is at Amoy. Treaty stipulations, and existing laws, we consider it incumbent on us to obey, so far as we can do so consistently with the claims of the higher law of our Lord Jesus Christ and the interests of his kingdom. But the day of restriction, by treaty stipulations and state laws, may be very near its end. Doubtless, as important events are in progress within and on the borders of this great empire, important changes are at hand. Precisely what may be the changes, the fore-shadowing of which we now see, none can tell; but we know that Jesus Christ is head over all things to the church, and we believe that the way for the spreading of his gospel, and the establishing of his kingdom and reign, will be more widely opened before his people. Yes, the day may be very near, when all the rivers and canals, mountain passes and travelers' paths, will be opened as lawful highways, which the messengers of the gospel may traverse with Heaven's proclamation of "Peace on earth and good will to men:" and when every hamlet, town and city will

become a legal place of residence to the ambassadors of Christ. In such a case, there are large and central towns which should be occupied without delay.

Particular mention is made of Chioh-be, and of two other places at some distance from Amoy, with which the mission has been providentially brought into special contact; in each of which it is thought one or two mission families should be located as soon as may be. There is also much call for more effort in the immediate neighborhood of the city. The missionaries say:

We have thus been taking a cursory view of the field around us, but there is a part of our field, spread out almost at our door, with special claims to an hundred fold more attention than we have ever been able to bestow upon it. We refer to the numerous villages on the Island of Amoy itself. This island has a circumference of about thirty miles, being of nearly equal diameter from north to south and from east to west; and on the island, besides Amoy, there are (it is said) one hundred and thirty villages. Many of these villages have been visited, and the leaven of the gospel deposited. It is not unusual to meet with individuals here and there who give evidence that the truth is working. One of the cases mentioned in this letter is from one of these villages. How needful is it to follow up vigorously all such encouraging indications. Our native assistants do much, but we should have good reason to look for great results, were there a Paul to go with and lead forward our Timothies and Silases. \* \*

Thus, besides the need of several missionaries preparing, or ready, to carry the gospel further into the interior, we imperatively need, at the least, three men, with mouths wide open and tongues loosed, to assist us here in holding forth the word of life. Ah! all this we have needed for years past. In exhibiting our need of laborers, we are telling of nothing new.

#### *Encouragement.*

It is not only in the open fields spread out before them that the missionaries at Amoy

find occasion for increased exertion, and a call for more laborers. When they look back upon all the way in which the Lord has led them, and the success with which their efforts have been crowned, they see very much, calculated not only to encourage them, but to lead others to a willingness and a desire to share with them in the trials and the results of future efforts.

Are encouragements needed to secure for us this aid? See what God has wrought since the commencement of this mission. After the toils of the early laborers for about three years, the first two converts were baptized on the first Sabbath of April, 1845. The next baptism connected with our mission, took place July 29, 1849. Then the first Chinese female in China proper, so far as we know, was publicly welcomed, as the first fruit of the daughters of China, to the fellowship of God's house. She was sixty-four years old, and her two sons, aged forty-four and thirty-five, were baptized at the same time. One year afterwards five more were received, three of whom were women. Subsequently, inquirers became more numerous, and baptisms more frequent; and now, if a month passes with no addition to the number of God's professed people, it is an exception to the general rule. From that first beginning, with only two church members for more than four years, then increased to five, and a year after to ten, we have now become two churches, one in this city and one in the large town of Chioh-be. There have been connected with the church in Amoy one hundred and fifty-five persons. Some of these have fallen asleep and a few have apostatized; but the greater part remain, witnessing a good confession and faithfully testifying for Christ, unto this day.

The church at Chioh-be had its public and formal beginning, January 7, 1855. Since then thirty-six persons have been received to its fellowship, and one has been cut off. Not a death has taken place among the church members there. Thus has it been our privilege to see near two hundred precious souls, imme-

diately connected with our mission, gathered into the household of faith. Connected with the other two missions established here, the number of church members is somewhat greater, making more than four hundred in all. With such facts before us, have we not—has not the church by which we are sustained—ground for encouragement to greatly increased effort, both as to men and means?

The old man of Chioh-be, who was imprisoned for selling the chapel property to the missionaries, was set at liberty last July, after having been in confinement about two years.

### Madura Mission.—India.

#### MANDAHASALIE.

LETTER FROM MR. TAYLOR, AUGUST 20, 1857.

IN this letter, Mr. Taylor refers to various matters connected with the several village churches in his field, and the native pastors and helpers. Of Yaserdian, pastor of the church at Mandahasalie, he speaks well. "His absence for about seven months, to study at the seminary, though decidedly beneficial to him, was as decidedly a temporary loss to the church and congregation. He had watched over them with a real pastoral care, for the Holy Ghost, from the beginning, had seemed to make him overseer. But now again, under his watch, (as he has returned,) the church assumes a more cheering aspect."

#### *Instruction of Native Helpers.*

Systematic effort has been made of late, Mr. Taylor says, to prepare the helpers in his field for a better discharge of the duties devolving on them.

With the return of Yaserdian, I have been able, to an encouraging degree, to complete my plans and make them work. The course of study assigned to him at the seminary appeared to me to be in all respects a proper one, and not too high for others at the station to enter upon. It consisted in the study of the Bible, a body of divinity, evidences of Christianity, lectures on sermonizing, &c. &c.

As he had been over most of the ground before, and was diligent, he succeeded in taking copious notes. I knew well that advantages cannot be enjoyed here for study like those at the seminary; but I saw with pleasure that he was interested in my plans, and confident that the most essential parts of the course could be mastered by most of the helpers at the station. The course was accordingly marked out; as far as possible, needed books were procured; and nearly all were put to study in connection with their work. Now and then I have called in individuals from the distant places to study here, in order that they might become better initiated in the course, and see more fully the design and bearings of it. Most of those who live sufficiently near, however, are required to attend to given lessons at their villages, but come here to study and recite two days each week. Those near to H. Zilva study under him, but Yaserdian is the principal of the school here. In some cases, it is a partial drawback on the work at the villages, just at present; but ere long the advantages of the course will appear. The tendency of it is not, just now, to expansion, but to the improvement rather of what we have. It is thus, also, made more and more to appear what our reliable and improvable materials are; and those whom God has called, are equipped with his armor. In the case of some of the individuals, the seminary will help to complete the course. Two are now there for that purpose, and are pleased with the advantages which they enjoy. I would gladly have sent more, but there was not room.

Better arrangements have also been made as to the location of helpers. "With one exception, all the more important congregations, or those of commanding influence in the villages around them, are now occupied with persons tolerably well adapted to them. There are twelve such places, where God appears to be designing to carry on his work, and where he has enabled us to drive down our stakes somewhat strongly."



*New Churches Organized.*

Some notice of the "Sungkum" mentioned below may be seen in the Herald for September, among the items of recent intelligence.

I wrote you in May about our Sungkum, and that committees had been appointed to organize, if it should be found expedient, two new churches. The committees, consisting in each case of the missionary, one native pastor and one delegate, attended to their duty; and on the 14th of July, a church of eleven members was planted in Samepetty, a village about five miles south-east of Camathy, and fifteen from this place. The members know but little of European ways and manners, but they seemed to have a good degree of the love of God in their hearts. Their catechist has been with them from the time of their first turning, two years since, and is a faithful and good man. On the seventeenth of July, the committee met in Canjampetty, and planted a church of fourteen members, twelve being received on profession. This place is five miles south of Mandahasalie, and four small congregations, within a circle of two miles radius, are connected with this one as a centre. The catechist whom I have been enabled to locate there this year is very faithful, and is growing in knowledge, though his natural ability is no more than ordinary. If these churches are blessed of God they will grow, but if he has no delight in them they will fail.

*Meeting of the Sungkum.*

The ecclesiastical body met in this place on Monday, July 20, and was opened, in the evening, with a sermon by pastor H. Silva, and closed the next evening, with the administration of the Lord's supper in connection with the church here. The whole of the day, Tuesday, was occupied in hearing reports, and discussing practical questions which had arisen in the progress of the work. Nine delegates, from as many

different churches, appeared and took their seats. The tone and spirit of the meeting throughout was good, and I trust that the tendency of these meetings will be to help in doing away with, among other evils, the spirit of caste and clanship, which exists, and has its roots deep, and widely spread.

~~~~~  
MALUR.

LETTER FROM MR. BURNELL, OCT. 3,
1857.

MOST of this letter from Mr. Burnell, which is a semi-annual report, was written some weeks before the date as given above, while he was upon a tour among the villages of his field. He had been prevented from sending it earlier, by tours, attendance on the annual September meeting of the mission, and then sickness at Madura. He returned home four days before closing his letter, "in nearly usual health." While on his tour in August, he wrote :

There is no movement of special interest among the people in this field. One new congregation has been received this year, or rather an old one revived, for there was, years ago, a small congregation in the place. In connection with efforts to do away with caste, its members became disaffected, and forsook the assembling of themselves together for the worship of God. The teacher of the congregation, I am glad to say, has thus far been supported by the funds of the Malur Benevolent Society.

Death of a Teacher.

On the 20th of July, Joseph, or Tirumalie, teacher at Virilaputty, died. I was absent at the time, at Tirumungalum, but judging from the accounts of two catechists who were with him in his last hours, his death was that of the righteous. One of these catechists has given me some particulars of his death, written on an ola. He read to him two or three Psalms, and then asked, "About what do you particularly think?" He replied, "I think, I believe, I have an eternal portion in my Redeemer, Jesus Christ."

To the question, "Will Christ give you a place in heaven?" he answered, "I believe a place is ready for me." Seeing his mother, sister, wife and children weeping, he said, "Do not fear or sorrow, put your trust in Jesus Christ. He will comfort you. Your missionary and the church will not forsake you; they will console and comfort you." A short time after, when near death, he said, "I am going to the heavenly country: my Redeemer calls. Give me your hand: I am going." Thus passed away from earth one who a few years since was a leader among idolaters; thus died one from a large village, where the whole people have been led, through the deceitfulness of sin,

"to forsake

God their Creator; and the invisible
Glory of him that made them, to transform
Off to the image of a brute, adorned
With gay religions, full of pomp and gold;
And devils to adore for deities."

Shall we doubt that angels came to take the soul of that poor, and, by the high caste, despised Christian to his glorious inheritance, gained by faith in Christ?

Absurd Reports—Intemperance.

It is a cause for devout gratitude to God, that amid the troubles and fearful disorders in the north of India, we are permitted to prosecute our work in this district, with so much of comfort, peace, and quiet. Still, I find that nearly all the people know of these disorders, and are intensely interested to hear how matters are progressing. Many absurd rumors prevail among them. Some say that "The Mysorean is coming," alluding to the fearful ravages committed in the last century, at Tanjore and in this region, by the Mysorean, Tippoo Sultan, and his father, Hyder Ali. One of my catechists informs me that a native merchant with whom he has often conversed, and who has received books, a few days since wished him to take all the books away; as he feared an enemy was coming who would destroy all Christians, and was

solicitous lest he should be regarded as a Christian, from his having books given him by the missionary or his helpers. Some of the poor people in this region have, I am told, betaken themselves to the adjacent mountains for refuge.

One great obstacle to successful labor in the Malur field, I find to be the drinking habits of the people. The kullars (thief caste) are much given to intemperance, and as the government licenses arrack and toddy shops, in nearly every large village, there is no lack of opportunity to gratify their perverted appetites. The government of this land have much to answer for in connection with the license system, by which the means of intoxication and ruin are afforded to the Hindoos, a race once remarkable for their freedom from the evils of intemperance. Another great hindrance to the spread of the truth, is the strength of caste bonds, to which the people, poor and degraded though they are, cling with the greatest tenacity.

But notwithstanding the strength of idolatry and caste, the drinking and licentious habits of the people, and all the powers of the evil one, we may be comforted by the words of the man of God to his servant; "Fear not: for they that be with us are more than they that be with them."

TIRUPUVANUM.

LETTER FROM MR. LITTLE, OCTOBER 10,
1857.

THIS is also a semi-annual letter, and in reviewing the preceding six months, Mr. Little first alludes to the health of his family. The children had derived great benefit from a residence of some months at the Sanitarium, but Mrs. Little returned from there in August, "improved scarcely at all."

Condition of his Field—Difficulties.

Proceeding to speak of "the general features of the work" in the Tirupuvanam district, Mr. Little says: "There are people connected with us in each of ten villages, six of which are within five miles of the station. This has been considered a difficult field, and

the fact that it was left vacant for nearly four years is a sufficient reason why it should be so, were there no other. Whatever were the causes that led to its abandonment, they have probably continued to operate with unabated force." Among causes which have operated to prevent such progress as could be desired, during the six months now reported, he mentions his own absence a considerable part of the time, on account of ill health in the family; an insufficient number of catechists; few converted men who are fitted to be school teachers, and the consequent necessity for employing, in new congregations, untried and sometimes unsuitable persons; and the great extent of the field; besides those things which are met by all laborers among the heathen in India—"the semi-slavery, the rudeness and ignorance of some classes, the pride and bigotry of others, the power of caste, the fear of the world and the love of sin." "Three hundred and fifty thousand people must receive the gospel thro' my efforts, or remain in ignorance of it." "There is also the care of another station, Sivagunga, at a distance, with its old and new congregations, all exposed to the assaults of the wily Jesuits, who are on the ground and active, which is and must be, so long as continued, a great obstacle to the work at this station." But this difficulty he was hoping to see removed ere long, by the transfer of Sivagunga to the charge of another.

Encouragements.

Encouragement is found in the fact, that we have congregations and schools in three villages, four and five miles distant, among the middle classes. It is true these congregations are not stable; there are no converted men in them; the people are but nominal Christians; but it is something to have them brought under regular Christian instruction; it is something to have preaching in a village each Sabbath day, though our dependence is alone on the Holy Spirit.

There is also a movement in a village near by, worthy of mention, though it is too early to speak of it with confidence. Eleven men of the Velvaler caste, living within a quarter of a mile of us, have promised to attend meeting on the Compound twice each Sabbath, and to abandon heathenism. They may not be sincere, or if sincere they may not have

courage to fulfill their promises; but I have hope that the Lord may have chosen some of them for his own, and if so he will convert them. Several of the men formerly studied in the mission schools, and one of them could repeat the two prayers in our first catechism.

There is another feature of the work which I consider important. A class of seven schoolmasters, who live within five miles of the station, has been formed. They are to meet me or the catechist every Saturday, when they will recite lessons in Tamil Geography and Scripture History, practice singing Tamil Lyrics, and attend religious exercises. If this plan can be carried out, we may hope that some of these young men will be converted and become useful helpers. Some effort of this kind seems to be necessary, inasmuch as the seminary will not, for some years to come, furnish us an adequate supply of men.

In view of these facts, I am led to believe that it is past the hour of midnight at this station. The doubts and discouragements that have been gathering and deepening for years, have reached their limit—the crisis has passed. It may be long before the day shall break upon us; but if our lives are spared, and we are permitted to labor here for some years, I believe we shall see, if not the full light, at least the bright rays that shall assure us of its near approach.

Sivagunga.

Mr. Little has resigned the care of the Sivagunga station, which had been under his charge for the last two years, there being no resident missionary there; but he gives some report of a visit to the different congregations of that district, made recently by himself and others, as a committee appointed for the purpose, by the mission. The particulars mentioned respecting the several villages are not of special interest. In some cases serious defection had occurred, those who were connected with the congregations having joined the Romanists. This, Mr. Little thinks, would not have occurred had the station been occupied by a resident missionary, and he deeply regrets that there was no one to occupy it.

"It is evident," he says, "that the Jesuits are laboring with much greater zeal and energy than they have done for some years heretofore, and that they have more means at their command. May we not receive this as evidence that Satan begins to fear for his dominion here?" The same tour is spoken of in a letter from Mr. Capron which will be found below.

~~~~~  
MADURA.

LETTER FROM MR. CAPRON, OCTOBER 20,  
1857.

*Sivagunga District—Defections.*

MR. CAPRON, while pursuing the study of Tamil, is located temporarily at Madura, in charge of the girls' boarding school; and in various ways relieving Mr. Rendall, that he may give himself more fully to the preaching of the gospel. In this letter he reports some incidents of the tour in the Sivagunga district, referred to by Mr. Little, in the letter above, in which, at the outset, the brethren met with some saddening exhibitions of degeneracy at a vacant station.

I have recently had the privilege, in connection with Messrs. Chandler, Rendall and Little, of visiting several villages in the Sivagunga district, in some of which we have Christian congregations and schools. This first experience of touring has been in some respects discouraging, but in others hopeful and inspiring. The most discouraging scene which we witnessed was in the village of Sivagunga itself, where we first stopped (Sept. 30). We had there a view of an abandoned station—abandoned for the want of a missionary. We occupied, while there, the former residence of the missionary, now a government bungalow, while near us stood the ruins of a large mission church, the entire woodwork removed, and the broken walls and tower only remaining. And the church, alas, is too true a picture of the results of missionary labor in that village.

The next morning we went on to the village of Pahânjân. This village has illustrated the character of too many of this people, by three times joining us, and now for the third time going back to

Romanism. The people of the village are led by their two head men, and these care only for money, which the Roman priest will furnish when we cannot. This village has been formerly noticed at some length in the Herald. The people have had a hard contest with the inhabitants of another village in the neighborhood, with regard to the privilege of drawing water from a tank, and have without doubt been at much expense in getting justice done them in the civil courts. The missionaries have rendered them what aid they could, in representing the facts to the collector, &c.; and it was perhaps for the sake of such aid that they first joined us, as it is for the lack of further aid that they now leave us. We spent the day in trying to reason with one of the head men, but we made no progress, and were obliged to leave them in little hope of ever doing them any further good. Through the influence of this head man, the people of the village generally kept aloof from us.

*A Pleasant Scene.*

From this unpromising beginning of our missionary tour, we went on to one of the most delightful scenes I have ever witnessed,—the cordial reception of our company and of the gospel message, by a little knot of Christians in the village of Shetûr. The severe actuality of missionary life leaves little room for romance, and yet in spite of the actuality, romance will, to one who does not look for it, often steal in to give a more graceful outline to the picture. We felt it that evening, as our train of bullock bandies wound their way among the palmyra trees, by the light of the full moon, and drew near to the village. A nearer approach, however, broke the spell; since it gave us, for a welcome, the barking of dogs and the screaming of parrots, the cawing of crows and the confused notes of other birds, disturbed by our coming. We passed between the mud huts, with roofs of thatch, and came to a halt under the wide spreading limbs



of a banyan tree. It was pleasant to notice, in this village, the warm interest of the few members of the congregation in the truths of the gospel, and their intelligence, particularly that of the women, as evinced by their answers to the questions proposed by the missionaries. We held a moonlight meeting there—a scene long to be remembered, even if it should be followed by hundreds with larger congregations and larger promise of good.

#### *A Village School.*

The following morning we went on to Vadaviruky, stopping, however, at Suranam, to examine the school and say a few words to the people. The scene at Suranam was probably a specimen of thousands of missionary scenes in India. A space of ground, perhaps fifteen feet by twenty, enclosed on three sides by a mud wall, about five feet in height, and flanked on the other by the mud wall of a native house. From the wall of the house projects a narrow seat of mud, while from the eaves, a roof of bamboo poles and palmyra leaves shelves down to within four feet of the ground, in the middle of the area. This, with the huge overarching tamarind trees, must afford an efficient shade even at noonday. Two or three mats are spread for the missionaries, the rest of the company sitting upon the bare ground, or standing, as the case may be. The dozen boys and the girl, making letters with their fingers in the sand before them, are the village school. The teacher sits behind them, quick to prompt them if they fail in the examination. Beyond him, and against the wall, are the parents with as many infant children—the men I mean, for the women are in the fields digging roots for their curry. All along the top of the wall, are to be seen the heads and arms of heathen spectators, gazing down with interest upon the scene. The catechist stands just within the inclosure, too much absorbed to notice a half grown buffalo, which has strayed in behind him

and is smelling of his fingers. To complete the picture, through the narrow opening may be seen now and then, as the people shift their position, a native cart with the bullocks untied and quietly feeding in front. The children here bore their examination well, and the people gave good attention to what was said to them.

#### *Various Incidents—Reflections.*

At Vadaviruky, we received a congregation of nine men on probation, promising to build them a school-house and open a school if, for two months to come, they should observe the Sabbath and attend on the instructions of the catechist. From this village we also went out in the evening and morning to visit two other villages, where we have had, heretofore, more promising congregations than are there at present; as the Gospel Propagation Society has come in from the direction of Ramnad, and begun to build upon our foundations. Perhaps half of the congregations have thus separated from us to join our neighbors.

On Saturday afternoon, October 3, we returned to the vicinity of Pahânjân, to the village of Shembar, where we spent the Sabbath. Here we dedicated a little church, with mud walls and thatched roof, just completed, and held two services with the people, who gave good attention. We learned, however, to our sorrow, that a portion of the village, like their neighbors in Pahânjân, had gone back to the Romanists; and that there was great danger of the remainder following in a body, if still left without the watch and care of a missionary. The people are degraded, and must not be judged with too great severity. They felt disappointed that the catechist would not allow them to go out and meet us with tomtoms on Saturday evening, and that we did not wish tomtoms beat on Sabbath morning. They are pleased with noise, and in this the Roman priest indulges them to their hearts' content. I know not what is to take the place of

tomtoms in our system, unless it be those beautiful Tamil melodies which have been but lately introduced into Christian worship, but which are caught up with avidity by the native Christians.

After a brief visit on Monday to Kalia-coil, to look for a suitable site for a future missionary bungalow, we returned to Sivagunga, and thence to our homes.

I found many practical thoughts deepened upon my recent tour. One was, that I must get the language, and get it well, in order to be worth anything as a missionary. It is indispensable, and I shall labor hard to accomplish the object. The work, with many discouragements, looks still inviting. I would not be any where else than here, where I think the Lord has placed me, and where I covet the privilege of some years of labor.

### Southern Armenian Mission.—Turkey.

#### MARASH.

LETTER FROM MR. BEEBEE, OCTOBER 9, 1857.

MUCH of this letter is occupied with an account of "a kind of contest between the Protestant community at Marash and the missionaries." "My associate and myself," Mr. Beebee writes, "have labored for some time past to have the brethren either give up entirely one of the three evening meetings during the week, or, at least, change one of them into an ordinary prayer-meeting. For various reasons, they have been willing to do neither the one nor the other. We have endeavored to show them that it would be for their growth in grace and spiritual advancement, should they exercise their own gifts one evening in a week, instead of listening, as they did, to three sermons on the Sabbath and three again during the week, from us and our helper. But though we might, at times, seem to gain the approbation of their better judgment, yet it has always been like convincing a man against his will." Though unable to gain the full consent of the community to such an arrangement, early in September, when they were left for a time without a helper, and were not able to sustain all the services, the missionaries gave notice that Mr. Perkins's Bible class, which had been held at his study on Monday evening, would

be transferred to the place of prayer and to Tuesday evening, thus taking the place of one of the three weekly services. Members of the community, and members of the church, now waited on our brethren and used every effort to have them recede from the arrangements. In all this they were apparently much influenced by one man, not a member of the church, though he considered himself a Christian, who sought "to have the pre-eminence," and who "even went so far as to hold meetings on his own responsibility in the place of prayer, *taking the lead himself*;" till the missionaries peremptorily refused to allow his using the place for such meetings. Mr. Beebee says: "We told the people that we could not consistently change our purpose. But the excitement became so intense, that we deemed it expedient to call the male members of the church together, and try to persuade them to peace. We accordingly did so, and had a long and friendly talk with them; which had the effect to allay the excitement, so far as they were concerned, quite materially; though two of the number declared afterwards, that they would not attend the Bodvillies' meetings any more. One of them staid away from meeting one Sabbath, and then came again. The other was absent two Sabbaths, and then came to us and humbly confessed his sin and asked our forgiveness. Last Sabbath he was at meeting as usual. Every thing is now moving along quietly with us, and only the man to whom we refused the use of the place of prayer for his meetings, stands aloof. He seems to be very much alone, however, in his opposition to the new order of things. The others now acquiesce."

#### *A Second Place of Worship.*

This excitement, it is thought, has not been altogether without good results; and in the opinion of the missionaries it affords additional reasons for a movement which they had previously contemplated. Mr. Beebee writes:

In view of what has just transpired among us, and of the working of some things at Aintab, we have come to stand somewhat in fear of *large and powerful* congregations. And though we had in mind the opening of another place of worship in this city, even before the late excitement, yet we now, more than ever before, feel that our own influence for good among this people,

and the safety of this rapidly growing community, depend very much on our carrying this thought into execution. And you will be interested to learn, that we have succeeded in securing a very comfortable house for this purpose, in an Armenian quarter of the city and near an Armenian church. One fact which urges us to this step at this time is, that there has been quite a movement of late among the Armenians in whose vicinity our new place of worship stands. From sixty to one hundred individuals, as we hear, have left the old church, though not ready yet to identify themselves with the Protestants. The leader of the movement is no doubt ambitious and worldly minded, yet he knows the truth; and though he may never receive it himself, he may thus become instrumental in leading others to a knowledge of it. He, with four or five other men, almost if not entirely built one of the six Armenian churches of this city. It certainly seems like a providential opening to us; an invitation to us, so to speak, to carry truth to these men, if they will not come to it of themselves.

As a matter of relief also to our old place of worship, which is becoming, and probably soon will be, quite too strait for our congregation, it becomes necessary to open another place. We anticipate that thus the work, as a whole, will advance more rapidly in this place.

#### *Additions to the Church—Inquirers.*

Mr. Beebee refers to a letter written by him in April, which had been misplaced, and so not published in the Herald.

That letter contained an account of our last communion season, at which time ten individuals, six females and four males, were added to our little church, on profession of their faith in Christ. The elements were distributed by Mr. Perkins and myself, it being the first time that we had attempted the like in this 'strange tongue.' The occasion was one of peculiar interest, and the audience at the time was estimated by us at nearly

or quite five hundred. Five or six children were baptized.

We are not without evidence that the good work is still advancing in our midst. During the last three weeks, my associate and I have spent considerable time in the examination of candidates. We have conversed with at least twenty individuals, of whom nine are to be received to church fellowship at our next communion, which will be soon. While the examinations revealed much ignorance, and in some cases a want of real heart-work, some of them were exceedingly gratifying, manifesting both an intellectual and spiritual perception of the truth. And in other instances, it was indeed interesting to discern the *cropping-out* of a living faith, even from amid vast mental darkness and obscurity.

Not long since, a Mussulman called on me twice. He wished to become a Protestant, and *appeared* sincere in his reception of Christ, and him only, as the way, the truth, and the life. And not many days ago another Mussulman, in the presence of the brother of the present Judge of this city, wished to purchase a New Testament of me. I have been credibly informed, that a few Mussulmans in this city, from three to five in number, are quietly reading and investigating the truth. It is an interesting fact, that the owner of the house which we have rented for our second place of worship is a Mussulman, and that he was very ready to rent his house to us, though he knew the purpose for which we wanted it. He is a Kuzzel-bash.

#### *Earnest Call for a Helper.*

We have received an urgent appeal from Yarpuz, a village near Albustan, for a helper. It appears that since Mr. Perkins's visit to Albustan last spring, Yarpuz has opened to direct missionary effort. Our helper at Albustan was directed to visit the place, and was exceedingly gratified with the appearance of things there. There are four avowed Protestants in

the place, one of whom was, before becoming a Protestant, one of the two Armenian chor-bajees (selectmen) of the place. They earnestly requested that we would send them some one to expound unto them the way of God more perfectly; adding, that unless we did, their blood would be on our heads. We have not been able to send them a man as yet, though we shall try to do for them the most and the best we can. I would, however, and with all solemnity, put it to the hearts and consciences of American Christians, whether, if, for the lack of means, we shall be obliged to stay our hands, and withhold the desired aid from those who are thus earnestly calling and entreating for the word life, the blood of souls will be found alone in the skirts of their missionaries? Will not Christians ponder this thought? for it involves a principle applicable not only to Marash and vicinity, but to our whole lost world.

I would say, in conclusion, that I never preach to this people without being made glad that it is my privilege so to do, there is such marked attention. Not unfrequently have I seen the moist eye and the heaving breast. Still our great, *great* want is, such an out-pouring of the Spirit upon us as shall melt all our hearts together, and fuse them into one; one in the bonds of the everlasting and glorious gospel of Christ.

---

### *Northern Armenian Mission.—Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. PEABODY, NOVEMBER 6, 1857.

THIS letter has reference to Mr. Peabody's former field of labor, Erzroom and the vicinity. He had recently received a letter from Baron Hohannes, a native of Erzroom, one of his pupils there for two years, and afterwards the teacher of the common school. "About six years since he entered the Bebek seminary, where he made good proficiency in his studies, and adorned his Christian profession. Two years ago his health failed to such a degree, that he was unable to prose-

cute his studies regularly, and last spring he returned to his home, with the hope that there he might recover." He is now, he thinks, able to engage in the work of the Lord, and he writes that there is a great demand for books, especially for the Bible, in Erzroom.

#### *Petition from Erzroom.*

A petition has just been received from those who regard themselves as Protestants in that city, in which they wrote as follows:

"In this populous city there is a multitude of men who desire every Sabbath to assemble to hear the word of God, and many books could be sold; particularly do they desire the Scriptures.

"We here, with those from Arabkir, number thirteen open evangelical Christians; and a large number would attend service were there one established. Have we not immortal souls, and do we not need spiritual instruction? How is it that you deprive us of the preached word! Would you not be pleased to have the gospel proclaimed to us? If you, who are so well instructed in the truth, feel it necessary to assemble every Lord's day for worship, is it not necessary that we, who are only children, and who have had so little experience, should have some one to preach to us? Therefore we anxiously beseech you to permit Baron Hohannes to preach to us until a missionary shall come here to remain."

#### *Interest in other Places.*

There may be some exaggeration in this communication, but we have no doubt that the Lord intends, sooner or later, to perform a great work in that city, and ere long the call will be so loud for a missionary, that it cannot be resisted. We are, however, decidedly of the opinion, that a native helper could do much more in some other field than in that, and Pastor Simon of Khanoos writes, that two priests and several laymen at Moosh are so solicitous to obtain an evangelical preacher, that, having so long pleaded in vain for us to send them one, they had formed the purpose to send



a deputation to Diarbekir, hoping to meet with better success there. We have decided to send Baron Hohannes to that place.

Pastor Simon also communicates the following items of interesting intelligence. In Betlis five persons have manifested so much interest in the gospel as to be deemed worthy of excommunication. From the Paulician village near Moosh, the people are beseeching him, for the love of Christ, to come again and preach the gospel to them, as he did last year. In the village of Kurdakore, two men have recently become open Protestants. In some other new places, several persons have come out on the side of Protestantism, and in the town of Zakh, a spiritual laborer is desired.

The colporter of Moosh and vicinity, wishes us to send him five hundred Testaments in the Ancient language, and one hundred of Doddridge's *Rise and Progress*, besides other books; but this demand for Testaments we are very far from being able to supply; and I would add that this is the case in many other instances. When orders come for thousands, we can only send a few hundreds, and for hundreds, only a few scores; and, frequently, none at all, of the kind desired, as the editions are exhausted.

#### *Helpers Wanted.*

Pastor Simon thus continues to write: "The work of God is prospering in this wonderful manner, and yet in respect to men to act as co-workers with him, we are almost helpless; and while my heart rejoices in view of the indications of the great prosperity of this glorious work, it is at the same time, almost crushed with a sense of our weak condition." In conclusion he says: "Let this loud and urgent call sink deep into the hearts of Christian young men, and let them exert themselves to the utmost to cause the charming news of salvation to reach the ears of these poor villagers and citizens."

---

### Micronesia Mission.

PONAPE.—(ASCENSION ISLAND.)

LETTER FROM MR. STURGES, JUNE 15,  
1856, TO JANUARY 1, 1857.

LETTERS from Micronesia reach the Missionary House very irregularly. Several have been received within the last month of much earlier date than others which have already appeared in the publications of the Board. The latest date of this communication is earlier than the date of a letter from Mr. Sturges published in the *Herald* for August last. It contains, however, some things which, though now old in date, will be new and interesting to those who are watching the progress of the missionary work, and are interested in the circumstances of the laborers in Micronesia.

#### *An Old Deity.*

The letter referred to below, by Mr. Sturges, was published in part, in the *Journal of Missions* for February, 1857, under the heading, "Visit to a Spirit."

June 15. In my last I spoke of the doings of one of the old deities of this people, who had returned in human shape, after a long absence. We are watching, with no little interest, to see what effect our successful efforts in ridding the people of his oppressions will have upon them, and are not a little surprised to find ourselves less popular, and more odious than ever. They pass us by; seldom does one come near our house; we have taken (or rather *scared*) away their gods, and what have they more? The chiefs see their craft is in danger. Their system of feasting will be broken up if the people find out that the *gods* do not require this service of them.

The title of this deity is Ijopau, and he is one of the most illustrious. He has made several visits before; and so terrified were the people when he came this time, they all sought to win his favor by presents, &c. Even our Nanakin sent him large gifts! This chief, however, is now quite ashamed of his presents, and tries to make it appear that the presents were not for the *god*, but for the chief

where his majesty has taken up his earthly abode.

### *A New Out-Station.*

*July 27.* We have just succeeded in establishing an out-station at Tomora, in the Jokoit's tribe, twelve miles from here. Yesterday I accompanied our Hawaiian helper, Kaiikaula and family, to their new home, at that place. After the family had arranged their things a little in the house, the chiefs called their people together, and seemed to listen with interest to remarks on the object of the missionary in coming, &c. I asked them if they received the missionary as theirs; if they would protect him and listen to his teaching. They, *of course*, said they would, and we cannot but hope they will. It has been at the expense of considerable physical hardship that a house has been put up there, but we rejoice that our brother is in a good, substantial, neat building, and where we hope his light will shine for the good of many. This brother has been with us from the commencement, and it was with some reluctance that we said to him, "Go;" as by so doing we assume physical burdens here that may be too heavy for us; but duty seemed plain, and we have no doubt we shall get along in some way. I design going to that place to hold services as often as my strength will allow; and also to the place three miles beyond, where the returned god took up his quarters. This the people request me to do.

29. At our dinner table to-day, we had, seated upon one side, the high chief of this tribe, and on the other, the high chief of Jokoit's. This seemed pleasant, especially as the latter had come to effect a reconciliation between the tribes, now somewhat at variance.

*August 1.* Have this day paid the last native for work done on my house, and there was not one word of complaint! I hardly know what to make of it. Probably a job was never before

paid for, on this island, without much murmuring.

### *Visit to a Sacred Place.*

*August 9.* To-day I have succeeded in visiting one of the most sacred places of this island far in the interior. For years I have attempted to reach the place, but have been unable, for want of a guide. All held the place in so much dread, that nothing would induce them to accompany me. Being in that vicinity to-day, I resolved to try myself to find the spot. Two young men started with me, who were also anxious to see the place, and thought they would be safe with the missionary.

It is a most romantic spot, situated in a deep, dark gorge of the mountains. The first object is a huge rock said to be the head of the god, on which food was once regularly placed for him. About a quarter of a mile from this, is another mass of rocks, said to be the body, and still further on are the ruins of a large house, on the walls of which are sea-shells, and standing up by the side are two prismatic rocks. These are gods, and as certain proof of it, they were found standing erect when the island was discovered.

The general plan of these ruins is the same as all others of the island. It was here the gods united with men and made the island. Before we went, the priest said the spirits would be offended and send rain, and sure enough, while on the spot, we found his prediction true. The rain came, though the *place*, and not the presiding genius, had the credit of producing it; for such is the situation that rain is most constant.

### *An Independent Step—Prospects.*

*January 1, 1857.* The Nanakin has made a short visit to Strong's Island, and has actually returned! He had hard work to get away; foreigners and natives making every effort, to the last moment, to keep him from going. Some even followed him far out to sea, bear-

ing a branch of kava, the only availing thing here with a chief. But it was all to no purpose. Nanakin has acted once for himself. He has been from the island, and is back again!

During his absence there was much consternation among the foreigners, on account of threats by the king, who has ever been a very bitter enemy of missionaries. The general talk was, while the Nanakin was away, that as soon as he returned, he would begin to change the order of things among his people. We hope this will be the case, and the fear of this is what makes foreigners dread to have him go any where, or do any thing, that will tend to open his eyes. This is one of the most independent steps a chief ever took here, and we hope it will be such a breaking into the general rules that many will soon find it possible to do something new, and in opposition to 'beach combers,' and yet live.

We are still engaged much in the usual way; we have as much preaching to do as we have strength for. Our congregations are all small, but generally attentive, and truth is evidently making some progress, though it is hard to discover any very decided marks of it. The people have little confidence in their spirits and priests; they may be said to be without gods or religion; and we can call upon them to choose the Lord, and halt no longer between two opinions. Some are evidently convinced that missionaries are their friends, and are only waiting for others to come out. Dread of the public laugh keeps them back.

We are grieved to hear that Spanish Catholics are on the island of Yap; and it is most likely they are also on the Pilus. This stirs up anew our longings to get into some of these western islands. Iap or Yap, is a fine island, and densely peopled; the natives are mild, industrious, and anxious to learn. There are some spots, and precious they are in our eyes, where commerce has not been; dear islets, where the touch of the

'beach comber' has not left its contagion. To these spots we wish to go soon. Will not our friends at home furnish us the means of preoccupying virgin soil? Surely if they knew how important it is to make haste, they would have a vessel here for us at once.

---

### Dakota Mission.

LETTER FROM DR. WILLIAMSON, NOVEMBER, 1857.

#### *A Time of Peril.*

A BRIEF statement, so far as the interests of the Dakota mission are concerned, of matters connected with the massacre at Spirit Lake—when a band of Dakotas (not those among whom the mission is situated) killed about forty white persons—is given in the last Annual Report of the Board. An account of the recovery of two of the women who were captured at that time—one by two young men from Lac-qui-parle, who had been taught by the mission to read and write, and whose mother was a member of the church; the other by an expedition organized by the U. S. Indian agent, at the head of which was Paul, President of the Hazelwood Republic and an elder in the Dakota church—was published in the Journal of Missions for September last. In this letter, Dr. Williamson gives a detailed account of some of the more exciting occurrences in the immediate vicinity of his station, which grew out of the massacre, and the refusal, by the U. S. government, to pay certain annuities for 1857 until an effort should be made to punish Inkpadoota, the leader of the offending band.

#### *Excitement.*

The Dakotas in this neighborhood were alarmed, as soon as they heard of the murders about Spirit Lake. Though they appeared not to feel—few, if any, did feel—any sympathy with the murderers, and recounted their deeds with horror, they evidently feared that they would be involved in the difficulty, before it could be settled. In the spring and early part of the summer, various circumstances increased this alarm; such as the terror of the white settlers about Traverse des Sioux; the firing, by a party of militia from that neighborhood,

on an unoffending party of Dakotas, wounding one man, and driving off a company of innocent women and children, who, fleeing for their lives, passed a very cold night without shelter or fire, and were near perishing; the report of the hostile doings of the Schiennes, who once dwelt in this neighborhood, and, though a people of a different origin and language, as their name imports, have from time immemorial been recognized by the Dakotas as one branch, or state, of the Dakota confederacy; the reported inclination of the Teetons and Ihanktonwan to join with the Schiennes in a war against the people of the United States; a report that a large body of the Ihanktonwan were coming here to demand of the annuity Dakotas satisfaction for lands which they said belonged to them, and had been sold by said annuity Indians; and last, though not least, a knowledge that not less than four expeditions of the United States army had started to seek the murderers, and turned back without accomplishing any thing, strongly impressing the minds of the people here with the belief that the United States soldiers were very much afraid of the Dakota braves. A knowledge of all these things made it manifest to the Indians about us, and to ourselves also, that our remaining here might be attended with danger. They generally seemed to expect us to flee, and some of them doubtless wished us to do so.

But within a few years, there had been an entire change of the agents of government; the old traders, in whom they had confidence, had all left them; and if real danger came, and brother Riggs and myself should leave, there would be no American among them in whom they could confide. If we should leave, and a war should arise, not only all our buildings and the other property of the mission would be in danger of being destroyed, as also all that of the Dakotas, who were beginning to improve, but their crops would be neglected and lost, and they would be in danger of

starving. Viewing matters in this light, I thought the danger might become such that I should think it necessary to send my family away, but that it would be better for me to remain, and be killed here, should such be the will of God, rather than to flee.

#### *One Murderer Killed—Dangers Increasing.*

It had been reported for some days, that one or more of the Spirit Lake murderers were at an Indian village within a few miles of us, when we received a line from the agent, Mr. Flandrau, requesting brother Riggs and myself to procure some trusty men, to ascertain exactly where the murderers were, and then meet him and a party of soldiers from Fort Ridgely, between the Yellow Medicine and Redwood, the next night. This business was attended to, and next morning one of the murderers was killed at an encampment of Dakotas, on the north side of the Yellow Medicine. The Indians all performed their part admirably, and it was entirely owing to this that the murderer was killed and his wife taken prisoner.

The excitement in this whole neighborhood now became most intense. The Indian women came running to tell us the news, and advise us to flee and hide ourselves, as many of them did. Nearly all the men took their guns, and hastened to the farming establishment, or agency, on the Yellow Medicine, where the agent and his soldiers had stopped for refreshments. The Indian men all agreed in demanding the return of the prisoner—some because she was their relative, and they were apprehensive she might be badly treated by the soldiers; but many more, I suppose, because they thought this the only way to prevent a collision between the Dakotas and “the Long Knives.” They asked what she was taken for; and the agent, to use his own expression, felt under the humiliating necessity of telling them a falsehood and letting her go.



*Reported Approach of a War-party.*

Very soon after she was released, a messenger announced that a large body of Ihanktonwan, from whom a visit had been apprehended for some time, were near, and rapidly approaching, without their families, and fully prepared for war. Such was now the alarm, that the members of the Hazelwood Republic assembled at Mr. Riggs's, fully armed, and kept watch all night; as much for mutual assistance in defending each other, as to protect him and his family. Many of the Dakotas who plant near us, leaving their houses and tents, went out and lay all night among the weeds, and in thickets, concealed from men, but annoyed by the musquitoes. The agent, with his party and employes at the establishment, amounting to forty or fifty armed men, in a strong log house, for greater security engaged a picket of twenty Dakotas, to keep guard outside. As our house, with many windows and without shutters to any of them, was wholly indefensible, we committed ourselves to Him who neither slumbers nor sleeps, and slept securely and sweetly as usual.

The war-party did not arrive for several days, and the alarm was subsiding, when it was announced that Inkpadoota, with several of his party, had been seen at Lac-qui-parle, and also between that place and the station, "with the declared intention of coming to avenge the death of his son, who had been killed on the Yellow Medicine a short time before." An express was now sent from the agency on the Yellow Medicine, to hasten the march of Major Sherman's battery, which was known to be on the way from Fort Snelling. The night this force was coming, Dr. Williamson says, "as the danger was thought to be imminent, I asked of my Dakota neighbors a guard for our house. Three men came and watched through the night. We did not sleep more securely on account of their presence, though we had as full confidence in them as we should have had in any soldiers of the United States army."

*Increasing Excitement.*

The arrival of a party of the United States soldiers "had little effect in giving security, and but for the uncommon prudence and

moral courage of Major Sherman, the commander, would have aggravated the danger." Some hundreds of Ihanktonwan warriors had arrived before them, who soon gave unmistakable evidence of coveting and designing to take possession of the fine horses and mules that had brought up the artillery and baggage. It was supposed by the Dakotas generally, that it would not be difficult for them to cut off the scarcely one hundred United States soldiers; and that, if a battle began, they "would be joined, not only by the Sissitonwan brought up from the Cottonwood, who had already manifested their hostile feelings, but by the Northern Sissitonwan, who, coming down for their annuities, had arrived a few days after Major Sherman came." These, to the number of more than two thousand, were camped in full view of Dr. Williamson's door. The camp of the Ihanktonwan, also, was much nearer than was Major Sherman's. "Mr. Cullen, who came with the soldiers, was instructed to require the annuity Dakotas to pursue and cut off those who perpetrated the murders at Spirit Lake, and to withhold their annuities till this should be done. This requirement the Indians deemed very unjust and cruel." The danger was increased by the fact that nearly all of the Dakotas in the neighborhood, probably five thousand, were suffering in consequence of a scarcity of provisions. "The stabbing of a soldier, and attending circumstances," induced Mr. Riggs to start away with his family; but Dr. Williamson was so situated that he could not take his family away. Major Sherman could not furnish soldiers to guard the house, but would do all he could for them if they would go to his camp, where he thought they would be safe. Neighbors assured them that the hostile bands were about to attack the camp, and that their only chance of safety would be in getting away. Friendly Indians could not defend them. They feared to remain in their own houses, and were also called upon to help guard the goods at the agency.

Excitement and reports of immediate danger continued and increased, and friendly Indians continued to urge immediate flight. Some circumstances had led Dr. Williamson to doubt whether the Sissitonwan, whose camp was so near him, "proposed or expected a battle." He writes: "Hundreds of their tents were standing in sight of my door, and also in sight of Major Sherman's camp. But I now saw these tents coming down, almost as if swept by a hurricane, and their late occupants moving off in great haste. Although we did not feel alarmed, I thought it might be my duty

to take my wife and children to the camp for protection, at least for the night." While seeking assistance that he might do this, he was assured that it was then neither safe nor practicable, as the attack by the Indians was to be made at once. "It was now," he says, "plainly our duty to stay in our house, and trust in God alone; and I thought, as I turned to go home, how much better it is to trust in the Lord than in men, and how literally he was fulfilling to us his promise, 'Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day.' The sun was disappearing behind the prairie, and looking in that direction I saw that the Sissitonwan were spreading out on the prairie, and soon their conical tents could be seen rising at the distance of a mile or a mile and a half from our house; and I felt satisfied, that whatever others might think of them, they were not thinking of fighting with the United States soldiers. Coming home, we committed ourselves to the Keeper of Israel, and slept as securely and sweetly as we could have done any where. In all the alarms, my family alone, of all in the neighborhood, did not suffer from fear—not because we were more courageous or less exposed than others, but because we had no refuge but God in which to trust, being destitute of power either to fight or flee."

#### *A Deliverance.*

But our brother was not yet removed from danger, and very soon had occasion to feel that there might be but a step between him and death.

On one occasion, while the officers were holding a council with the Indians, the young man who had stabbed one of the soldiers broke from his guard, and ran directly towards the council. The guard, as in duty bound, fired on him, firing low, to avoid shooting the men engaged in the council. Several shots took effect in his feet and legs, but by the advice of Mr. Riggs, who was present, he was suffered to escape. As he was being carried to the camp of his own people, a halt was made not far from our house, and I went to see him. He was lying on the ground, surrounded by a crowd of perhaps one hundred persons. As I made my way through these, I heard the exclamation just behind me, "That knife!" Turning quickly, I saw

a large butcher knife in the hand of a woman, raised above her head. A sister of the wounded man had raised that knife to plunge it into me, but a man standing by saw it, and seized her just in time to prevent the stroke. Another immediately wrested the knife from her hand. The danger, which I had not feared, was past. I went on and examined the wounds, and some of the friends came home with me for medicine. This occurred on the 22d of July. Not long after, the Sissitonwan mostly left, as did all the Ihanktonwan, and all the United States soldiers. In the afternoon, I was working in the garden, when our wash-woman, one of our most faithful church members, told my wife to send me word to hide as quickly as possible, for the father of the wounded man was watching about the house to kill me. She was much alarmed, and advised all the family to fasten the doors and conceal themselves in the cellar or up stairs. I felt no disposition either to run away or hide, thinking she might be alarmed without cause; but leaving my work, came to the house, entering at the back door which was nearest, without seeing the man, who I was then told was at the front door, with his gun concealed under his blanket. My sister, having prepared some food for him, opened the door and invited him to come in and eat. At first he paid no attention to her, but when the invitation was repeated, a few minutes afterwards, he came in with seeming reluctance, but ate, evidently with a good relish, what was set before him; his eyes all the while dancing and flashing like those of a maniac. He had heard that his son had died of his wounds, and declared his purpose of avenging his death on some white man, and doubtless came to our house for that purpose; but being hungry, the offer of food overcame his resolution. I reminded him of the medicine I had furnished, and offered to give him more. He took some, admitting that what I had previously given had done good, and that he did not know whether

the report of his son's death was true. It was false. The father and son have been here together since, and expressed much gratitude for the food given him on that occasion.

### *Benefits of Missionary Labor.*

It could hardly be otherwise than that such a period of excitement should be in many ways injurious to the Indians, and to the interests of the missionary work among them. Dr. Williamson speaks of it as having "turned away the mind from the concerns of the soul. Eight or nine have been received into our church within a year, on examination, but only one of these within the last five months, and he dates his conversion anterior to the disturbances of which I have spoken." "Making every thing future appear uncertain, it has stopped, for a time, attempts at building and other improvements; and by arresting agricultural labors, it has lessened the crops, and will probably cause considerable suffering for food." Yet he says: "The temporal benefits resulting from missionary labor among the Dakotas were never before so apparent. The members of our church, on an average, I suppose, raise about as much of other things as do the other Dakotas in the neighborhood, and, few as they are, more potatoes than all the rest of the Dakota nation."

### *Prospects.*

From the published accounts of the meetings of the Board, and other circumstances, I am inclined to think that less interest is felt in this mission than in any other. Still, aside from this discouragement, I cannot think this one of the most hopeless fields of labor. The influence of the American Fur Company, which

has thrown more impediments in the way of the improvement of the Dakotas than almost every thing else, is fast waning among them, and can never again be what it has been. The Dakotas use much less intoxicating drink than any other like number of Indians in Minnesota—I suppose less than any like number of whites taken promiscuously, or any like number of Indians in the United States, who have equal facilities for obtaining it; and much less than they did ten years ago, when their ability to procure it was much less than at present. During the five years that I have lived here, I think I have seen, in this neighborhood, but one drunken Dakota, and he did not belong here. The present officers of government, though not religious men, have more ability, and manifest more disposition to aid the Indians, than any we have had in time past. Still the Dakotas, like other heathens, are weak and wicked; and while such, must be exposed to evil influences. Nothing but the grace of God can prevent them from destroying themselves, for this world as well as for eternity. All the Warpetonwan chiefs have been influenced to apply for Romanist priests to instruct them, and politicians have a scheme to open the reservation to white settlers, in such a way that there may be, and probably will be, a grog shop (though contrary to treaty stipulations) within two or three, or at most five miles of every Dakota habitation.

---

## Miscellanies.

### MEMORIAL TO THE QUEEN ON THE INDIAN CRISIS.

THE scenes through which English residents in India, and indeed the whole people in a large section of that land, have recently been called to pass, are likely, in the overruling providence of a gracious God, to be made productive of no little good. Painful as these events have been, there is every reason to believe that they are among the

'overturnings' which are to open the way for the dissemination of the truth, and to introduce the reign of Christ, and so of justice, righteousness, and peace, among the nations of the earth. There is peculiar efficacy in these events, tending to the development of such results, beyond what has been seen in many of the convulsions and revolutions of modern times, which may have weakened the power of anti-christian gov-

ernments, and the power of superstition, and served to open fields for Christian effort. India had before been opened. The call had been made upon the Christian world, and especially upon Christians of Great Britain and upon the British nation, to evangelize Hindostan. Connected with that call there was fearful responsibility. England had taken possession of India—she should have possessed it for Christ. The responsibility was not met as it should have been, and now events, stirring and terrible, are permitted to occur, which, while they will doubtless, in the end, yet more fully open the field, are rousing the Christian public in Great Britain to a sense of past wrongs in the government of India, and a deep sense of the *necessity*, even from prudential considerations, as well as the *duty*, of far more earnest and decided efforts to bring that people under the influence of the truth. Many are the indications of a deepening and extending feeling of this nature, and also, that this feeling will lead to greatly increased exertion. Some of these indications have been noticed, from time to time, in the *Journal of Missions*; but the following memorial, recently presented to the Queen of England, signed as it is by the Archbishop of Canterbury, and by other heads of the English church and leading men in the English state, is of special interest, as one of the cheering signs of the times.

May it please your Majesty,—

We, the undersigned; Vice-Patron, President, Vice-Presidents, friends and supporters of the Church Missionary Society for Africa and the East; your Majesty's most humble and devoted subjects, approach your Majesty with sentiments of profound grief at the late mutiny in British India, in which numbers of your Majesty's Christian subjects have been treacherously massacred by infuriated Mohammedans and Hindoos, and the national honor has been outraged and insulted by the barbarities inflicted on women and children.

Recognizing in these events the judgment of Almighty God, your Majesty lately appointed a day of public humiliation, "to obtain his pardon of our sins, and to implore his blessing and assistance on our arms, for the restoration of tranquillity."

Your Memorialists therefore humbly venture to bring under your Majesty's consideration some things in the system of government hitherto pursued in your Majesty's territories in the East Indies, which, as they conceive, have been at variance with the duty of Christian rulers.

The Government of India has professed to occupy a position of neutrality between the Christian and false religions. Such profession, as your Memorialists believe, dishonors the truth of God, practically discourages the progress of Christianity, and is inimical to the social welfare of the natives. Especially they conceive it to be inconsistent with

a right discharge of the duties of Government, in endeavoring to repress those anti-social evils which are mainly attributable to caste distinctions, public indecency in idolatrous rites, and generally to a false standard of morality—evils which have been fearfully exhibited amidst the revolting cruelties of the present rebellion, and which can only be effectually counteracted by recognizing the Christian religion as the basis of law and social order.

Your Memorialists also humbly submit, that neutrality has not been, and cannot be, practically maintained by a Christian Government in the midst of Hindoo and Mohammedan institutions. The Government, for example, has been compelled to suppress by law certain so-called religious practices, which violated the laws of humanity; and, while professing to respect false religions, has unavoidably undermined their foundations by educational and social improvements. That your Majesty's Government has presented to the people of India a disingenuous aspect, and has exposed itself to the charge, falsely alleged against it by the mutineers, of designing to make them Christians by fraud or coercion.

Your memorialists would therefore humbly beseech your Majesty to have it declared to the public authorities in the East Indies—

1. That the existing policy will be no longer professed or maintained; but that, as it is the belief of your Majesty, and of this Christian nation, that the adoption of the Christian religion, upon an intelligent conviction of its truth, will be an incalculable benefit to the natives of India, the countenance and aid of Government will be given to any legitimate measures for bringing that religion under their notice and investigation.

2. That—since the Government, in addition to maintaining its own educational establishments, offers grants-in-aid to all other schools which provide a prescribed amount of secular knowledge, according to the principles laid down in its Educational Despatch of July 19, 1854;—the Bible will be introduced into the system of education in all Government schools and colleges, as the only standard of moral rectitude, and the source of those Christian principles upon which your Majesty's Government is to be conducted.

3. That any connection which may still subsist between the Indian Government and the revenues or ceremonies of the Mohammedan, Hindoo, or other false religions, shall at once cease and determine.

Your Memorialists humbly suggest, that it should at the same time be made known to your Majesty's Mohammedan and heathen subjects, that attendance at Government Schools and Colleges is, and will be, purely voluntary; that Christian principles forbid the employment of fraud, bribery, or coercion of any kind whatever, as the means of inducing men to profess the Christian faith, and allow to every man the free exercise of his choice or conscience in religious matters; and that, in conformity with these principles, none of the rites or usages of the Hindoo or Mohammedan religions will be interfered with, unless at variance with humanity or public decency.

Finally, your Majesty's Memorialists humbly submit to your Majesty, that there can be no fitter time for inaugurating these changes than when the armies of England have



gained a signal triumph, through the blessing of Almighty God, and British authority in India appears again in its strength and confidence.

And your Memorialists will ever pray, &c.  
Signatures—

The Lord Archbishop of Canterbury, Vice-Patron.  
The Earl of Chichester, President.  
The Earl of Shaftesbury, Vice-President.

The Hon. A. Kinnaird, M. P., Vice-President.  
Capt. the Hon. F. Maude, R. N., Vice-President.  
Bishop of Chichester, Vice-President.  
Lord Henry Cholmondeley, Vice-President.  
The late Bishop of Bombay (Bp. Carr), Vice-Pres.  
The Dean of Carlisle, Vice-President.  
Bishop of Norwich, Vice-President.  
Bishop of Winchester, Vice-President.  
Bishop of Gloucester and Bristol, Vice-President.  
&c. &c.

## American Board of Commissioners for Foreign Missions.

### Recent Intelligence.

NESTORIANS.—A letter has been received from Dr. Wright, dated November 4. He was constrained to write briefly, being occupied with the care of his "little boy, sick with measles." "The disease," he says, "has appeared most unexpectedly; and such has been its fatality with us in former years, and such the saddening influence of the repeated mournful scenes we have passed through during the last year, that we confess to a shade of melancholy coming over us at this visitation. The cholera is also hanging around our borders. It has gradually advanced in this direction from Tiflis, and now it is said to be prevailing in Khoy, eighty miles from this place."

Mr. Rhea, after spending a few weeks at Oroomiah, had returned to his desolate home in Gawar, though invited to remain with his brethren for the winter. Dr. Wright says:

Such is his attachment to the mountain field, and his sense of duty to its desolations, that he has concluded to spend his strength there. He proposes to leave Gawar this week, spend as much time in Jeloo, Bass, Tekhoma, and Tiary, as he can before the severity of winter comes on in that region, and then proceed to Mosul, where, and in its vicinity, he will labor till the opening of spring, when he will again return to the mountains. He is making every effort to locate native helpers in Bass and Amadiéh this autumn, and is likely to succeed. Two young men, graduates of our seminary, are about leaving here for that purpose. They will be joined in Gawar by David, a brother of Deacon Tamo, and all will proceed to their fields of labor with Mr. Rhea.

Two weeks ago, there was a fall of snow in Gawar, unprecedented for the early season, being three and a half feet in depth. It is a fearful event to the poor people there, whose crops are buried by it, and of course mostly ruined. Starvation stares them in the face, unless they abandon their homes, and descend to the plains on the east and west, for the long winter before them.

The male seminary was opened on the 29th of October, but the full number of scholars had not come in, many being still occupied with the autumn work in their villages. The

pupils of the female seminary re-assembled November 2. Some of the village schools had been, and others would soon be, reopened.

"The Persian government," it is said, "is not opposing our labors at present, and we hope to proceed quietly during the winter. The Persian Agent is still at his post here, a sort of supervisor of our mission, but he shows no disposition to throw obstacles in our way."

Within the last month, Mr. Abbott, the English Consul at Tabreez, had returned to his post; and at the capital the relations of the English Embassy with the Persian government were very satisfactory. "The Persians have been faithful—a rare thing for this treacherous people—in fulfilling the stipulations of the treaty, especially in the entire evacuation of Herât, which was the leading article in it."

MADURA.—A letter from Mr. Webb, of Dindigul station, mentions several matters of some interest. The Tamil Quarterly Repository will probably close with the present volume. "This was suggested by Mr. Murdock, the Secretary of the South Indian Christian School Book Society, on the ground that the time had come for issuing, periodically, separate works, similar in character to those which have, for the past four years, been published by us as serials in the Repository. He, at the same time, invited us to co-operate with the Society, of which he is the Secretary, in preparing books on the plan proposed." "The first book we shall furnish them, which is already half done, is Edwards's History of Redemption. Some portion of this work has already appeared in the Repository, enough to advertise it. It is to be printed early in 1858." It is supposed that the circulation of books printed by the Society "will be ten times greater than they would obtain if printed by the mission only."

The book of Lyrics in Tamil measures, set to native tunes, of which an edition of 2,000 was printed and published by us a few years since, is now nearly exhausted, and another edition is called for. They have been wel-

comed with unmistakable satisfaction by the native Christians throughout the Tamil country. \* \* The forthcoming edition is to be printed and published by the South Indian Christian School Book Society. In the mean time, a tract containing a selection of from fifteen to twenty of the most popular of these pieces is to be printed for general circulation. I have just sent the manuscript to the press; and we confidently hope that this little tract will be the means of great good. After a few weeks, I propose making another selection, adapted more especially to social worship, and special occasions, such as marriages, funerals, the new year, &c.

I fear we have not given the attention we ought to the general subject of Christian poetry for the Tamil people generally, and especially for the native Christians. Like all Eastern nations, the Hindoos are passionately fond of poetry and music. They will scarcely listen with patience to a recitation in plain prose, however striking and important the matter may be; but their attention is instantly captivated by the very same thoughts, when expressed with the aid of rhythm, rhyme, and other metrical forms.

The readiness with which the people express themselves in poetical forms and measures, is spoken of as very remarkable; and as it is not doubted that the members of the native churches share in this talent, an advertisement has been circulated, addressed to educated Tamil Christians, inviting any who are disposed to do so, to prepare pieces for insertion in the proposed enlarged edition of the *Lyrics*. Compositions thus furnished will be examined by a committee appointed for the purpose.

At the mission meeting held in Dindigul last June, a promising young catechist belonging to this station, was examined and accepted as a candidate for the pastoral office. He proceeded immediately to the seminary to pursue his studies for one year, and will return to the congregation in this town, of which he has for several years had charge, in the month of April next. I am much interested in this young man, and hope, quite confidently, that if his life is spared, he will become a good minister of Jesus Christ.

CANTON.—A letter from Mr. Macy, dated October 13, states that Mr. Williams, who was so long connected with the Canton mission, was suffering from an affection of the right eye, which obliged him to lay aside all study and writing which could be avoided. To one who had always been so active in the use of his eyes, and who was then engaged in literary pursuits, this was a sore affliction. Respecting efforts at Macao, where the Canton missionaries yet remain, Mr. Macy says:

The work in the various chapels continues as usual. Ch'an, our assistant, preaches regularly every other day, and frequently at other times. At first he seemed constrained and somewhat dull; but he is recovering his former animation and energy, and I greatly hope that he will at last be found to have

labored not in vain in this place. There are many men who come frequently to our services. We cannot see that they care any thing about the truth; yet it is apparent that they are moved by curiosity to hear, and are so far interested, perhaps amused, as to listen repeatedly to the story of the cross. Impressions made upon such minds may reappear hereafter, in some of those seasons when doubts and fears, which their empty superstitions cannot scatter, possess the soul. Why should we suppose we have labored in vain, even though we leave Macao without one known convert? I trust, however, that before we leave, we may be able to make out some report of manifest fruit of preaching and tract distribution.

Upon another subject he writes:

On the night of the 30th of September we were visited by a severe gale, which, although not a violent typhoon, sufficed to destroy Chinese boats to the number of several hundred, and property to the amount of from \$300,000 to \$500,000—much of it goods intended for shipment to England and America. The wrecks piled up on the quays and piers, on the west side of the town, it was most painful to behold. Boats were crushed into mere firewood, and piled upon one another in direst ruin. Many lives were lost; yet they were few in proportion to the number of boats destroyed. Never were so many boats seen in the inner harbor, and consequently never was there such opportunity for destruction.

In a letter of a later date, October 28, Mr. Macy announces his intention to leave Macao in January, to join the Shanghai mission; his previously expressed desire to do so having been approved by the Prudential Committee.

FUH-CHAU.—Mr. Hartwell wrote, October 3: "Rev. Francis McCaw, of the English Church mission here, died with us, August 30, after an illness of less than a week. He came to pay us a visit of a few days, with his little motherless boy, and was taken ill of fever and died. His death is the first one from fever among the foreign residents here; though I believe there have been one or two deaths from that disease at the Pagoda Anchorage the past summer, among seamen." Here, as well as at Macao, a serious storm has been experienced, by which the mission buildings have suffered. Mr. Hartwell writes:

We had a very severe storm September 4, which did our mission buildings much damage. The church was partly unroofed, and the tiles were blown from the rest of the roof. It was the severest "typhoon" I have known in China; and had not our church been built with brick walls, it is my opinion that it would have been blown down entirely. The store of one American firm was blown down, killing one of the servants; and a two-story house, partly finished, belonging to another firm, was demolished. The house in which I live was much damaged. One room had the wall blown in, and water was entering, and the ceiling falling, in nearly every room in

the house. Had the hard blow been in the night, it would have been dangerous for us. Fortunately, it was from two to four o'clock, P. M. We only succeeded in keeping one mattress dry, on which we slept in a dry corner on the floor, the following night. It will cost about \$400, I think, to repair damages to our mission buildings, and our loss is small compared with that of some of the merchants. We have had two blows since, but less severe—one on the 13th of September, and the other last night and this forenoon. Now the wind has slackened, but the rain is pouring down in torrents. Fortunately we got our church covered yesterday, which greatly relieves my mind.

## DONATIONS,

### RECEIVED IN DECEMBER.

#### MAINE.

|                                                                                                                                                                                    |               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Cumberland co. Aux. So. F. Blake, Tr.                                                                                                                                              |               |
| Gorham, m. c.                                                                                                                                                                      | 60 57         |
| Gray, Cong. ch. and so.                                                                                                                                                            | 12 00         |
| Portland, 3d do. m. c. to cons. Rev. EGBERT C. SMYTH, of Brunswick, an H. M.                                                                                                       | 75 03         |
| Pownal, Cong. so.                                                                                                                                                                  | 25 00         |
| Standish, do.                                                                                                                                                                      | 28 33         |
| Waterford, Mrs. E. Hale,                                                                                                                                                           | 10 00—210 93  |
| Kennebec co. Aux. So. B. Nason, Tr.                                                                                                                                                |               |
| Augusta, South ch. and so.                                                                                                                                                         | 255 65        |
| Winslow, m. c.                                                                                                                                                                     | 7 00—262 65   |
| Winthrop, Mrs. Elizabeth Sewall, 50; ack. in Jan. as 5.                                                                                                                            |               |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.                                                                                                                                    |               |
| Bath, m. c. 20; Winter st. ch. m. c. 70;                                                                                                                                           | 90 00         |
| Washington, C. S.                                                                                                                                                                  | 5 00—95 00    |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                                                                                                                            |               |
| Bangor, 1st cong. ch. 50; Hammond st. 113,20; s. s. for Gaboon m. wh. and other dona. cons. JAMES FLETCHER of Newburyport, and Rev. EPHRAIM P. ROBERTS of Micronesia, H. M. 43,31; | 208 51        |
| Monson, Cong. ch.                                                                                                                                                                  | 15 00—223 51  |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                                                                                                                     |               |
| Buxton Centre, Rev. G. W. Cressey, wh. and prev. dona. cons. Mrs. NANCY W. CRESSEY an H. M.                                                                                        | 15 00         |
| Lebanon Centre, Cong. ch. and so.                                                                                                                                                  | 15 00         |
| Limerick, do.                                                                                                                                                                      | 47 96         |
| South Berwick, do. to cons. Rev. JERRE L. LYONS of Tripoli, and Rev. ALFRED EMERSON of South Berwick, H. M.                                                                        | 102 45—180 41 |
|                                                                                                                                                                                    | 972 50        |
| Andover, Cong. so. 11; m. c. 4;                                                                                                                                                    | 15 00         |
| Bucksport, Cong. ch. m. c. wh. and prev. dona. cons. HENRY K. CRAIG an H. M.                                                                                                       | 60 00         |
| North Belfast, cong. ch. m. c.                                                                                                                                                     | 3 56—78 56    |
|                                                                                                                                                                                    | 1,051 06      |

#### NEW HAMPSHIRE.

|                                                                                                                          |              |
|--------------------------------------------------------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. G. P. Drown, Tr.                                                                                   |              |
| Fitzwilliam, Cong. ch. and so. gent. 99,10; la. 43,65; m. c. 21,65; (of wh. to cons. Mrs. SARAH S. HARRIS an H. M. 100;) | 161 40       |
| Marlboro', Cong. ch. and so.                                                                                             | 18 00        |
| Rindge, J. B. Breed,                                                                                                     | 10 00        |
| Roxbury, Cong. ch. and so. 11; Rev. S. S. A. 10;                                                                         | 21 00        |
| Sullivan, Cong. ch. and so.                                                                                              | 8 25         |
| Swanzy, do. 11,61; Rev. Dr. R. 10;                                                                                       | 21 61        |
| Winchester, Cong. ch. and so.                                                                                            | 73 00—316 26 |

|                                            |             |
|--------------------------------------------|-------------|
| Grafton co. Aux. So. W. W. Russell, Tr.    |             |
| Canaan, m. c.                              | 12 00       |
| Bath, Ch. and so.                          | 13 66       |
| Campton, do.                               | 22 75       |
| Piermont, m. c.                            | 10 00       |
| Plymouth, Ch.                              | 35 40—93 81 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.   |             |
| Mount Vernon, C. B. S.                     | 10 00       |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |             |
| Boscawen, Cong. ch. and so.                | 31 00       |
| Dunbarton, do.                             | 30 00       |
| Plainfield, do.                            | 20 00—81 00 |
| Rockingham co. Conf. of chs. F. Grant, Tr. |             |
| Dover, Belknap ch. m. c.                   | 6 00        |
| Northwood, m. c.                           | 7 00        |
| Salem, Cong. ch. and so.                   | 6 65—19 65  |
| Strafford Conf. of chs. E. J. Lane, Tr.    |             |
| Great Falls, 1st cong. ch. and so.         | 52 75       |
| Gilmanston, Rev. R. W. S.                  | 5 00        |
| Moultonboro', S. E.                        | 2 00        |
| Wolfboro', Cong. ch. and so.               | 8 00—67 75  |
|                                            | 588 47      |

#### VERMONT.

|                                                                                          |               |
|------------------------------------------------------------------------------------------|---------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                      |               |
| Ripton, Cong. ch. and so.                                                                | 6 69          |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                               |               |
| Barret, Cong. ch. m. c.                                                                  | 15 32         |
| South Hardwick, Daniel French to cons. Mrs. LUCY G. COBB of Kalamazoo, Mich. an H. M.    | 100 00—115 32 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                |               |
| Burlington, Cong. ch. m. c.                                                              | 40 00         |
| Underhill, Mrs. H. Eaton, 10; Miss E. S;                                                 | 15 00         |
| Underhill, North, Cong. ch. and so.                                                      | 14 50         |
| Williston, E. S. 10; cong. ch. m. c. 1,80;                                               | 11 80—61 30   |
| Orleans co. Aux. So. J. M. Wheelock, Tr.                                                 |               |
| Derby, Cong. ch.                                                                         | 9 35          |
| North Craftsbury, Cong. ch. m. c. 27; fem. miss. asso. 24;                               | 51 00—60 35   |
| Rutland co. Aux. So. J. Barrett, Tr.                                                     |               |
| East Poultney, m. c.                                                                     | 33 20         |
| Hubbardston, S. B. F. and wife,                                                          | 1 00—34 20    |
| Washington co. Aux. So. G. W. Scott, Tr.                                                 |               |
| Waitsfield, Cong. ch. and so.                                                            | 3 00          |
| Windsor co. Aux. So. J. Steele, Tr.                                                      |               |
| Weathersfield, J. De F. R. 10; Mrs. R. S;                                                | 15 00         |
|                                                                                          | 315 86        |
| Bennington co. Northshire, A friend,                                                     | 193 00        |
| Johnson, Cong. so. m. c.                                                                 | 20 00         |
| Manchester, Ch. and cong. 39,22; Burr Sem. 13; Capt. Kingsbury, U. S. A. 5; unknown, 10; | 67 22—279 22  |
|                                                                                          | 595 08        |

#### MASSACHUSETTS.

|                                                                                                  |             |
|--------------------------------------------------------------------------------------------------|-------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                          |             |
| North Falmouth, m. c.                                                                            | 15 00       |
| Sandwich, Cong. ch. and so. m. c.                                                                | 26 00       |
| South Wellfleet, do.                                                                             | 9 00—50 00  |
| Berkshire co. Aux. So. H. G. Davis, and J. Sedgwick, Trs.                                        |             |
| A systematic contributor, a special dona.                                                        | 25 00       |
| Pittsfield, 1st cong. ch.                                                                        | 119 68      |
| Sheffield, Cong. ch. and so. wh. and prev. dona. cons. Mrs. E. G. HILL an H. M. 66,65; m. c. 10; | 76 65       |
| Southfield, Cong. ch. and so.                                                                    | 19 50       |
| Williamstown, E. C. Bascom, 40; College m. c. 7,60;                                              | 47 60       |
| Windsor, Three friends,                                                                          | 3 60—291 43 |
| Boston, S. A. Danforth, Agent,                                                                   | 1,549 13    |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                        |             |
| Ipswich, 1st ch. and so. 200,65; disc. 75c.;                                                     | 199 95      |
| West Haverhill, Cong. ch. and so. 51 00—253 95                                                   |             |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                   |             |
| Gloucester Harbor, Cong. ch. and so.                                                             | 28 75       |

|                                                                                                                                                                                 |               |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Rockport, 2d cong. ch. wh. cons.                                                                                                                                                |               |
| JOHN W. MARSHALL an H. M.                                                                                                                                                       | 100 00        |
| Salem, South so. Mrs. Elizabeth Phillips,                                                                                                                                       | 50 00—178 75  |
| Essex co.                                                                                                                                                                       |               |
| Salem, Crombie st. ch. m. c.                                                                                                                                                    | 13 28         |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                           |               |
| Hawley, Two friends,                                                                                                                                                            | 2 00          |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                                                                                       |               |
| Amherst, L. H.                                                                                                                                                                  | 5 00          |
| Belchertown, Benev. asso.                                                                                                                                                       | 10 00         |
| Cumington, W. P.                                                                                                                                                                | 4 00          |
| Enfield, Benev. so. (of wh. fr. Leonard Woods to cons. Mrs. MARY B. DUNCKLER of Detroit, Mich. an H. M. 100; friends, to cons. HENRY V. EDWARDS of Norwich, Ct. an H. M. 100;)  | 450 00        |
| Goshen, Cong. ch.                                                                                                                                                               | 7 00          |
| Hadley, Russell ch. m. c.                                                                                                                                                       | 70 00         |
| Northampton, Benjamin Barrett, wh. and prev. dona. cons. Rev. D. M. CRANE an H. M. 25; a friend, 10;                                                                            | 35 00         |
| Plainfield, H. H.                                                                                                                                                               | 5 00—586 00   |
| Harmony conf. of chs. W. C. Capron, Tr.                                                                                                                                         |               |
| Upton, J. R. 5; Mrs. L. F. 1;                                                                                                                                                   | 6 00          |
| Millbury, 1st cong. ch. and so.                                                                                                                                                 | 60 50—66 50   |
| Middlesex co. North.                                                                                                                                                            |               |
| Fitchburg, Calv. cong. ch. and so. 256,75; m. c. 31,03; wh. and prev. dona. cons. CHARLES K. SAWYER, Mrs. AURELIA P. HITCHCOCK, W. H. VOSE, and Mrs. HANNAH K. PUTNAM, H. M.    | 290 78        |
| Middlesex co. South.                                                                                                                                                            |               |
| Concord, A friend,                                                                                                                                                              | 10 00         |
| Natick, Cong. ch. and so.                                                                                                                                                       | 33 69         |
| Wayland, Evan. do.                                                                                                                                                              | 42 10—85 79   |
| Middlesex co.                                                                                                                                                                   |               |
| Andover, South cong. ch. and so. m. c.                                                                                                                                          | 55 88         |
| Auburndale, Cong. ch. and so.                                                                                                                                                   | 403 51        |
| East Cambridge, Evan. do. m. c.                                                                                                                                                 | 21 50         |
| Charlestown, 1st ch. and par. m. c.                                                                                                                                             | 78 00         |
| Lowell, John st. cong. ch.                                                                                                                                                      | 14 11         |
| Malden, Trin. cong. ch. m. c.                                                                                                                                                   | 21 15         |
| Newton Centre, Cong. ch. and so. to cons. LUTHER PAUL an H. M.                                                                                                                  | 101 24        |
| Weston, Miss M. Fiske,                                                                                                                                                          | 9 00—701 79   |
| Norfolk co. Aux. so. Rev. W. L. Ropes, Tr.                                                                                                                                      |               |
| Dorchester, A friend,                                                                                                                                                           | 50 00         |
| Medway, 1st ch. and so. m. c. 25,31; disc. 50c.;                                                                                                                                | 24 81         |
| Milton, 1st ch. 72,83; disc 65c.;                                                                                                                                               | 72 18         |
| Roxbury, Eliot ch. and so. gent. 60; m. c. 3,21; Vine st. ch. m. c. 13,65; W. T. W. m. box, 9,70;                                                                               | 86 56         |
| W. Roxbury, Evan. cong. ch. and so. 13; Alvin Smith to cons. Mrs. ISABELLA S. WOODS, of Enfield, an H. M. 100; S. D. Smith, to cons. Miss JANE SMITH an H. M. 100; m. c. 10,53; | 223 53—457 08 |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                               |               |
| Abington, 1st par. gent. and la. 16; m. c. 25;                                                                                                                                  | 41 00         |
| South Abington, Spencer Vining to cons. Mrs. SARAH VINING an H. M.                                                                                                              | 100 00        |
| South Weymouth, Union ch. and so. m. c.                                                                                                                                         | 83 20—224 20  |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                |               |
| Marshfield, 1st cong. ch. m. c.                                                                                                                                                 | 16 00         |
| Plymouth, 2d ch. and so.                                                                                                                                                        | 26 50         |
| Scotland, m. c.                                                                                                                                                                 | 20 00—62 50   |
| Taunton and vic.                                                                                                                                                                |               |
| Attleboro', 2d cong. ch. la. miss. so.                                                                                                                                          | 32 25         |
| Berkley, Fem. cent. so.                                                                                                                                                         | 18 59         |
| Raynham, Cong. so. m. c.                                                                                                                                                        | 20 00—70 84   |
| Worcester co. North, C. Sanderson, Tr.                                                                                                                                          |               |
| Royalston, Mr. Bullard's so.                                                                                                                                                    | 83 68         |
| Templeton, Mrs. L. D.                                                                                                                                                           | 2 00—85 68    |
| Worcester co. Central Asso. W. R. Hooper, Tr.                                                                                                                                   |               |
| A friend,                                                                                                                                                                       | 50 00         |
| Auburn, Gent. 20,75; la. 11,72;                                                                                                                                                 |               |
| m. c. 27,34;                                                                                                                                                                    | 59 81         |
| Berlin,                                                                                                                                                                         | 35 17         |
| Clinton,                                                                                                                                                                        | 47 75         |

|                                                                                 |                |
|---------------------------------------------------------------------------------|----------------|
| Holden, Gent. 24,18; la. 30,95;                                                 |                |
| m. c. 43,37;                                                                    | 98 50          |
| Northboro',                                                                     | 20 00          |
| Oxford, m. c.                                                                   | 114 00         |
| Paxton, Gent. and m. c. 34,82; la. 21,10;                                       | 55 92          |
| Shrewsbury, La. 31,27; m. c. 23;                                                | 54 27          |
| Southboro', Pilgrim evan. ch. 15,43; m. c. 5,02;                                | 20 45          |
| W. Boylston, Gent. 26,60; la. 32,23; m. c. 30,17;                               | 89 00          |
|                                                                                 | 614 87         |
| Prev. ack.                                                                      | 230 42—414 45  |
|                                                                                 | 5,387 15       |
| A thank-offering: that so much yet remains,                                     | 1,000 00       |
| A thank-offering for continuance of health at the age of seventy-four years,    | 30 00          |
| Chelsea, Winnisimmet ch. and so. m. c. 59,49; Broadway ch. and so. m. c. 21,13; | 80 62—1,110 62 |
|                                                                                 | 6,497 77       |

## CONNECTICUT.

|                                                                                                                 |                |
|-----------------------------------------------------------------------------------------------------------------|----------------|
| Fairfield co. East, Rev. L. M. Shepard, Tr.                                                                     |                |
| Bethel, Cong. ch.                                                                                               | 50 00          |
| Danbury, 1st do. 51,70; m. c. 145,72;                                                                           | 197 42         |
| Huntington, Gent. 20,62; la. 24,68; 45 30                                                                       |                |
| New Fairfield, Cong. ch. and so. to cons. Rev. A. B. PEFFERS an H. M.                                           | 50 60—342 72   |
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                      | 77 33          |
| Greenwich, A friend, 100; 2d cong. ch. 200;                                                                     | 300 00         |
| Ridgefield, Cong. ch. to cons. JOHN KEELER and SAMUEL S. OLMSTED H. M.                                          | 203 50         |
| Stamford, Pres. ch. wh. and prev. dona. cons. GEORGE ELDER an H. M.                                             | 17 69          |
| Weston, Cong. ch.                                                                                               | 29 00—627 52   |
| Hartford co. Aux. So. A. W. Butler, Tr.                                                                         |                |
| Hartford, A friend for Armenian miss. 1,060; Centre ch. 440; m. c. 13,59; Pearl st. ch. 327;                    | 1,840 59       |
| East Hartford, Cong. ch. la. for ed. at Gaboon m.                                                               | 15 00          |
| Wethersfield,                                                                                                   | 123 33         |
| Windsor,                                                                                                        | 19 90          |
| Windsor Locks, wh. and prev. dona. cons. JABEZ H. HAYDEN an H. M.                                               | 60 89 2 059 71 |
| Hartford co. South, H. S. Ward, Tr.                                                                             |                |
| Eastbury, m. c. 23; la. 23,25;                                                                                  | 46 26          |
| Glastenbury, Gent. 168,75; la. 101,82; m. c. 44,87;                                                             | 315 44         |
| Kensington, m. c.                                                                                               | 10 60          |
| Middletown, 1st so.                                                                                             | 13 14          |
| Newington,                                                                                                      | 30 10          |
| South Glastenbury,                                                                                              | 29 53          |
| Southington,                                                                                                    | 174 25—619 32  |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                     |                |
| Plymouth, Cong. ch. and so.                                                                                     | 49 48          |
| Salisbury, do.                                                                                                  | 74 75          |
| Sharon, 1st do.                                                                                                 | 103 13         |
| Winchester, F. M.                                                                                               | 5 00—231 36    |
| Middlesex Asso. E. Southworth, Tr.                                                                              |                |
| Chester, Ch. and so. 54,59; m. c. 70,05; wh. cons. GEORGE G. GRISWOLD an H. M.                                  | 124 64         |
| Deep River, Ch. and so. 12,35; m. c. 79,66;                                                                     | 92 01          |
| East Haddam, Rev. I. P. and fam.                                                                                | 5 60           |
| Killingworth, Ch. and so. gent. 16,06; la. 29,40; m. c. 28,95; wh. and prev. dona. cons. BENJAMIN LORD an H. M. | 74 41          |
| North Lyme, 29; m. c. 10,50;                                                                                    | 39 50          |
| West Chester, Ch. and so.                                                                                       | 22 00—357 56   |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                       |                |
| New Haven, 3d cong. ch. 212,90; Yale college m. c. 12,15, united m. c. 2,10;                                    |                |



|                                                                                                                                                       |          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| South ch. m. c. 3; College st. cong. ch. wh. and prev. dona. cons. Mrs. ASA BACON and Mrs. CANISSA L. RICHARDS, H. M. 161; Mrs. A. S. G. 2,75; 393 90 |          |
| New Haven co. East, F. T. Jarman, Tr.                                                                                                                 |          |
| East Haven, Cong. ch. gent. 50,36; la. 44,73; 95 09                                                                                                   |          |
| Meriden, 1st cong. ch. 67,75; Centre cong. ch. 13; 80 75                                                                                              |          |
| North Haven, Cong. ch. 75,04; m. c. 19,14; 94 18                                                                                                      |          |
| North Branford, Cong. ch. 31 50—301 52                                                                                                                |          |
| New Haven co. West, A. Townsend, Tr.                                                                                                                  |          |
| Birmingham, Cong. ch. 53 35                                                                                                                           |          |
| Naugatuck, 47,95; m. c. 37,65; 85 00                                                                                                                  |          |
| Waterbury, 1st so. 53,98; 2d do. m. c. 89,53; Mrs. M. 2; 145 51                                                                                       |          |
| Woodbridge, Gent. 34; m. c. 14,05; 48 05—331 91                                                                                                       |          |
| New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.                                                                            |          |
| Colchester, A friend, 2 00                                                                                                                            |          |
| East Lyme, Cong. ch. and so. 10 00                                                                                                                    |          |
| New London, 1st do. 20 00                                                                                                                             |          |
| Stonington, 1st do. 20 00—52 00                                                                                                                       |          |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                                                                               |          |
| Columbia, Gent. 28; la. 42,51; 70 51                                                                                                                  |          |
| Stafford Springs, Cong. ch. m. c. 75 00—145 51                                                                                                        |          |
|                                                                                                                                                       | 5,463 03 |

## RHODE ISLAND.

|                    |       |
|--------------------|-------|
| Bristol, A friend, | 20 00 |
|--------------------|-------|

## NEW YORK.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                |               |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Board of For. Miss. in Ref. Dutch ch. C. S. Little, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                        | 1,000 00      |
| Buffalo and vic. J. Crocker, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                            |               |
| Niagara Falls, Ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 132 25        |
| Geneva and vic. G. P. Mowry, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                            |               |
| Albion, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 70 65         |
| Gaines, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 2 00          |
| Geneva, m. c. 50; Rev. Dr. Squier.                                                                                                                                                                                                                                                                                                                                                                                                                                             |               |
| 25; Dr. M. 2; 77 00                                                                                                                                                                                                                                                                                                                                                                                                                                                            |               |
| Holley, Pres. ch. 17,50; Mrs. H. N. B. 10; 27 50                                                                                                                                                                                                                                                                                                                                                                                                                               |               |
| Junius, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 12 00         |
| Prattsburg, do.                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 50 00         |
| Rushville, Mrs. G.                                                                                                                                                                                                                                                                                                                                                                                                                                                             | 5 00          |
| Youngstown, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 25 00—249 15  |
| Greene co. Aux. So. J. Doane, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                           |               |
| Catskill, J. D.                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 1 00          |
| Durham, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 20 02—21 02   |
| Monroe co. and vic. E. Ely, Agent.                                                                                                                                                                                                                                                                                                                                                                                                                                             |               |
| North Bergen, Pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 12 00         |
| Pittsford, Miss Spencer, 75c; a child, 12c; 87                                                                                                                                                                                                                                                                                                                                                                                                                                 |               |
| Rochester, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 159 26—172 13 |
| New York and Brooklyn Aux. So. A. Merwin, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                  |               |
| (Of wh. fr. AMBROSE K. ELY, wh. cons. him an H. M. 200; J. K. Myers, 50; Richard P. Buck, 100; Samuel C. Hills, wh. cons. Rev. STEPHEN H. TENG, D. D. an H. M. 50; Brooklyn, Plymouth ch. 108,11; Armstrong, jur. miss. so. to ed. a student at Bebek, 50; for Miss Fisk's sch. Oroomiah, 25; for Mrs. Bridgman's sch. Shanghai, 25; for sch. at Madras, 25; for Oponda at Gaboon m. 15; wh. and prev. dona. cons. Mrs. HELEN C. BROWN and Mrs. MARY ANN AVILA H. M.) 1,078 35 |               |
| Oneida co. Aux. So. J. Dana, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                               |               |
| Utica, Pres. ch. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 4 85          |
| Waterville, do. do.                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 39 00—43 85   |
| Otsego co. Aux. So. D. H. Little, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                          |               |
| Cherry Valley, Pres. ch. Mrs. R. B. and fam.                                                                                                                                                                                                                                                                                                                                                                                                                                   | 30 00         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 2,726 75      |

|                                                                        |        |
|------------------------------------------------------------------------|--------|
| Albany, Rev. J. H. Pettingell, 50; Ger. Ref. Prot. D. ch. la. 3; 53 00 |        |
| Amenia, Pres. ch.                                                      | 8 00   |
| Arkport, C. H.                                                         | 10 00  |
| Ashland, Pres. ch. m. c.                                               | 30 30  |
| Batavia, Pres. ch.                                                     | 131 46 |
| Babylon, Mrs. M. A. C.                                                 | 75     |
| Binghamton, Pres. ch.                                                  | 25 00  |
| Colloes, Pres. ch.                                                     | 50 00  |

|                                                                             |               |
|-----------------------------------------------------------------------------|---------------|
| Danville Village, Pres. ch.                                                 | 61 00         |
| Downsville, S. Downs,                                                       | 20 00         |
| Eaton, m. c.                                                                | 2 60          |
| Elba, Rev. G. S. Corwin to cons. Rev. WALTER V. COUCH an H. M.              | 50 00         |
| Fayetteville, Rev. L. H. R.                                                 | 2 50          |
| Flushing, 1st cong. ch.                                                     | 46 38         |
| Greenbush, Pres. ch.                                                        | 15 00         |
| Haverstraw, 1st pres. ch.                                                   | 33 55         |
| Jefferson, do. m. c.                                                        | 6 00          |
| Jewett, 1st pres. ch.                                                       | 10 00         |
| Lyons, m. c. 6,71; la. so. 25; 31 71                                        |               |
| Marcellus, Ch.                                                              | 1 50          |
| Martinsburg,                                                                | 5 00          |
| Marbletown, A friend,                                                       | 5 00          |
| Morrisania, Cong. ch.                                                       | 17 00         |
| Mt. Morris, Pres. so. 28,71; m. c. 27,98; 56 69                             |               |
| New Rochelle, Pres. ch.                                                     | 50 00         |
| North White Creek, A. E.                                                    | 4 00          |
| Palmyra, 1st pres. ch. (of wh. from Rev. H. Eaton, 20; Miss T. S. 1;) 98 23 |               |
| Poughkeepsie, Rev. T. S. Wickes,                                            | 50 00         |
| Sand Lake, Pres. ch.                                                        | 10 00         |
| Skaneateles, Pres. ch. and so.                                              | 14 33         |
| Spencer, Cong. ch. 15,11; m. c. 4,66; 19 77                                 |               |
| Tarrytown, 2d R. D. ch.                                                     | 21 31         |
| Upper Aquebogue, Cong. ch. wh. cons. Rev. EUSEBIUS HALE an H. M.            | 80 00         |
| Upper Jay, Mrs. R. M. M. dec'd,                                             | 5 00          |
| Whitehall, A friend,                                                        | 2 00          |
| Willsboro', Cong. ch.                                                       | 9 00 1,029 08 |
|                                                                             | 3,755 83      |

## NEW JERSEY.

|                                                                                                                                     |              |
|-------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Bloomfield, South Belville Day sch.                                                                                                 | 12 00        |
| Newark, South Park pres. ch. m. c. 68,06; 6th pres. ch. a friend, wh. cons. Rev. WILLIAM T. EVA an H. M. 50; two sisters, 1; 117 06 |              |
| Whippany, Pres. ch.                                                                                                                 | 20 00—149 06 |

## PENNSYLVANIA.

|                                                             |             |
|-------------------------------------------------------------|-------------|
| By Samuel Work, Tr.                                         |             |
| Erie, Pres. ch.                                             | 65 00       |
| Harrisburg, 1st do. m. c.                                   | 19 21       |
| Philadelphia, Calvary pres. ch. m. c.                       | 190 66      |
| Pittsburg, 3d pres. ch.                                     | 251 00      |
|                                                             | 525 87      |
| Ded. disc.                                                  | 1 04—524 83 |
| Carbondale, 1st pres. ch. wh. cons. SAMUEL RAYNER an H. M.  | 100 00      |
| Coultersville,                                              | 7 75        |
| East Hawley, Pres. ch. m. c.                                | 16 00       |
| Kittanning, E. S.                                           | 1 00        |
| Litiz, Rev. S. R.                                           | 2 00        |
| Pleasant Retreat, Ger. Ref. ch.                             | 8 00        |
| St. Clair, Welsh cong. ch. 25; less disc. 45c; 24 55—159 30 |             |
|                                                             | 684 13      |

## MARYLAND.

|                       |       |
|-----------------------|-------|
| Carrol co. W. Walker, | 10 00 |
|-----------------------|-------|

## DELAWARE.

|                                   |             |
|-----------------------------------|-------------|
| Newark, Rev. J. Rood's sch.       | 6 50        |
| Wilmington, Hanover st. pres. ch. | 58 31—64 81 |

## OHIO.

|                                                            |             |
|------------------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                         |             |
| College Hill, Pres. ch. m. c.                              | 2 02        |
| Columbus, 2d do. 122,86; m. c. 8,25; 131 11                |             |
| Granville, Cong. ch. 200,67; G. B. Johnson, 50; 250 67     |             |
| Lebanon, Cong. ch.                                         | 22 52       |
| Lockland, Rev. E. S.                                       | 1 00        |
| New Carlisle, Pres. ch. m. c.                              | 5 00        |
| Walnut Hills, Lane sem. ch. m. c. 12,54; H. V. W. 5; 17 54 |             |
|                                                            | 429 86      |
| Ded. disc.                                                 | 4 50—425 36 |

## By Rev. S. G. Clark.

|                                 |             |
|---------------------------------|-------------|
| Bloomfield,                     | 80          |
| Burton,                         | 24 00       |
| Brooklyn, Rev. J. B. A.         | 5 00        |
| Claridon,                       | 19 31       |
| Farmington,                     | 6 38        |
| Fitchville,                     | 1 50        |
| Fowler,                         | 4 13        |
| Hambden,                        | 15 00       |
| Hartford,                       | 7 00        |
| Johnston,                       | 13 12       |
| Kingsville,                     | 11 73       |
| Kirtland,                       | 16 75       |
| Mesopotamia, 3,10; Mrs. Galpin, |             |
| 10;                             | 13 10       |
| Parma,                          | 3 25        |
| Perrysburg,                     | 20 00       |
| Solon, Rev. J. Seward,          | 12 00       |
| Vienna,                         | 26 00       |
| West Andover,                   | 4 00        |
| West Williamsfield,             | 50          |
|                                 | 203 56      |
| Ded. disc.                      | 4 52—199 01 |
|                                 | 624 40      |
| Defiance, 1st pres. ch.         | 2 30        |
|                                 | 626 70      |

## INDIANA.

|                           |            |
|---------------------------|------------|
| Bedford, Pres. ch.        | 6 50       |
| Evansville, Ota pres. ch. | 49 00      |
| Mishawakie,               | 12 00      |
| Spencerville, A. F.       | 2 00—69 50 |

## ILLINOIS.

|                                     |             |
|-------------------------------------|-------------|
| Chicago, B. Adams, 50; 3d pres. ch. |             |
| 35;                                 | 85 00       |
| Geneseo, 1st cong. ch.              | 12 50       |
| Griggsville, do.                    | 50 00       |
| Neoga, Rev. S. Ward,                | 5 00        |
| Pleasant Grove, Miss E. B.          | 1 00—153 50 |

## MICHIGAN.

|                                   |             |
|-----------------------------------|-------------|
| By Rev. O. P. Hoyt.               |             |
| A friend,                         | 10 00       |
| Birmingham,                       | 28 51       |
| Detroit, Mrs. E. E. S.            | 50 00       |
| Grand Rapids, Cong. ch.           | 42 00       |
| Kalamazoo, Pres. ch. 147; cong.   |             |
| ch. 36,                           | 183 00      |
| Le Roy,                           | 11 00       |
| Otsego,                           | 7 00        |
| Parma,                            | 4 75        |
| Richland,                         | 21 55       |
| Schoolcraft,                      | 1 50        |
| Stoney Creek,                     | 24 00       |
| Springfield and Tompkins,         | 6 00        |
| Wing Lake,                        | 4 50—393 81 |
| Armada, 10; disc. 10c.;           | 9 90        |
| Eckford, Pres. ch.                | 15 00       |
| Hanover, E. Page,                 | 11 41       |
| Monroe, Pres. ch.                 | 100 00      |
| Raisin, 1st cong. ch.             | 18 00       |
| Romeo, Rev. L. Shaw, 5; disc. 5c. | 4 95—159 26 |
|                                   | 553 07      |

## WISCONSIN.

|                                    |              |
|------------------------------------|--------------|
| By Rev. A. Montgomery.             |              |
| Auxable Grove, Pres. ch.           | 4 22         |
| Crystal Lake, Cong. ch.            | 13 00        |
| Denton, Pres. ch.                  | 4 00         |
| Janesville, Cong. ch. 45,98; m. c. |              |
| 22,07;                             | 68 05        |
| La Crosse, Cong. 26,26; m. c. 8;   | 34 26        |
| Racine, Cong. ch. m. c. 5,37; Miss |              |
| S. l; pres. ch. 63;                | 69 37—192 90 |
| Beloit, Pres. ch. a friend,        | 2 00         |
| Berlin, 1st pres. ch.              | 18 00        |
| Neenah, Mrs. D. B.                 | 45           |
| Sheboygan, 1st cong. ch. m. c.     | 6 00—26 45   |
|                                    | 219 35       |

## IOWA.

|                                             |      |
|---------------------------------------------|------|
| A friend, for colporteur in Sivas, 2; Almo- |      |
| ral, a friend, 1;                           | 3 00 |

## MISSOURI.

|                  |      |
|------------------|------|
| Salem, Pres. ch. | 7 75 |
|------------------|------|

## NORTH CAROLINA.

|                       |       |
|-----------------------|-------|
| Romeo co. Theophilus, | 20 00 |
|-----------------------|-------|

## GEORGIA.

|                             |      |
|-----------------------------|------|
| Burnt Fort, Miss H. N. B. . | 2 00 |
|-----------------------------|------|

## FLORIDA.

|                                  |           |
|----------------------------------|-----------|
| Fort Brooks, G. Loomis, U. S. A. | 6 00      |
| St. Augustine, O. S. friend,     | 1 25—7 25 |

## CALIFORNIA.

|                          |        |
|--------------------------|--------|
| San Francisco, A friend, | 150 00 |
|--------------------------|--------|

## MINNESOTA TERRITORY.

|                        |            |
|------------------------|------------|
| Minneapolis, Pres. ch. | 6 50       |
| St. Anthony, Cong. ch. | 7 00—13 50 |

## IN FOREIGN LANDS, &amp;c.

|                                            |       |
|--------------------------------------------|-------|
| Boggy Depot, Choc. na. M. J. F. J. for     |       |
| Turkish m.                                 | 2 50  |
| Eaton, C. E. m. c.                         | 28 00 |
| Eramosa, C. W. Cong. ch.                   | 9 00  |
| Fairfield, Choc. na. Miss E. Smith,        | 5 00  |
| Oodoopitty, Ceylon, a thank offering fr. a |       |
| native Christian, for debt, 2,40; S. F.    |       |
| avails of native work, 7,20;               | 9 60  |
| Shipton, C. E. Indiv.                      | 11 00 |
| St. Andrews, C. E. Pres. Sh. m. c.         | 28 00 |
|                                            | 98 10 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                               |          |
|-------------------------------|----------|
| MAINE, . . . . .              | \$82 65  |
| NEW HAMPSHIRE, . . . . .      | 35 78    |
| VERMONT, . . . . .            | 84 85    |
| MASSACHUSETTS, . . . . .      | 53 35    |
| CONNECTICUT, . . . . .        | 92 43    |
| NEW YORK, . . . . .           | 310 86   |
| NEW JERSEY, . . . . .         | 12 10    |
| PENNSYLVANIA, . . . . .       | 5 55     |
| VIRGINIA, . . . . .           | 4 20     |
| OHIO, . . . . .               | 24 95    |
| ILLINOIS, . . . . .           | 4 85     |
| MICHIGAN, . . . . .           | 41 75    |
| WISCONSIN, . . . . .          | 23 65    |
| IOWA, . . . . .               | 3 50     |
| MISSOURI, . . . . .           | 25       |
| IN FOREIGN LANDS, &c. . . . . | 11 21    |
|                               | \$791 93 |

Donations received in December, 21,599 89

✂ TOTAL from August 1st to  
December 31st, \$69,524 97

DONATIONS FOR THE MISSIONARY  
PACKET.

|                                           |             |
|-------------------------------------------|-------------|
| Battalagundu, Madura, Children of Mr.     |             |
| Chandler,                                 | 60          |
| New Orleans, La. Prytania s. s. 10; chil. |             |
| of W. C. C. 75c.; do. of Mrs. C. 50c.;    | 11 25       |
| Plainfield, Ms. H. Hallock,               | 4 45        |
|                                           | 16 30       |
| Previously acknowledged,                  | 28,588 77   |
|                                           | \$28,605 07 |

## DONATIONS IN CLOTHING, &amp;c.

|                                               |       |
|-----------------------------------------------|-------|
| Auburn, Ms. A box, fr. la. miss. so. for Rev. |       |
| Silas McKinney.                               |       |
| Brooklyn, N. Y. A bundle from Armstrong       |       |
| juv. miss. so. for Mrs. Bridgman, Shang-      |       |
| hai,                                          | 10 00 |
| Derby, Vt. A box, fr. sewing circle, of cong. |       |
| so. for Mr. Gleason, Cattaraugus,             | 34 27 |
| St. Johnsbury, Vt. A platform scale fr. E.    |       |
| & T. Fairbanks & Co.                          |       |

THE  
MISSIONARY HERALD.

VOL. LIV.

MARCH, 1858.

No. 3.

American Board of Commissioners for Foreign Missions.

Ceylon Mission.

SEMI-ANNUAL STATION REPORTS.

LETTERS in the form of semi-annual reports of their several stations, written in October, have been received from Messrs. Spaulding, Hastings, Green, and Sanders, of this mission, and also from the two native pastors, Messrs. Cornelius and Hunt.

Batticotta and Panditeripo.

Mr. Sanders, though reporting specially for these stations, first mentions two examinations of the village schools, by Mr. Spaulding and himself, in connection with Messrs. Lovell and Snell, native committee. In the spring, they found under instruction 1,376 boys, and 267 girls; and in October, 1,358 boys, and 258 girls. He writes: "While taking the account of our own schools, we have inquired of the teachers respecting the heathen Tamil schools which are within the limits of our several mission stations, and we find that they number 134, with 2,795 pupils. These pupils are all boys. The number approximates to correctness. There are also 13 independent English schools, containing 352 pupils, of whom 62 have been baptized. The Jaffna Native Evangelical Society has three schools, with 70 pupils." Adding the 36 pupils of the Oodooville female boarding school, "we have 4,869 as the number of pupils under instruction within the limits of our mission field; not including two English and three Roman Catholic Tamil schools at Kaits."

Three persons are mentioned as having been received to the church at Panditeripo, and

five at Batticotta. The baptisms for the six months had been, at Panditeripo, one infant and one adult; at Batticotta, five infants and two adults; and one infant at Sangany. Mr. Carroll closed his labors as assistant editor of the Morning Star in May, and Mr. J. R. Arnold, of Oodooville, was appointed his successor. "The circulation of the Star exceeds 600 copies."

The remaining portion of Mr. Sanders's letter, relating to several matters of interest, will be given in full.

*Benevolent Societies.*

On the 23d of July, the Jaffna Native Evangelical Society held its annual meeting at Batticotta. The attendance was fair and the occasion one of interest. The receipts of the Society for the past year were between forty-four and forty-five pounds sterling. Its field of operation is the island of Valany. It supports a catechist and three schools. The president of the Society, for the current year, is the Rev. M. Cornelius, of Caradive.

Early in September, J. Murdock, Esq., Secretary of the South India Christian School Book Society, passed through Jaffna on his way to Madras. His stay with us was very short, and yet he visited most of our mission stations. He is engaged in a great and good work, and every one who prays for the salvation of

India must wish him abundant success in it. The society of which he is secretary contemplates the furnishing of Christian text-books, both English and Vernacular, for schools, and a literature suitable for the Christian communities which are rapidly forming in Southern India and Ceylon. I greatly rejoice that there is to be a depot of the society's publications in connection with the Jaffna Religious Tract Society's depository.

#### *Diminished Number of Laborers.*

Mr. Meigs and Dr. Green have left us, via Madras, for the United States. Within thirteen months, four of our eight missionaries have been providentially removed from us, and the cares and labors which devolve upon those who remain are many and arduous. In my own field, two and a half years ago, there were four missionaries, and, although I have not the charge of all their work, I find about sixty-five bungalows, kitchens, dwelling-houses, chapels, &c., most of which must be covered once in two years, and all of which require yearly repairs. There are fourteen preaching places Sabbath forenoon, and about the same number for the afternoon. The reports and recitations of catechists, the care of the teachers and the schools, the feeding of the flock already gathered, the leading forward of candidates for the church, and the carrying of the gospel to the heathen in a field which has been so recently supplied with four missionaries, is more than the strength of one laborer can meet; and the contrast which must be felt in the villages cannot produce a happy impression. Yet I do not take a desponding view of the work. There is much which appears encouraging and hopeful. Here and there in the villages, there is evidence that influences are at work for good. Some, of whom we had hope, have turned back in the hour of temptation; but the feelings of others have been enlisted, and the cause, as a whole, gathers strength. The gospel

message, which proves a savor of death unto death to many, is the power of God, through the gift of the Spirit, unto eternal life to others.

#### *Dispensary—Medical Books.*

Dr. Green, before leaving for Madras on his way to the United States, wrote briefly respecting Panditeripo, as follows:

During the last half year, two members have been added to the Panditeripo church by profession. One member has died, at a very advanced age, and his relatives burned his remains, in opposition, it is stated, to his particular request. The schools have proceeded as usual, save that the enforcement of a small monthly fee from each pupil has reduced the number of attendants.

In the dispensary, preaching and practice has gone on, hand in hand. The number of patients registered for six months is 710; besides which, the assistant at Oodoopitty has attended from 150 to 200. The medical class were examined individually, by a committee of members of the mission, on the first of September, and they have received their certificates. Among the eight members, there was manifest a wide difference in acquirements; but it is hoped that, by continued study for six months or a year longer, all may become useful in their profession.

The work on Anatomy has been printed, with Mr. Hunt's improved type, and numerous illustrative cuts. It is indeed a great advance on the first edition of 1,000. This edition is 4,000. The work on Obstetrics—an edition of 250—was completed in July. It has occupied the intervals of other duties for two years. It is now on sale to native physicians and others, at seventy-two cents the copy.

In a postscript dated at Madras, November 24, Dr. Green states that while detained there, he had prepared two small works, the "House I Live in," (on Anatomy,) and "The Mother and her Child," for the South India Christian School Book Society—"both with illustrative cuts, and both 'seasoned with salt' of Christian truth."



*Out-station—Caradive.*

Mr. Cornelius, the native pastor at Caradive, reports that "the church members are growing daily in their regard for the Sabbath. During the past twenty-five weeks all the members, with two exceptions, have regularly attended divine service." "It is the testimony of the surrounding heathen, that the Sabbath is delightful and holy with them." A church meeting is held every Friday afternoon, and "on Wednesday night the Christians hold a prayer meeting among themselves, in one of their houses." "The gospel is preached to the heathen not only by the Christians, but one of the teachers and myself visit persons individually and collectively, and scatter the seed in the houses and in the streets. The more the heathen hear gospel truth, and observe the heavenly union of the Christians, the more they hate us. We have not known heretofore, that they would do so. Until recently they have not understood the real strength of Christianity; but they now see that it shakes at once the whole structure of heathenism. They boast that they are the reputed soldiers of Satan, the prince of darkness; however, they fear that their religion will be weakened, as the Christians increase in number and as they are now in process of becoming a distinct community, entirely separate from the heathen. Hence they try their utmost to turn those who are interested in Christianity to their side, and they have actually done so in some instances."

*Oodooville.*

Mr. Spaulding reports, that within the six months since the first of April, he had baptized three children. One member had been received to the church by letter, and one suspended, and he had "recommended eleven to the care and watch of other churches and pastors,—one woman and ten of the pupils who graduated from the female boarding school. Evening village meetings have been continued, when not interrupted by more public duties, at Allevery, Sangavaly, Kokkoo-ville, and Mallagum. Sometimes, when I have been thus interrupted, these meetings have been held by native assistants. The attendance of adults at these meetings varies from about a dozen to fifty. There is good attention generally, but the bones are very dry and there is no movement." Respecting schools he says: "There are at present five village schools, including the two at the station, with about one hundred boys and forty girls in daily attendance." But one teacher has been taken as a catechist; his succe-

sor soon left for a more favorable opening, "and the third has almost entirely a new set of pupils." "The older and more forward boys, in all my schools, leave for the farm or for other schools. There are fewer girls now than in any year, probably, since 1825. On the whole, this department does not maintain, at this station, its usual interest and encouragement. The old custom, which we have continued from the beginning, of Bible and catechetical instruction on the Sabbath, and on Tuesdays or Fridays in each week, is still continued, as are the meetings of the school teachers and assistants."

The female boarding school continues as it was when the description catalogue was prepared in June last. (See Herald for October, 1857.) Mr. Arnold, the head teacher, having been selected as assistant editor of the Morning Star, Mr. J. Page has taken his place in the school. "Our Sabbath forenoon services at the station, at Allevery and at Kokkoo-ville, are uniformly much as they were a year ago. Our Friday lectures for the church, our monthly meetings for mothers, and my meeting for reading the Bible with the women, immediately after the forenoon service on the Sabbath, are all pretty well attended and interesting."

*Batticotta Scholars.*

At the close of his report, Mr. Spaulding makes the following statements respecting a class of persons in whom the missionaries feel a deep interest.

The native assistants at this station report fifty-five young men within the limits of this field, including Kokkoo-ville, who have been educated more or less in the Batticotta seminary, exclusive of those employed in our mission. Of these, 37 remain at home, in Jaffna Province, and 17 are abroad. Fourteen are marked by them as "heathen," 32 as "church members," 12 as "excommunicated," 2 as "suspended," 1 as "infidel," 2 as "inclined" (to Christianity), 3 as "well-disposed," and 3 as "unknown."

Another view of their report shows 32 who are or have been members of the church, 36 who attend our preaching places, 24 who go to heathen temples, 13 who go to both, and 27 who never go to heathen temples. In reference to employment, 15 are schoolmasters or teachers, 14 are farmers, 4 are doctors, &c.

These statistics show that more than two-thirds of these men reside in their own villages, or in the district; more than two-thirds have been church members, and only fourteen are faulted on our books. Those in public office are often at home, and their influence is not small in their villages. Intelligence, and a desire for education, are on the increase; these very men, even those of the most hopeless class, are much more easily moved than the impervious minds of the besotted heathen; and those who keep aloof from us, or turn a corner to avoid us, are much more vulnerable than their thick-headed and sensual-hearted neighbors. With the worst construction which can be put on those men and measures, heathenism is a great loser, and Christianity gains a thousand fold by such education.

#### Tillipally.

Mr. Spaulding reports also with reference to Tillipally, which is under his charge at present:

The four catechists, whose stated labors have been directed to four of the principal villages in this station, have been diligent and faithful in their respective fields. They have each held two services on the Sabbath, and one or more on week days, besides laboring from house to house. The entries in our church records show that four children have been baptized; three have been admitted to the church on profession of their faith, two of whom were baptized at the time; one has been married, who is now in Madras; two have been recommended to other churches, and one excommunicated; and one has died.

We have six village schools at Tillipally, in which there are about 180 boys and 20 girls. The masters are all members of our church, the boys pay (as at other stations) the one-half penny a month promptly, and the pupils make commendable progress in their studies. The influence of these schools, in connection with the catechists, is all in the

right direction and good, though there is little progress.

The catechists of this station report the names of sixty-three young men, besides those employed in mission service, who have received more or less education at Batticotta. Forty-five of these remain in Jaffna Province, of whom only eight are members of the church, and there are but twelve who *never* go to heathen temples. "Thirty-four go to heathen temples, twenty-eight attend our preaching places occasionally, twenty-four seldom or never attend." Twelve are marked as "opposed" to Christianity and twenty-three as "indifferent." Fifteen of these were in the two youngest classes when the seminary was discontinued, and both they and their parents were greatly disappointed. Mr. Spaulding remarks: "Whatever may be the feelings of these young men, for or against Christianity, they can never again have (no, not even those marked 'opposed') that superstitious reverence for their gods and for heathenism which their parents taught them when children, and which the uneducated masses still retain." At the close of his report he says:

In reference to preaching, and visiting from house to house, I have done very little at this station: nor have I any expectation, at present, of increasing my "oral preaching" of the gospel so as to "disciple" all these 40,000 people now under my charge. O when will the American churches, when will the American Board, when will the Prudential Committee, and when will the sons and daughters of Zion, wake up in obedience to the great command of Jesus Christ, to "disciple all nations," as the great object and duty of life? "Ye are my friends, if ye do whatsoever I command you."

#### Chavagacherry.

Mr. Hastings' report, from Chavagacherry, is as follows:

Our work at this station has, with very little variation, been prosecuted as in former months. The catechists and other assistants have been able to remain at their several posts, and labor with but little interruption from sickness. Regular meetings on the Sabbath have been continued, with about the same attend-

ance as last year during the dry season, but evening meetings have not been as frequent, or as well attended.

The several catechists report some individuals in their respective fields who manifest interest in the truth; yet, with the exception of a few persons near Usan, I have seen none who appeared to me to be earnest and sincere inquirers. There is a willingness on the part of many to hear what we have to say; some are ready to admit the truth and claims of Christianity; but it is not our privilege often to hear the question earnestly asked, What shall I do to be saved?

The catechist at Usan speaks very encouragingly of three or four persons in his field, who are reading the Bible with much apparent interest. The two men received to the church last year, from that quarter, manifest a good degree of earnestness in making known the truths of Christianity, so far as they are able, to their relatives and neighbors; and their labors seem to be blessed. The cases of apparent interest are chiefly in their village and its vicinity. The mother of one of these men was received to the church in July, having been instructed principally by her son.

Mr. Hunt, the native pastor at Chavagacherry, also sends a report, in which he refers to the individual mentioned by Mr. Hastings as having united with the church, giving a few more particulars respecting her, and in regard to the religious condition of that field. He writes:

Recently we have been called to the painful duty of suspending a member from our church. In July we admitted a female to church membership. She is the mother of Sinnacooty, who was received last year, and he, under God, was the chief instrument in leading her to Christ. Her eldest son has been a kind of Hindoo devotee, staying at home and attending to his work, but refraining from marriage, accumulating money and eating rice, until recently. Notwithstanding his influence, she heard the truth from her younger son, believed it, and

made a public profession of her faith. She is the third person called, in that village, Mohammaly, and she is called at the eleventh hour, being now about sixty years old. The Spirit of the Lord, as we believe, is working in that village. Both in that and another village, about three quarters of a mile south, there are a number of inquirers. A few meetings which we held in those villages a week ago, appeared to me altogether as inquiry meetings. The most important feature respecting the interest there is, that the chief laborers are the Christians of the village. One of them seems to be peculiarly fitted for the work, and engages in it with earnestness.

There are some hopeful persons around the station also, whose convictions appear to be fully on the Christian side, and who desire salvation through Christ; but this being a land of clouds without rain, we do well, generally, to say little about persons until they actually come forward and join themselves to the people of God.

### Madura Mission.—India.

#### PASUMALIE.

LETTER FROM MR. TRACY, OCTOBER 27, 1857.

MR. TRACY, in the opening of his letter, alludes to the fears, and excitements, and rumors which had been around them, in connection with the mutiny at the north; to threats of some of the baser sort of Moham-medans, before the festival of the Mohurram, that they would soon murder all the Christians in Madura and make an end of Christianity there; and to the quiet manner in which all such excitements and fears had passed away.

#### Additions to the Church—Seminary.

Recurring then to his missionary work, he gives, first, a gratifying account of the pupils under his care, particularly of the catechists who are pursuing a brief course of study at the seminary.

Since I wrote before, I have been permitted to admit to the church five persons on profession of faith, four of whom were

members of the third class in the seminary. The remaining one is the wife of Eames, one of the seminary teachers.

The boys of the class which last entered the seminary are most of them small, and none of them are members of the church; but their general conduct and their attention to study are good. All the members of the first class, all but two of the second, four of the third, and all of the preparandi class are members of the church. In the early part of the present session, I had some fear that two of the church members had been guilty of immoral conduct, but on a careful examination I could find no proof that this was so. The other members are, I think, walking consistently, as the children of God.

With the catechists who are now studying here, I am much pleased. They appear to be truly pious, and are making diligent improvement of their present privileges. I have endeavored to select such a course of study for them, during the year of their stay in the seminary, as shall be practically useful to them in their work among the people. The course embraces Grammar, Geography, Church History, Evidences of Christianity, Wayland's Moral Science, Hopkins's Manual of Theology, Crisp on the Ministry, lectures on the preparation of sermons, lectures on pastoral duties and conduct, the preparation of skeletons and sermons for criticism, and the study of various portions of the Bible. In the latter, they have already gone very carefully over the Epistles to the Galatians and Romans, and through most of the Gospel by John. In continuance of this Bible course, I hope they may be able to study, before leaving, the Epistle to the Hebrews and the Revelation, in the New Testament, with the prophecy of Isaiah, and perhaps some other portions of the Old Testament. Besides the preparation of skeletons and sermons weekly, for criticism, they preach in the seminary on Sabbath afternoon, in turn with the teachers, and during the week

I spend one evening in free conversation with them, on questions and topics suggested by themselves. We should like to do much more than this for them, but this is probably all that we shall be able to accomplish in the limited time they are to remain with us. Even this course, brief and imperfect as it is, will, it is believed, be of much service to them in the prosecution of their future labors. As none of them are acquainted with English, their studies are, of course, all in Tamil.

Mr. Tracy speaks of having suffered considerably of late, from ill health, and dwells upon the importance of having a physician connected with the mission, expressing the strong hope that one will be sent soon. Other reinforcements also are needed. "Our field," he writes, "was never more open, never promised a more abundant harvest, and every reaper may expect soon to fill his arms with sheaves of precious grain. May the Lord of the harvest send forth more laborers into his harvest."

#### TIRUMUNGALUM.

LETTER FROM MR. HERRICK, NOVEMBER 9, 1857.

IN this letter Mr. Herrick makes some report of his labors, and of the state of things in his field. "When at home," he says, "it is my uniform custom to preach in the church here Sabbath mornings, and in a neighboring village in the afternoon, a catechist preaching here. On week days I usually go, morning and evening, into the streets of Tirumungalum, or to other villages in the vicinity, to proclaim the truth; and often attend meetings in the evening in the little Christian village near, or in the house of the Christian weaver living just across the road from our house. I have been able to make one or more short tours almost every month, for the purpose of visiting my village congregations and preaching to the people generally." Recently, by a "comparatively light attack of sickness," he had been hindered more "than by any similar cause for twenty-five years."

#### *New Congregation.*

Three months ago, I received a congregation of five families, in a village twenty miles west of here, belonging to



the Usalamputty district. I was well pleased with my visit. As there was no suitable building at our disposal, we held a meeting in the open air, having the advantage of bright moonlight. The families proposing to join us, sat together near me and the catechist, while several of their neighbors seated themselves at a little greater distance. I was interested to find that one of the men, with his wife, had formerly been members of the congregation at Palioor, and that most of the others had relatives belonging to that congregation. On this account, they had more knowledge of Christianity than it is usual for persons to possess on first becoming connected with us. Their appearance indicated sincerity, and I trust they may not only stand firm, but increase in numbers. One man and his wife, with five or six other young men, have recently been added to another of the Usalamputty congregations.

The number of people in the little Christian village at this place, has increased considerably within a few months. Most of those newly come, are relatives of the former inhabitants of the village. Several are from Virathaputty, where we formerly had a congregation. They were not, however, members of that congregation. The village has now nearly thirty houses. Most of the people are circumspect in their conduct, and regular in their attendance at meeting on the Sabbath. They have great advantages, not enjoyed by those in the more distant villages, and improve them well. They attend meetings and study the Bible with much apparent pleasure, and are making rapid progress in Christian knowledge. Mrs. Herrick holds a weekly meeting for the benefit of the women, at which from twenty to thirty are usually present. Mr. Winfred has received two new congregations within a few months.

#### *Schools—Additions to the Church.*

My village schools are four in number, each having from twelve to fifteen pupils, who are making pretty good progress in

study. At the commencement of the year, nineteen boys were received to the boarding school here, from the school in Tirupuvanam. In June, fifteen were removed to the seminary. Two or three have left irregularly, and five new boys have been received. The present number is twenty-three. The school will be discontinued at the end of next month.

At our communion season in August, a man and a woman were admitted to the church. The man formerly lived in this village, a little distance from the mission premises, but for four or five years has lived in the Christian village above mentioned. The woman is wife of the weaver before alluded to, and is one of our most exemplary Christians. The first Sabbath of the present month, three persons were received to the church. One is a domestic in our family, another is at present teacher of our boarding school, and the other, a young man twenty years of age, is a member of a village congregation. I have rarely examined a candidate giving evidence of so clear an understanding of the leading doctrines of the New Testament. His father, a man of much stability, was received to the church in the early part of the year. May they let their light shine.

---

#### *Ahmednuggur Mission.—India.*

LETTER FROM MR. BALLANTINE, DECEMBER 1, 1857.

#### *Native Preachers Licensed—Baptisms.*

At a meeting of this mission, November 25, two individuals, Maroottee and Vishnoopunt, after due examination, were licensed to preach the gospel. The next day Vishnoopunt was married to "a nice young woman, a pupil in Mrs. Ballantine's school, and a member of the church." Other pleasing intelligence is also communicated. Mr. Ballantine writes :

I am happy to say that our work is still progressing in the villages around us. Two weeks ago I left home with Mr. Harding, to visit a few villages from fif-

teen to twenty miles distant, in what we call our first northern field. We spent the Sabbath (November 22d) at Wambooree, a large town containing 5,000 inhabitants, where we have a school. There I baptized four persons. Three of them are young men who are preparing to be teachers or catechists,—two have been attending the school for catechists in Ahmednuggur for some time. The fourth is a man of middle age, afflicted with the leprosy, but very intelligent.

There was considerable interest manifested at Wambooree on the occasion, and others expressed a desire to be received to the church. The teacher mentioned four, particularly, who wished to be admitted, and I hope that the interest will increase. There is a strong party opposed to the truth. The parents of two of the young men who were baptized, were very much opposed to their receiving that ordinance. The mother of one of them came forward when I was administering the rite, and said to her son, 'You must not be baptized;'—and, taking hold of him, endeavored to remove him by violence. The native assistant, Vishnoopunt, who went with me, rose, and gently loosening her hold on her son, asked her to step one side a moment, when the young man came forward to his place again, and was baptized. The mother, seeing that the baptism had been performed, immediately sat down and remained quiet till the meeting closed. The services were held in the open air, before the door of the house of the school teacher (as we have no chapel in the place), and a large number of the people were present. All listened with apparent interest to the preaching of the word. It was very pleasant to receive these first fruits of Wambooree to Christ. On the next day I baptized an old man just on the brink of the grave, at Shingvay. He had been all his life a great worshiper of idols, but he gave up his whole stock of idols and sacred stones to us, saying that

they could do him no good. It was affecting to see this man, just ready to drop into the grave, taking upon himself the vows of the Lord, entering into covenant with the Savior, declaring that Jesus only could save, and casting away all his former gods as unworthy of confidence. He was very anxious to be known as a Christian before he died; and I am told the chief men of the village are much annoyed that he should have given up his gods, to which they had always shown so much respect for his sake.

### *The Mutiny.*

The Bheels, a race of robbers, have risen in some parts of this district, and every few days we hear of some village plundered by them. Troops have been in pursuit of them for some time, but they do not come up with them. This state of things renders it unsafe for us to travel much in the directions in which they have shown themselves, and as they are most numerous on the outskirts of Mr. Barker's and Mr. Fairbanks's fields, it may not be altogether prudent for these brethren to take their families to those fields at present. We long to see quiet restored again to this country. The English seem to be gaining important victories over the rebels in Oude, and large districts around Delhi have been quieted and are now paying the revenue regularly, to the English government. The forces of the rebels seem to be very much afraid of the British troops, and do not venture to face them on open ground, even when the British are far inferior in point of numbers.

---

### *Northern Armenian Mission.—Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. BLISS, DECEMBER 10,  
1857.

#### *The Methodist Mission to Bulgaria.*

IN this letter Mr. Bliss does not speak of our own missionary operations, but respect-

ing those of the brethren who have been sent out by the Methodist Episcopal Church to commence the new mission in Bulgaria. He says: "In the letter of introduction brought to us from the Rev. Dr. Durbin, by Rev. Messrs. Prettyman and Long, the recently arrived Methodist missionaries for Bulgaria, the request was made that, if possible, some one of our number would accompany them to their field of labor, and assist in determining the place of their first location. It fell to my lot to perform this duty. Our journey was one of mere exploration and very brief, still some notice of its incidents and results may not be unacceptable. I regret that I have been unavoidably prevented from giving them to you at an earlier day."

### *Tour of Exploration—Varna.*

We left Constantinople, in the Austrian steamer, on Wednesday, October 21st, at 1 o'clock P. M., and reached Varna, our first stopping place, early the next morning. This city had been spoken of as a suitable place for a first station in the new mission, but it was thought that the unhealthiness of the climate would be a decisive objection. Inquiries made on the spot, however, convinced us that this objection does not exist, and that, with the exception perhaps of one corner of the town, in the Turkish quarter, bordering on a fresh water lake, where fever does sometimes prevail, though not badly even there, this should not be regarded as an unhealthy city. It was even said to be made a health retreat by the inhabitants of adjacent towns.

Varna is a place of continually increasing commercial importance. It has now, almost daily steam communication with Constantinople. The trade and travel between the capital and the greater part of Bulgaria passes through it, and being the terminus of one of the projected railroads connecting the Danube with the Black Sea, it bids fair to enjoy a permanent prosperity. As is natural in a small commercial town, there prevails here a good degree of freedom of opinion, and familiarity of intercourse between members of different communities. An English and a Prussian consul

reside here, both Protestants. Mr. Bennet, the present acting English consul, a son of the former chaplain at Constantinople, showed us every possible attention, and did much to facilitate our inquiries. Other foreign Protestants are found also in the place, so that a few Sabbaths before our arrival, a passing Scotch clergyman gathered an audience of thirteen.

The number of Bulgarians in Varna is small. They are chiefly families of merchants, who have come down from Shumla and Tirnova, for purposes of trade. There are, however, many Bulgarians in the adjacent villages, to whom a missionary could have ready access, both at their own homes and in the city, to which they resort in the warm months for the purpose of procuring employment as gardeners and day laborers. It had been apprehended that our brethren would have much difficulty in finding persons speaking both Bulgarian and English, to act as teachers and interpreters, but no such difficulty exists. In fact, the first person who met us on the wharf at Varna, was a Bulgarian speaking English fluently, and whom we might have engaged at once as an interpreter, had we needed him.

### *The Bulgarian People.*

One day proving sufficient to complete our inquiries in regard to this place, we started the next morning for Shumla, distant eighteen hours, or fifty-four miles, in the interior. Our road lay through a beautiful country, reminding us, after we had proceeded a little distance from the sea, now of the rich prairie land, and now of the oak openings of the western part of our own country. The soil also was well cultivated, for Turkey, and the substantial results of this cultivation appeared in the numerous and long trains of wagons which we met carrying loads of wheat to Varna. In the course of the eighteen hours, we counted nearly a thousand. A large proportion of the drivers of these wagons were Bulgarians, men of short, erect stature, coarsely, but

neatly clad, manly, and at the same time modest in their bearing, turning up honest, sedate faces to us, as they respectfully responded to our salutations; and faces withal that seemed to bear testimony to the native intelligence of their owners. We lodged, Friday night, in the house of a Bulgarian peasant—an abode of poverty—and yet, with its well swept earth floor, and lime plastered walls of stainless white, it was a model of wholesome cleanliness; and all along the road we were struck with the remarkably neat appearance of the dwelling-houses. The streets of the towns and villages had about the usual amount of filth, but over the well built wall or fence, we could see, as we rode along, well kept yards and gardens, surrounding nice little white cottages, with their walls covered with clusters of grapes and fruits hung up for drying, all presenting a most pleasing aspect.

### *Shumla.*

We reached Shumla Saturday afternoon, and remained till Tuesday morning. The population of this city is reckoned at 40,000; of whom 30,000 are Turks, 8,000 Bulgarians, and 1,000 each, Armenians and Jews. In the adjacent villages there is also a large Bulgarian population. The climate of the city is favorable to health, and the necessities of life are abundant and cheap. The Bulgarians here are much interested in education. They have a gymnasium with 150 pupils, a girls' school of about the same size, and two other primary schools, making the whole number of pupils 700. They have also a reading-room, well stocked with newspapers in the various Slavonic tongues. The Greek influence here is small. The Bishop is almost the only Greek residing in the place, and his conduct is so scandalous that the people have no respect for him, and very little intercourse with him. We made the acquaintance of the teachers and directors of the above mentioned schools, and also of the chor-

bajee, or head-man of the Bulgarian community. One of the teachers is a Serbman by birth, speaks English, and readily promised to give the missionaries instruction in Bulgarian, should they take up their abode in Shumla.

### *An Opposer.*

It happened that a Greek from Constantinople was present when we called upon the chorbajee. This man at once suspected our errand, and while professing strong approbation of our plans, so far as respected education and the circulation of the Scriptures, warned us very strongly against any attempts at proselyting. We "might be sure that we should not make one Protestant in Shumla; the Bishop would not allow it." The Bulgarians in the room remained silent, for the most part, during the conversation, but as we left, the chorbajee sent a messenger after us, begging that we would call again when the Greek would not be present; adding that he himself did not sympathize in what had been said by him, though in his presence he could not express his own sentiments freely. At a subsequent interview, he was most cordial in expressing his gratitude for the interest taken in his nation by American Christians, and assured the missionaries of a hearty welcome, and of his readiness to do all in his power for their aid and comfort.

### *Rasgrad.*

From Shumla we went on to Rustchuk, on the Danube, twenty-two hours (sixty-six miles) distant. We made the journey in two days, passing the intervening night at Rasgrad, a town of almost twelve thousand inhabitants—four-fifths Turks, and one-fifth Bulgarians. These last have a school of one hundred scholars. In the adjoining district are one hundred and twenty Turkish and forty Bulgarian villages; but of these only four have churches or schools. This part of Bulgaria has suffered much from the ravages of war. Three times, within



the memory of men now living, has the desolating storm swept over it, scattering families, and laying whole towns and villages level with the dust. But it is a rich country, and these losses are soon repaired. We found, at Rasgrad, a very intelligent young Bulgarian, once a teacher of the school there, but now devoting himself to literary pursuits. He has published some brief treatises—one on agriculture. He entered warmly into the question of education, and the social elevation of his people, and testified to the little hold the Greek clergy have on them. The people of Rasgrad never see their Bishop, who resides at Rustchuk, except once in three years, when he comes round to collect three and a half piasters of each person. The circulation of the Scriptures is much opposed by this ecclesiastic, but the people pay no regard to his prohibitions.

#### *Rustchuk.*

The first view of Rustchuk, as we approached it the next afternoon, was very fine. It burst at once upon us, as we came to the top of an overhanging hill—a city of extended gardens—while far around spread the broad, rich valley of the Danube, the river itself running through it like a wide belt of silver, and reaching on as far as the eye could see, and till it seemed lost in the sky. Rustchuk is a fortified city of about the same size as Shumla, and of about the same number of Bulgarians. Here we found Bulgarian schools, also; but there seemed to be little of that public interest and zeal for their prosperity which had so much pleased us at Shumla. Though situated upon the banks of the Danube, the city has a good reputation for healthfulness. Mr. Kalisch, the Prussian consul, strongly urged the importance of a vigorous prosecution of Protestant missions among the Bulgarians, lest the Papal emissaries already among them should get the start. He counseled the occupation of Tirnova, Sophia and Widdin, even before Rustchuk, although

naturally desirous of having missionaries in the city where he himself resides.

#### *Locations chosen.*

But, all things considered, Messrs. Prettyman and Long decided that the choice of their location lay between Varna and Shumla—Varna, as a place of easy access, and affording a good base for operations in the interior, and Shumla, as presenting great facilities for the acquisition of the language, and for commencing operations in an unusually interesting and hopeful community. The final decision was, that for the sake of securing the advantages of both places, and in the hope of each being speedily joined by associates from America, they should separate, Mr. Prettyman establishing himself at Varna, and Mr. Long at Shumla. From Rustchuk we returned to Constantinople by the Danube, and after rather a severe experience of Black Sea storms, reached home in safety, Monday, November 2. The following week, the two families left us for their respective homes.

#### *Concluding Remarks.*

We enjoyed very much the society of these beloved Christian friends while with us, and have great confidence that they will prove themselves earnest and successful workers in the field to which the Lord has called them. We most sincerely hope, that the Methodist church will follow up with vigor the mission it has now so well begun. In the western part of Bulgaria are much larger communities than in the cities we visited. There, too, are large towns and villages composed of Bulgarians alone. It is a great field, and will yield rich returns. All the Bulgarians whom we saw, used the Turkish language as well as their own; but in those more remote parts, it is said that the Bulgarian alone is spoken by the greater portion of the people.

This, my first acquaintance with the Bulgarians, has given me a very favor-

able opinion of them. Others have expressed a different estimate, but I should be inclined to rank them before the Armenians in native intelligence and cultivation. Certainly a higher degree of civilization prevails among them than among the Armenians of Asia Minor. They have better homes, better vehicles, better instruments of husbandry. Wherever we went, we found much to remind us that we were in Europe, and not in Asia. Our road was skirted, all the way from Varna to Rustchuk, by the posts and wires of the telegraph. Every town had its telegraph station and corps of operators—French, English and Polish gentlemen. More than once, through the unsolicited kindness of these friends, our approach to a stopping place was announced by the magnetic wire, and we found lodgings made ready against our coming. This, to me, was quite a strange feature of missionary traveling, very unlike my experience in Asia Minor.

~~~~~  
CESAREA.

LETTER FROM MR. LEONARD, NOVEMBER
17, 1857.

Journey to Cesarea.

MR. and MRS. LEONARD sailed from Boston July 7, and "on the 30th of October descended into the arid and dusty plain of Cesarea, in the centre of Asia Minor, and entered the walls of the city which is to be" their "future home." They left Constantinople Wednesday, October 7, by the Trebizond steamer, for Samsoon, where they arrived Friday morning. Here they were met by Mr. Farnsworth, who had come from Cesarea to accompany them on their land journey of 240 miles, "on the backs of mules and horses," through Marsovan, Chorum and Yozgat, to Cesarea. They were cordially invited to the British Consulate, where they spent the Sabbath, and then started on their way.

Marsovan and Yozgat.

On the fourth day from Samsoon we reached Marsovan, surrounded by its green vineyards, in which the citizens were industriously gathering grapes. The members of the church here are in-

deed as sheep without a shepherd. Since Mr. Bliss left, they have fallen into many troubles, and the sacrament has not been administered to them for more than two years. Mr. Farnsworth thought it best to remain over the Sabbath, and strengthen their hearts. The brethren were greatly delighted with our visit, and kissing our hands when we left, they escorted us out of the city, some on horses, some on donkeys, and some on foot, making a most animated scene.

Five days' ride brought us to Yozgat. Here no church has been formed as yet, but a good work has been commenced and it is a hopeful field. The brethren, hearing of our approach, came out to meet us, running their horses, and apparently overjoyed. Mr. Farnsworth preached on the Sabbath, to an attentive congregation of one hundred and twenty persons. I spoke a few words through an interpreter; but the word of God was like "a fire shut up in my bones." The people are impatient for a missionary, and declared that if I *half* knew Turkish, they would not let me go.

With due formalities we called upon the Pasha, who received us cordially, and of his own accord added another horseman as our guard, with orders to command ten armed footmen from the villages beyond, in defence against marauders. Yozgat is situated on high land, and with its gardens and tiled houses, having windows opening to the street, more resembles a New England village than any place I have yet seen in Turkey. The people also are bright, neat and enterprising.

For the first hundred miles from the Black Sea, we found something to remind us continually of home. Among the trees were the oak, pine, poplar, pear, beech and olive. We noticed also the eagle, the hawk, the crow, the partridge, and even the little wren. Of familiar flowers, we plucked from the roadside the pink, mallows, clover, and several other species. But as we proceeded farther south, the mountains and plains be-

gan to assume a more barren aspect, and there was little to relieve the monotony of travel, except as we passed a threshing floor, or some shepherd tending his sheep and goats, or perchance discovered some signs of robbers in the distance.

Cesarea.

At the distance of an hour's ride from Cesarea, we were met by the brethren, extending our company to a cavalcade of more than twenty horses, and attracting the gaze of bystanders as we entered the city. This parade Mr. Farnsworth suffered the more willingly, because our enemies had reported that he had fled, and his work was ended; while he was, in fact, bringing two missionaries and two helpers to his aid. The triumphing of the wicked is short. Such fugitives they will not desire again.

Turkish only is spoken here. I began the study of the language when I began the inland journey, talking with the muleteers, and occasionally looking into Dr. Riggs' Grammar, which I carried in my saddle-bags.

The new chapel has been filled with a congregation of more than two hundred attentive hearers. The Sabbath school, composed of old and young, has the same appearance, and the same *hum* of mingled voices, which a Sabbath school in America has. It is pleasant to hear the familiar tones of Lenox, Old Hundred, and Dundee, from such an assembly, in their "own tongue wherein they were born." Verily, "Out of the mouth of babes and sucklings thou hast perfected praise." At the monthly concert, the next Monday after our arrival, I gathered up Turkish enough to present the salutations of the American churches, and to say that "*God is love.*" But it is painful to think of waiting months before I can begin to preach.

KHARPOOT.

LETTER FROM MR. WHEELER, NOVEMBER 21, 1857.

MR. WHEELER reached Kharpoot on the

31st of July last, and in this, his first letter to the Missionary House after his arrival, he alludes to various incidents of his journey, and says he has been happy to find the language so easy of acquisition that he had been able, most of the time since reaching Kharpoot, to take some part in the Sabbath services. He then proceeds to speak of a tour, by himself and Mr. Dunmore, on which they were absent seventeen days, and visited some of their most distant outposts. They left Kharpoot October 22, and spent the first night at a village where the hospitalities of their host "derived their chief value from the hearty good will." On the second day, which was cold and rainy, he says: "We entered the mountains, and at night reached a village where I had my first experience of Koordish hospitality. And when again I am cold, wet, hungry and weary, may I feel the heat of another such blazing fire, partake of fare as generous, and lie down to rest upon a bed as soft, as those furnished by our Koordish host. Here our character as missionaries was well known, and both Turks and Koords, of whom there were several present, guests like ourselves, were free to converse upon the claims of the gospel."

Choonkoosh—Unfriendly Reception.

The next day, traveling through a region peculiarly wild, we reached Choonkoosh, a village of some 500 Armenian and 200 Turkish houses. Near the village is a monastery, and, knowing the hostility of the ecclesiastics, we were prepared for opposition, but not for the reception actually given us.

The Armenians far out-numbering the Turks, and that too in a wild region so far from the central authority, are with difficulty controlled by them; and it was only after great effort, and a delay of three hours, that the governor succeeded in securing us a room in a distant part of the town. But even this hard-earned retreat was not to be held in peace. An excited crowd of men, women and children gathered before the door and forbade our entering, even using violence to get possession of the key which had been given us. An hour's parleying doing no good, in despair we mounted our horses, hoping to find our way again to the governor's house. No one would

act as our guide, or even loan us a lantern to aid in our search, and the prospect before us was far from pleasing. The rain was falling in torrents, and the darkness could be "felt," at least in the narrow, crooked and miry streets of a filthy Turkish town.

But just then the old virago, the mistress of the house, either afraid to hear again from the governor, or so far relenting, said that we might occupy an open room in another part of the house, but with the added condition that we should leave in the morning. So she dismissed her mob and we our fears, and lay down to rest upon the floor of earth. News had just come of a robbery and murder upon the road over which we had that day passed, and we knew that many around us would gladly see us in the place of the murdered man, but, trusting in Him who had guided us thither, we slept soundly till the dawn. The early morning found our hostess, true to her promise, bidding us begone from her house.

We again went to the governor, who, summoning another Armenian, bade him provide us with entertainment, but instead of obeying, he boldly threatened to beat us upon the first good opportunity. This insult roused the Koordish temper of the governor, who ordered the man to be imprisoned and kept in chains twenty days.

Preaching in the Market Place.

A place being at last secured, we went to the market, which, though it was the Sabbath, was even more thronged than on other days, and passing from place to place, read the gospel and conversed with different groups of men.

A few listened attentively, saying that we taught the truth; others said, Nay, they deceive the people. I was particularly interested in one old man, who appeared to eat every word, and who, when others opposed, asked why they did so, saying, These are the words of Jesus and we ought to receive them. Before

we left, an audience of forty or more listened quietly to the reading of the Scriptures for an hour in the market place. On returning to our room, we were met by an Armenian priest who inquired whether the gospel taught us to do good or evil to men; and from him we then first learned, that in his fit of anger, and to punish them for their ill treatment of us, the governor had sent four others to keep company with the man who threatened to beat us.

The priest had come to intercede for them, assuring us that they were very penitent. We visited the prison, and found them so much so at least as to listen very meekly to a little good advice and instruction; an illustration of the good effects of law in disciplining men for the gospel. Upon our requesting it, the governor at once released the five men, they promising to do better in the future. And we think they will hereafter be careful how they indulge in similar outrages. Upon the whole we were encouraged by the state of things in Choonkoosh. Even now there are men there who, did they not fear persecution, would avow their desire for the truth. They need to hear the gospel, and so soon as we find a suitable man we shall occupy the place.

The travelers now crossed the mountains at the East, and proceeded to Diarbekir, to attend the annual meeting of the Assyrian mission; and on the Sabbath "had the pleasure of hearing Mr. Marsh preach in Arabic, at Cutterbul, to forty persons whom he called the 'obliging audience' because of their willingness to hear the gospel in either of the four languages, Arabic, Armenian, Turkish or Koordish. Judging from the present confusion of tongues in Diarbekir, it would seem quite evident that the ancient Babel was near. I heard a boy using three languages in the same breath."

Egil.

We left on Monday, and at evening reached Egil, a town of about eight hundred houses, eight hours to the north of Diarbekir. The town is built upon a lofty and ragged height, surrounded by scenes of the wildest magnificence and

the most romantic beauty. The road to the north-west, after winding for several hundred feet down the precipitous mountain side, leads for several miles between towering cliffs, often rising from four hundred to six hundred feet on either hand, their remarkably regular formation, often wrought into successive pillars and capitals, requiring no strong effort of imagination to make one feel that he is passing between a splendid array of royal palaces. The people of Egil are as wild as the scenery about them. War between rival clans is no uncommon thing, and in an encounter not many months since, one of the chiefs lost his life. Upon our departure, the governor sent an armed guard to attend us to the next town; but thinking that his character was well indicated by a shield which he had fastened upon his *back*, and that in time of danger we might as well trust to our own heels as to his, we declined his services.

The next night was spent at Palu Maden, a town of eleven houses, where they found Greeks working a copper mine, and "had an example of Greek ignorance and superstition." Passing on towards Palu, seven hours distant, a city of twelve hundred houses and one of their out-stations, Mr. Wheeler says, "Our road was, in some parts, the worst I have seen even in Turkey; and, as we toiled up and down the steep and rugged mountain sides, it was some relief to remember that we were traveling not by the *mile* but by the *hour*."

The Helper, Kevork.

Kevork, a converted priest, who is one of our native helpers, had spent two months in Palu, acting out his character as a son of thunder, much to the annoyance of his former friends and companions, the priests and vartabeds. His performing the marriage ceremony in one case had caused them especial vexation. A couple being engaged to be married, and it not being lawful to perform the ceremony during a fast, the man, according to frequent custom, had taken the woman to his house, lest, in the meantime, some more fortunate rival

should outbid him. The fast being over, a quarrel arose between two priests for the privilege of getting the marriage fee, when a vartabed, being called in to settle their rival claims, decided that there was a relationship between the parties and that they could not be married at all, except after paying a round sum for the privilege. The man, having in vain protested against this decision, called upon Kevork, who at once performed the ceremony.

Our place of entertainment being assigned in a room adjoining the Armenian school, the priests, after a vain effort to dislodge us, removed the school to another place, to keep the children away from us. And they have reason to fear, for their craft is in danger from the spread of the truth. As one proof of this, twelve men in the place have purchased either the whole Bible or the New Testament.

Another Helper and his Wife.

We remained at Palu till Friday morning, hoping then to start early and reach Kharpoot on that day; but, by the tardy movements of our muleteer, and by the rain and mud, we were detained so long that we only reached an Armenian village upon the western bank of the Euphrates, six hours distant from Palu. But here we felt amply repaid for the providential detention, and thought we saw the purpose of it. The simple minded villagers received us with the greatest cordiality, and provided straw and provender for our horses and food for ourselves; and in the evening, twelve men, one half the heads of families in the village, came to our room and listened for an hour or more to the preaching of the gospel.

The next day we visited Haboosie and Ichmeh. At Haboosie we saw the advantage of Bedros' (our native helper) having his wife with him. Though not herself a pious woman, she goes from house to house preaching the truth, and the Armenian priest complains that she

is turning away all his women from the faith, and that they do not give him money as they used to do. We reached Kharpoot at noon, glad again to see our home.

Changed Conduct of the People.

You perceive that I speak of none of those pleasing manifestations of interest which Mr. Dunmore has mentioned in some of his recent letters. So far were we from being invited to preach in the churches, that, in most places, we could not with safety have attempted to do so. Instead of greeting us with a hearty welcome, the mass of the people appeared to shun us, or to be careless about us and the truth we preached. In some cases there was the most decided hostility. This was particularly true of the ecclesiastics, who did all in their power to keep the people away from us. In one case, at Haboosie, they went upon the roof of a house and threw dirt upon the heads of some who were listening to us.

In Ichmeh, the priest inquired of the people why they allowed us to enter their churches at all, and urged them to keep us out. The occasion of this was a quiet visit which we made to their church, at the time of their morning service.

A few months since, several of the vartabeds in this field were recalled by the patriarch, and, for a time, the people were left comparatively free from ecclesiastical influence. It was then, when they were free to act out their own better impulses, that, in several of their villages, they permitted Mr. Dunmore to preach in their churches. But soon the places of the recalled vartabeds were filled by others, who are now all the more watchful and violent against the truth, because their churches have thus been entered, and their influence with the people endangered by so public a proclamation of the gospel.

Encouragements still Appear.

But while this fact is in some respects

discouraging, other things give us great encouragement. It is no slight thing, that in this centre of Asiatic Turkey, this centre, too, of spiritual darkness, and, not long since, of ecclesiastical despotism, Protestant missionaries now live in peace and freely preach the gospel, not only to nominal Christians, but even to the followers of the false prophet. It is no small thing that Bibles and other Christian books are publicly sold and read, that hundreds of persons, braving the wrath of the ecclesiastics, listen to the gospel, while scores are sitting at the feet of Jesus and learning of him, and other scores, like Nicodemus, coming under cover of night to ask the way of life.

The want of suitably educated native helpers, to reside in many villages and towns, and instruct those who would gladly learn, is spoken of as a great hinderance in the work.

To meet the present pressing want, we recently called together such of our helpers as could be temporarily spared from their work, to spend a few weeks in Biblical study. Upon the Sabbath they went to the villages near and preached to the people. We have now again dismissed them to their work.

Looking at our work as a whole, the prospect is highly encouraging. The little church in this city appears to be strong in faith, and willing to make sacrifices for the truth. I hardly need say, that in the absence of female missionaries, oriental ideas of propriety have hitherto allowed but little missionary work to be done among the females. Yet, among them, there is much to encourage us. Two are members of the church, and we hope that two or three others are Christians. From six to ten usually attend the weekly female prayer meeting, and as many as sixteen have been present at one time. One of our schools in the city is in successful operation; the want of a good teacher makes the other less encouraging. For both of these schools, as well as the Sabbath services and the three evening meetings,

held weekly, the members of the church pay all the expense for fuel and lights. By leading them thus early to bear a part of these pecuniary burdens, we hope to teach them a lesson of self-reliance, and thus to make Christian instruction here the sooner independent of foreign aid.

Micronesia Mission.

JOURNAL OF DR. PIERSON, ON HIS VOYAGE FROM THE SANDWICH ISLANDS.

SOME account of the very interesting circumstances under which Dr. and Mrs. Pierson sailed from Honolulu, may be found in the *Missionary Herald* for September, 1855; and the announcement of his arrival at Strong's Island, in the *Herald* for October, 1856. It was then stated, that letters from other missionaries alluded to the cheering character of his report respecting islands which he had visited on his way, but that no communication from him had been received. The journal which he sent for the *Missionary House* has not yet been received, and is doubtless lost; but a copy, sent to his parents, was forwarded by them from Illinois. The publication of extracts from it, at this late day, will not be untimely, as he was prevented from accomplishing, at an earlier day, his cherished purpose of locating among some of the islands then visited; and the next intelligence from him may probably be that he has recently been taken to that field by the "Morning Star." His account of his first visits may therefore appear in nearer connection with reports of missionary labor among the same islands, than if it had been published earlier. To nearly every reader, also, what he says will have the interest of novelty, though the journal was written more than two years ago.

The bark *Belle*, Capt. Handy, sailed from Honolulu May 24, 1855, taking Dr. and Mrs. Pierson, and Kanoa and his wife, assistant missionaries, from the Sandwich Islands. These laborers Capt. Handy was to leave at Strong's Island, after a cruise among the Kingsmill, Radack and Ralick groups. From the first, the captain, mates, steward and crew seemed to take pleasure in doing every thing in their power to make the passengers comfortable. The captain also manifested a strong desire, in which he was seconded by others, that as they were taking missionaries to evangelize

the heathen, they might themselves receive spiritual good. Not only was all liberty given Dr. Pierson for preaching services, daily social worship, and other public religious exercises, but to "go forward and converse with the men" as often as he might desire. Under such circumstances, the time spent on board the vessel could hardly fail to be, as it was, a season of much religious interest. Soon "all were found very ready to converse on the subject of personal religion, and spiritual things seemed to be taking a strong hold of their minds;" and before they reached Strong's Island, there was good reason to hope that some among the company had passed from death to life.

Kingsmill Islands—The People.

They arrived at Byron's Island, one of the Kingsmill group, June 25. What is said of the appearance, character and customs of the people of this island, is subsequently stated to apply to the population of the group generally, and is therefore quoted in part.

Byron's Island—lat. $1^{\circ} 25' S.$, lon. $176^{\circ} 35' E.$ —is about twelve miles long. The south end is about one mile wide, the remainder less than half a mile, and in some places very narrow, so that the average width of the whole island is less than half a mile. There are probably about two thousand inhabitants. Sixty canoes came off to the vessel, with an average of seven persons to two canoes. The men were entirely naked, except that a few wore mats around them, and some wore hats, or skull-caps, made of the cocoa-nut leaf split and braided. The women all wear a fringe skirt, made of the cocoa-nut leaf, which is split into strips about the width of a pen-knife blade, one end fastened firmly to a cord which is tied around the hips, considerably below the natural waist. This fringe is very thick and heavy, hanging generally about to the knees. Their hair is black and straight, though often disposed to hang in ringlets. Some of them might have beautiful tresses, with very little care. The men generally have their hair cut short all over the head; the women have the front hair cut just above their eyebrows; their back hair reaches to the shoulders, and is then cut

off. The men have very thin beards; we were told that they pull it out. They generally shave, using butcher knives for razors. They brought for sale, cocoa-nuts, mats, a few fowls, and hats, which are made of cocoa-nut leaf, braided like our palm-leaf hats. There is a great variety of braids, some of which exhibit good taste and skill, and are very beautiful. They ask for nothing but tobacco in return for these things.

These natives have a peculiar scaly disease of the skin, which is quite common. We saw the same disease on Peru, Drummond's, and Sydenham's Islands; about one in five of all the people we saw from these four islands being thus affected. We are told that it is the same on Clark's and Rotch Islands, while those islands north of the equator have very little of it.

The countenances of the people have a cheerful and pleasant expression, intelligent and sprightly. Many of them have good features, though, generally, cheek bones rather prominent, and nose broad, if not flat. They are of a dark brown color, have good forms, are well developed, and very erect in their carriage, whether standing or walking. Their cheeks have a medium fullness—lips rather thick—teeth good and beautiful, being kept clean and white. A large proportion of the people are tattooed more or less—some over their arms, bodies and limbs, others only with lines on their sides or back. Some have only a few marks, others are profusely covered. The tattooing is performed very skillfully, so that every line is exact; and looking at it as a work of art, we should say that it is beautiful. Every touch is made with the greatest accuracy. The designs are so simple and neat, that it does not give them an offensive or disgusting appearance, but rather the contrary, as it tends to relieve the appearance of perfect nudity. They do not tattoo their necks or faces. They are all very fond of wearing necklaces of beads, which they make out of cocoa-nut

shells and sea-shells. They often, also, wear strings of flowers, or green leaves, around their necks.

From the appearance and conduct of the natives, we think that they are capable of being highly cultivated. The eye and countenance both express natural capacity beyond what might be expected in a people in the lowest ranks of ignorance and barbarism.

Dwellings.

The next day they were at Peru Island, where Dr. Pierson, trusting himself alone with the natives, went on shore in a native canoe, and under the guidance of a chief about thirty years of age, visited several towns. "They have no king on this island, but are governed by chiefs, who hold a council, at which all who desire it attend and take part. After a full discussion, each one expresses his decision, and the majority rule." At one town of "about seventy-five houses, built closely together among the cocoa-nut trees," his guide took him at once to the council-house, where a number of men were soon assembled.

This council-house is about forty feet long and twenty wide. It is merely a roof supported by posts. The eaves come down to within three and a half feet of the ground, on all sides. The ridge is very high, the roof being sharp, to prevent leaking during the heavy rains that prevail in this climate. It was well thatched with pandannus leaf. The floor is gravel and sand, pounded down hard and smooth. All their houses are built in the same manner, except that a few of them have the addition of sides, which are made with mats fastened to the posts, and then have one mat hung up, so as to open and shut, for a door. They usually prefer to leave the sides open to admit the fresh air and wind, which is very desirable in this hot country. Some of their houses are thatched with cocoa-nut leaf, but this is not so durable as the pandannus. In their dwelling houses they have poles running across over head, and mats spread on them, so as to form a kind of chamber, in which they keep their effects.

Female Chastity.

It is common for a man to have two houses, one of which is the apartment of his wife or wives, and no man but himself and near relatives is allowed to enter it. I am told that on this and some of the other islands, if a man who is not a near relative enters one of these houses, his life may be taken; or if this is spared, his property is confiscated, and himself made the slave of the injured man. This is the punishment of the adulterer; and they are so jealous, that they inflict it upon such as they may suppose give evidence that they design the crime, by entering their houses, or walking abroad with their women; so that if a woman is walking abroad, no man dares speak to her.

This, they state, was the cause of the trouble between one of Lieut. Wilkes' ships and the people on Drummond's Island. The natives have told Capt. Handy, that the man whom they killed went into one of the houses belonging to the women, and attempted to seduce the daughter of the owner. The father, together with others, rushed in and killed him; and the same punishment would have been inflicted on any man, native or foreign. There is probably no virtue that they regard more highly than female chastity; and is not this severe punishment of the seducer in favor of, rather than against the people? There are, it is true, women of loose character on these islands, as well as in other countries, and these come off in canoes to vessels as they pass; and from this fact foreigners may get the impression that there is no chastity among them. The females are generally betrothed in childhood or infancy, (but never to relatives,) and the person to whom the oldest daughter is betrothed has the privilege of having all the daughters to wife, if he chooses. He, and not the parents, can give the others to some one else. These laws, I understand, are common to all the islands of this group, though on some they are more rigid than on others.

Opening for Missionaries.

There is a coarse species of grass growing on this island. It grows in small clumps, and does not look thrifty. Probably a few cattle or goats might find enough to eat. Throughout this group, the people generally live on the western side of their little strips of land, which generally, perhaps always, run northerly and southerly, this being the lagoon side; for these islands, with a few exceptions, make only one side of the circle that encloses the lagoon, while the other side is only a reef, partially made bare at low tide, with a few small islets here and there.

Peru is triangular in shape, and encloses a lagoon which has one narrow outlet. The longest side of the island is about eight miles, the shortest, one mile and a half. The average width is about half a mile. It contains from 2,500 to 3,000 inhabitants. It produces cocoa-nuts, taro, and jack-fruit, a species of bread-fruit; and the natives are very fond of the fruit of the pandanus tree. Eighty or one hundred canoes visited the vessel in the course of the day, bringing mats, hats, cocoa-nuts, fowls, fish, turtles and sea-shells.

There are four foreigners on this island. I saw two of them, who said that a missionary would be well received by the natives, and that it would be easy for him to get an influence over the people. I saw nothing in their appearance or conduct to prevent the immediate occupation of the island; but, on the other hand, we feel that there is much to encourage. The two foreigners expressed themselves decidedly in favor of missionaries. One of them asked me for religious books, and I gave him Alliene's Alarm, a seaman's hymn book, some tracts, and the Tract Society's Almanac for this year.

Drummond's and Sydenham's Islands.

The next morning we were in sight of Drummond's Island, which is about fifty miles distant from Peru—a long, narrow

and broken island, looking, from the vessel, like a string of islets extending along on the horizon. The distance from the island to the reef which encloses the lagoon on the west side, varies from half a mile to six miles. The island is about forty miles long, and perhaps one-quarter of a mile wide. It lies north-west and south-east, and contains 3,000 or 4,000 inhabitants.

On the morning of June 28, we were at Sydenham's Island, which is about twenty-five miles in length, and averages less than half a mile in width. There is a lagoon, enclosed by a reef, on the western side. The population is about 3,000. Only a few of the natives that came off to the vessel were tattooed. We understand that the chiefs are tattooed the most profusely. Several of the men wore mats around their bodies. They told us that there were two foreigners on the island, one white and the other a negro. They brought for sale mats, fowls, twine and fish-nets; and, as usual, the only thing asked for, with one exception, was tobacco.

A few years since, three boats' crews, of this vessel, lost their way; night coming upon them while in pursuit of whales; and being near this island, they landed and were here a week before the vessel came to their relief. They were treated very kindly and hospitably by the natives; and judging from what they say, there does not appear to be any insurmountable difficulty, or any great danger, in the way of establishing a mission here.

Simpson's Island—The King.

The next morning we were near Simpson's Island, the native name of which is Apamama. It is semi-circular in form; the main land about twenty-five miles in length and half a mile in width. The population is about three thousand. This is the first island we have visited on which there is a king, and he is king also of Hendeville's and Woodle Islands, which are smaller, and have each a

population of about 1,000. Hendeville Island is about fifteen miles, and Woodle Island about thirty miles distant.

They were prevented from landing here by unfavorable weather, but were visited by a high chief and another man, the king's agent for trading with foreigners.

When these natives came on board, the captain introduced us to them as missionaries. The king's agent immediately said, "Missionaries good men." As he understands considerable English, I afterwards spoke to him about missionaries living on the island, and asked him if he thought the king and people would like it. He paid no attention to the remarks or question, and appeared not to hear me. After waiting a moment for a reply, the captain, who was standing near, asked him if he understood what I said. "Yes," he said, and was silent again. I waited a short time; but as there was no reply, I thought it not best to say any thing more upon the subject, and soon withdrew. He then turned to the captain and said, ["I can't talk with him about missionaries; that is not my place; the king has all the talk about that." He said he was willing to speak to the king about it, but not to me; for he has no authority on the subject, and did not dare to give any opinion, lest he might incur the king's displeasure.

Captain Handy says the king rules with an iron hand, and in some respects, at least, exercises his power for good. He forbids the making of grog, or toddy, from the cocoa-nut sap, and forbids women going on board vessels.

Apia.

On Monday afternoon, July 2, we cast anchor at Ap-i-á, or Charlotte Island—lat. $1^{\circ} 50' N.$, long. $173^{\circ} 4' E.$ This island is about twenty-five miles long; average width perhaps one-third of a mile; population 2,500 to 3,000. It is only six or eight miles from the south end of this island to Za-ra-wá, or Knox Island, which is larger than this, and has a population of 3,000. There is frequent

communication and intermarriage between these islands. Only a few canoes came off, for they have little for sale here, except the cocoa-nut oil. They make neither hats, mats, or cord for sale; but the making of cocoa-nut oil is quite a business. Last year they made upwards of 300 barrels.

Here they learned that the people were all in arms, arrayed in two parties, under two chiefs who were brothers. Another brother of these chiefs Captain Handy had greatly befriended some years before, bringing him away from Pitt's Island, where he was detained for the purpose of extorting oil from him and his people. For this friendly act the chief was very grateful; and before his death, he gave the captain "two parcels of ground on the island, one of which makes a good trading-post, and includes a number of cocoa-nut trees, and several taro patches. The other includes a fresh-water pond, which yields an abundance of good fish." The existing state of excitement rendered the time unfavorable for much visiting among the people, though the missionary company felt perfectly safe, and the next morning Dr. and Mrs. Pierson, Kanoa and his child, went on shore.

The natives were delighted at the sight of a white woman, this being the first time one had ever landed here. Kanoa's little boy attracted a great deal of attention. It was quite a curiosity to them to see a child dressed. They took him in their arms, and all were so anxious to hold and carry him that he was hardly on his feet all day. As we walked about, there were, continually, a number of persons following us. All were especially desirous of getting a good look at the white woman; yet they were not rude for a wild people, always kept at a little distance, and when we were walking, kept behind us. The women were all dressed in the fringe skirts already described; the men, with a few exceptions, wore mats around them; the children under ten or twelve years old were entirely naked.

We went to a little town where, as usual, there was a council-house which the natives call Muniup. It was 66 feet by 36, and 25 feet high under the ridge.

We sat some time in this house, and a great number of natives came to see us, bringing cocoa-nuts and taro. Several of the women had very intelligent countenances; one in particular seemed quite desirous to learn from Mrs. Pierson how cloth is made.

Ghost Stones—Christian Worship.

Before we arrived at the council-house, we passed several of their ghost or spirit stones, as some call them. They are rough stones set upright, generally from one to three feet high. Small stones are laid around in a circle, about two feet from the larger stone, and inside of this the ground is covered with white pebbles. They are placed near, and sometimes inside of the house. Here they present offerings to the departed spirits of their ancestors and friends, of taro or cocoa-nut, placing them inside of the circle. Sometimes a wreath of flowers is placed on the top of the stone. As far as I could learn, they are not peculiarly sacred. We could step into the circle, or take hold of the stone, without any objection from the people. When asked about them, they pointed up and said, "Genth," which means spirit. They speak of a Great Spirit, who is ruler over all the other spirits, but they seem not to have any worship for him. While standing by one of these stones, I asked the captain to tell them I had come to teach them about the true Great Spirit. They asked his name, and when I said 'Jehovah,' they repeated it, and seemed pleased. I told them their spirits could do them no good, but Jehovah could; and this seemed to interest them. After we had been some time in the Muniup, and their curiosity had a little abated, I took my Testament and explained a part of the third chapter of John, the captain interpreting to them as far as he was able, and then offered a short prayer. All this seemed to impress their minds, and they said they wished us to stay and instruct them in these things. This was probably the first public worship of the

true God ever witnessed on these islands.

While on the island, they found that the women sometimes engage in war, and saw one high-chief woman who had several scars, from wounds received in battle. "The grass is very stunted, and a cow could scarcely subsist."

Brief Residence on the Island.

When we arrived at the landing, on our return, it was proposed that we should spend the night ashore, to which we assented, and soon a native house was vacated for us. The floor was made with white pebbles, covered with coarse native mats. The roof came down to within three feet of the ground. All around, on the inside, a platform was raised about four feet, on which we spread our mattresses. In the centre was a space ten feet square, where we could stand upright. The whole house was about 20 by 30 feet. We then went off to the vessel, leaving Mrs. Pierson alone with a high chief woman, and brought Kaholo, the wife of Kanoa, and some conveniences, and provisions for a few days' stay. In the evening we had social worship, at which the natives were very attentive, while the captain interpreted a few remarks. When asked, at the close, if they would like to have some one come and explain these things more perfectly to them, they said they would; but they could not answer for the rest, and wished us to go to the large town and ask. So the next morning we started for this town, called Quinans, about seven miles across the lagoon. Two high chiefs went with us. We were then conducted to the large house, the largest on the island, surrounded by crowds, children climbing on the shoulders of the men and women, all eager to see the white woman—the first, I suppose, who had ever been on the island. About seven hundred persons, I should think, came into the house. It would hold fifteen hundred or more, and there were nearly that number in the town, of men, women and children. They were

so desirous to talk to the captain about their troubles, that it was not expedient to say much about missionaries till that subject was disposed of. Afterwards, the leading chief said he wanted missionaries, but he must have this fight first; then he would take care of them, and do all he could for them.

He wished to know if we were married, and would allow them to marry, (referring to the Romish system.) The captain told him we were, and that most of the good missionaries in America had wives and children. This satisfied him, and he was very friendly. Captain Handy's influence here is very great. They say they do not know any thing about missionaries, but the captain says they are good men, and the religion they teach will do them good; and they believe he tells the truth.

While here, we crossed over to the other side of the island, it being only about five minutes' walk from one side to the other. Grass is more plenty there; the soil is rather better, and perhaps a few garden vegetables might grow. We spent one night there at the house of a white man—the only one on this island—who treated us very kindly.

* * * The next day we arrived safely at the point where our house was, and remained there till the next Monday, thus spending six days on the island. The natives met us with a smiling welcome, and seemed glad to see us again. Every thing remained as we left it—nothing had been touched. They have shown no disposition to meddle with our property, or intrude upon us, but were very respectful, though desiring to understand every thing new. When Mrs. Pierson and Kaholo are left alone in the house, the men usually withdraw, leaving only the women and children. I am informed it is against their laws to enter a man's house after dark, under ordinary circumstances; and they never come into ours unless invited, but lie on the ground outside. They brought us a great supply of taro, fish and cocoa-nuts;

the native women did our cooking, and an old man seemed delighted to bring us water. Some of the women told the captain, if he would persuade us to stay, they would work for us all the time. Two young women wished to go to Strong's Island with us; and when we left, Captain Handy said he saw one of them in tears. Dresses were given to some of them, but they did not seem inclined to wear them much. On the Sabbath, we had our usual service on shore, the crew and about eighty natives attending. Immediately after the afternoon service, they asked the captain if he would not beg us to stay with them, and kept urging their plea, till he told them perhaps a missionary would come in twenty moons. They said they were "crying to have us stay." May God indeed send them some one soon.

We were much pleased with one young high chief, named Tinteritan. Though he is the head of the war department, he had nothing to do with it while we were there, but remained with us. He is about twenty years of age, and speaks a little English. He was very anxious to have us remain on the island, several times expressed a desire to understand our religion, and I believe will be a firm friend of the missionary when he comes. His conduct towards us drew out our sympathies for him in his heathen state; and when we left, his countenance expressed much emotion.

The People—An open Field.

The people of Apia, or Apian, as some speak it, are very fine looking, their foreheads high, countenances pleasing and intelligent. The children appear quick and sprightly, cheerful and quiet. Property is safe, especially if it belongs to a foreigner whom they respect and think is a good man. Captain Handy has great influence for good among them; at least we believe so, from what we saw; and I am confident a missionary would receive a hearty welcome from many there. While we were on shore, we were as

happy in that native house, and surrounded by those natives, as though we had been in a palace; for there seemed to be a people there prepared to receive the knowledge of God.

This field seems already white; but there is also a dark side. The people are indolent, and a great difficulty is the want of government. The chiefs rule in council, the majority deciding; but many broils arise between petty chiefs, when all take sides, as in the present war. Yet they are very cowardly in battle; they much prefer peace, and very readily acknowledged that they were afraid to fight. They are great liars, and think it no disgrace to be so. They seem never to expect to tell the truth in their business transactions. But there is no drunkenness there; we are assured that female chastity is regarded, and we saw nothing to disprove it. And now, shall not righteousness be planted among the people, before all the destructive vices of the whites get a strong foothold? I see no reason to think this island will ever be better prepared than now for the reception of the gospel, and much reason to fear that a long delay will hinder the progress of right principles among them.

On the 15th of July they were in sight of Apamama, and the next day "came up to the small island, used as a trading-post." Here they found Captain Randall, who has resided at Pitt's Island. They met, also, the brother and brother-in-law of the king, who gave Dr. Pierson permission to go around and look at the island, but were decidedly opposed to having missionaries; giving as reasons, that they would make trouble about polygamy, and would teach the people so that they would all be like the king. "They said they knew all about it—'missionaries all gammon.'" Captains Handy and Randall both thought this state of things arose from the fact, that whites who had resided on the island were of the worst character, and had prejudiced the minds of the people against missionaries. "Captain Handy thinks Apia is the best place for the mission to commence, and his partiality is very strong, as he has known the people long. Captain Randall is anxious to have a missionary on Pitt's Island, and says he will do all he can for him."

Second Visit to Apia.

We arrived at Apia again on Friday, July 20, having been absent ten days. Captain Handy, ourselves and the Hawaiian went ashore, while the vessel left us, intending to cruise about ten days, and return; the captain wishing to remain to watch the progress of the war, and try to make peace. We received a hearty welcome from the natives, who surrounded us, and with shouts and laughter took up our luggage, and carried it to the house we had occupied before. They acted like children who are delighted at the sight of dear friends, and were expressing hopes that we had come to stay, and discussing the place where we should probably locate. We found the state of things much as we left it. They said, that during our absence much had been said about missionaries, and there had been but one feeling expressed—a desire for missionaries, and also a desire to obtain clothing. They treated us very differently from sailors; asked us for tobacco but once, I believe, and very soon learned that we had nothing to do with it. All smoke; and it is disgusting to see them pass the pipe from one to another, and sometimes pass smoke from one mouth to the other, generally first swallowing or drawing it into their lungs. The use of tobacco is an inveterate habit among the natives, and will surely bring no disease, if continued; and I trust missionaries will have nothing to do with it, in any way.

Tuesday morning, July 31, we were awakened by the cry of the natives, "Sail ho! Yi Belle!" and by the time we were dressed, the boat was on shore. We immediately went on board to breakfast. Those who wished to accompany us the first time we left, now begged that they might go with us; but we told them we hoped a missionary would come to them soon. Frequently were they showing us tokens of their good will; and that because we were missionaries, or good people. Surely they will not lose their reward. Captain Handy remained

here a week longer, going from one island to the other, trying to bring about a reconciliation of the hostile parties—but to no purpose. He deserves great praise for the course he pursued in this matter.

From here they went to Pitt's Island, where they found the people, men, women, and children, sadly given up to drunkenness. The king, a lad about sixteen years of age, "had little authority independent of several old chiefs," Dr. Pierson says: "We were introduced to the royal personages as missionaries. They seemed pleased, and shook hands with us. They expressed themselves in favor of having missionaries; and one person, who was just drunk enough to be talkative, in enumerating the excellencies of missionaries, said they would not allow them to make grog—'No more getting drunk; no more fight.'" "All this evil has come upon them from whites who taught them to manufacture the grog. Captain Handy says it was commenced in 1849. Until within a year or two, the natives did not drink it, but made it to sell to whites who visited the island. They are now destroying themselves. They say sixteen have hung themselves within five months."

On leaving this group, Dr. Pierson remarks: "We have been among the Kingsmill Islands between six and seven weeks. There are sixteen islands, with an aggregate population of from 30,000 to 35,000. They are not claimed by any foreign government, and are each independent of the others. We believe them to be healthy. Whites have lived on them, and we enjoyed good health while among them.

"There will be many trials for a missionary here. The islands are barren and will not produce garden vegetables, and he would be deprived of Christian society. * * But missionaries are the last persons to choose a field because it is easy. * * There is much to encourage the speedy occupation of these islands, and Mrs. Pierson and myself are willing to return and locate upon one of them."

Of the Hawaiian assistants with them, Dr. Pierson several times speaks very favorably. "We are more and more convinced that they may be very useful, as it seems to gratify and encourage the natives to think that they may become like them. Kanoa takes a great interest in the people, and has a remarkable faculty for making himself understood by them. He manifests a very quiet, Christian spirit."

Radack and Ralick Islands.

On account of light winds, frequent calms, and a strong current, we did not arrive at Mille till August 17. This is called Mulgrave Island on the chart. It is the most southern of the Radack chain, in lat. 6° 05' North, long. 172° East. The Radack and Ralick chains lie parallel, and compose the Mulgrave group, or Central Archipelago. They are not thoroughly explored, and many are put down on the chart on the testimony of natives. They, like the Kingsmill, are coral islands, but higher than the latter. There are, as near as we can learn, about thirty islands in both chains—fifteen in each. The natives are said to be very hostile to foreigners. They go frequently from island to island, making long voyages, often 150 miles, in their canoes. Both chains are reputed to be under the authority of one king; but it is also said that there is another party on the Radack chain.

Mille, or Mulgrave Island, is composed of about twenty-five or thirty islets, surrounding a lagoon twelve or fifteen miles in diameter, and connected by a reef. These islets are from half a mile to six miles in length, usually, and about a quarter of a mile wide. This is the formation of nearly all these islands. The wind being light, it was not safe to land; but several canoes came off, one of which had nineteen persons in it. We were struck with the contrast between these people and the Kingsmill islanders. Their features are sharper, and their bodies spare and athletic. Their countenances express vivacity. The men wear the hair long, and tied in a knot on the top of the head—sometimes adorned with feathers like our Indians, or with a beautiful white lily which grows here. They wear also a kind of skirt, like the fringe skirt of the Kingsmill women. The women wear the hair parted smoothly on the forehead, and done up in a roll in the neck, very neatly. They take great care of the hair, and

sometimes adorn it with flowers. They wear fine, beautifully made mats, extending from the waist to the feet, and bordered very prettily.

Their canoes are made of large boards, cut from the bread-fruit tree, and have a kind of platform across them, elevated above the top of the canoe, which will sometimes carry twenty people or more. They are all tied with cord, like the Kingsmill canoes. The people brought off, for trade, some cord made of the black and white Pandannus leaf, very pretty, and neatly made. They exhibit much more skill in what they do than the Kingsmill islanders, are very fond of ornaments, and make a kind of band, which they wear as a necklace or head-band, of small shells, tasty and also showy. Their ears have enormous holes, through which, when they are distended by a bit of Pandannus leaf rolled into a hoop, a man might put his arm. They did not ask for tobacco, but for knives, fish-hooks, &c.

Elmore Island—The King.

On the 23d of August, they stopped at Ailingalublub, or Elmore Island, in the Ralick chain, and, as the natives stated, the largest island of the group. "One man named thirty-two islets around the lagoon." The king came off to the vessel, and was invited into the cabin, with his two sons, where they "had a talk about missionaries."

The king, Kaipuka, and his sons, expressed a desire to have missionaries live on their islands, and said they would protect and take care of them. We then asked the king if the natives would not injure or steal from us, when he was absent? Before he had time to answer, one of his sons eagerly grasped my hand and said, with emphasis, "*No, no, no!*" and putting his hand on his breast, he said he would take care of us. The king made the same promise. When told that we could not stop then, but were going to Strong's Island, and that it would be twenty moons or more before a missionary would come to them, they seemed disappointed, and said it would

be a long time. The king had before changed names with the captain, and now he wanted to do so with me, calling himself captain and missionary—this being a sign of friendship. We gave him a red blanket, which pleased him very much, and to each of his sons a knife. The interpreter said, "King want missionaries, all same as Strong's Island." Many of the natives have a few English words, and "very good" seems to be incorporated into their language.

A Remarkable Woman.

The king sent his sister, whose name is Nemaira, with us, to give orders for the people on Ebon to make oil, and to protect those whom the captain may leave there with "trade." She is certainly a remarkable woman. Her husband and five native men-servants were with her, and all behaved with a great deal of propriety. Mrs. Pierson gave her two dresses, which she had made a short time before for presents; and one would have supposed she had been used to them all her life, she wore them so easily, hardly exposing her feet or ankles.

She is about forty-five years of age; very quiet, modest, unobtrusive, and yet all her people obey her immediately. She and her husband sat at table, and used a knife and fork with great ease. When attending devotional exercises, she leaned her head upon her hand, and required her servants to do the same, seeming anxious to conform to all our customs. She would never pass before us when we were sitting on deck, but would go round the cabin gangway, if she could not pass otherwise without doing so. This she did with the greatest naturalness and simplicity; and I could hardly believe it possible that one of this wild people could have such a sense of propriety and good manners. She has become much attached to Mrs. Pierson, and will often sit by her side and hold her hand. I hope this friendship will be of great service to the cause.

Passing Ebon Island, Sept. 3, they stopped at Namarik, or Baring's Island, Sept. 7. Dr. Pierson walked the whole length of the island, seven or eight miles, and says, "The soil is much richer than on the Kingsmill Islands. The ground is covered with vegetation of one sort or another. Underbush, vines, weeds or grass are to be seen on all sides. The bread-fruit tree is abundant, as also the cocoa-nut. There are a few bananas growing on the island, and probably there is soil enough to produce most of the fruits and vegetables of this climate, unless proximity to salt water should injure them." The following account is given of a conversation with the old chief who was at the head of affairs on the island.

Nemaira (the king's sister) had a great deal to say about the treatment she and her party had received on board the vessel, and about the missionaries, which interested the company, and gained their favor towards us; so that, when I asked if they would be willing to have me remain on the island, the old chief, with a great deal of earnestness, replied, "Yes, very good for you to live on Namarik." I then asked if the natives would not steal from us, or injure us in some way. He replied, No; for if I would live near him, every thing should be perfectly safe, and no one would dare to injure me, or take any thing that belonged to me. I then asked if he would take care of other missionaries, if they should come by-and-by. He said, "Yes, very good for missionary to live on Namarik," and then went on to say that he and his property should be perfectly safe. Nemaira took great interest in this conversation, and repeatedly assured me that it would be perfectly safe for a missionary to reside on the island, and then said a great deal to the natives about missionaries, which I could not understand. I have no doubt that a missionary would be kindly received here.

These Islands as a Missionary Field.

In regard to these two chains, which together are called Mulgrave, or Marshall's Islands, it is not certainly known how many islands there are—probably

fifteen or sixteen in each group. There has never been a thorough exploration made among them, and a number are put down on charts from reports of natives only. At Ailingalublub, they said only one ship had ever visited the island. The two chains lie parallel, about one hundred miles apart, extending from Mille, long. 172° E. to about 166° E., and from Ebon, the most southern, lat. $4^{\circ} 35'$ N. to 12° N. Though the islands are generally fifty or sixty miles apart, there is frequent communication between them; the people often going in companies of a dozen or twenty, or even a hundred canoes. The population is unknown.

How many of the islands are under the control of Kaipuka we do not know. As we understood some natives, he has but nine islands; according to others, he is king over all the Ralick chain; and again we received the impression that both chains were under his authority, though there is evidently somewhere in the Radack chain a party that does not submit to him. There are no whites on these islands at present, and no white man has ever lived on any of them for a length of time. The natives have generally shown a hostile spirit to foreigners. Several vessels have been cut off by them, and a great number of foreigners killed at different times. The reason given for this conduct is, that when the king was a young man, a ship visited Ebon, and a native stole something, which gave occasion for disturbance. A general attack was made upon the natives, and many were killed, among them Kaipuka's oldest brother; and he received a wound in the arm from a spade, the scar from which we saw. His father declared he would have revenge; that he would kill all the whites he could, and cut off a vessel if possible. His order to this effect has never been revoked till recently. A few years since, while the king was absent on a northern tour, a schooner was cut off at Ebon, and another at Tilut. They say that now the

king has forbidden them to attack any more vessels; but they have still such a feeling towards whites, that unless one conducts so as to gain their favor and respect, as a good man, neither he nor his property would be perfectly safe. Several whites have been killed because of their vile conduct.

On account of this state of things, it will be necessary, for the safety of a missionary and his property, that he see the king and obtain his promise of protection, before taking up his residence here. We are satisfied that he has authority, from what we have seen and heard, and especially from what we saw of his sister, and the manner in which the natives, wherever we went, respected his name. It was also shown by the manner in which they treated Captain Handy, after he received the name of Kaipuka. And as we have seen the king, made his acquaintance, received his promise of protection, and also formed a personal friendship with others high in authority, we are considering whether it is not the Lord's will that we should improve the opportunity, and enter this field of labor. As there are no whites on these islands, it is very desirable that a missionary should be established before they get a foothold. The people are very quick to learn our ways, very observing, and have great tact at imitation. There is no toddy made here at present, and it is to be hoped it may forever be prevented.

We consider these, and also the Kingsmill Islands, very healthy. As to location, Ebon is decidedly the best place to begin a mission, for the king and most of the chiefs reside there, and if a station is established on that island, the news would very soon be carried to all parts of the chain. We have no means of estimating the population of Ebon, or of the two chains. To us the field seems exceedingly inviting, and we doubt not it will prove so to any one who may be allowed the privilege of teaching this people the way of life.

On Saturday afternoon, October 6, we

arrived at Strong's Island, and were most cordially welcomed by Mr. and Mrs. Snow.

Recent Intelligence.

CEYLON.—A letter from Mr. Hastings dated December 3, says: "The members of our little, reduced circle are all well. We are permitted to gather in some fruit of our labors. Last Sabbath, seven were admitted to the church at Oodooville."

DONATIONS,

RECEIVED IN JANUARY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Brunswick, Cong. so.	50 00
Portland, 3d do. to cons. THOMAS B. DWIGHT an H. M.	112 75
W. Durham, Cong. so.	12 13—174 88
Kennebec co. Aux. So. B. Nason, Tr.	
Augusta, South ch. and so.	65 00
Gardiner, Cong. ch. and so.	22 00—87 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer, 1st cong. ch.	55 10
Dedham, Cong. ch. 24,23; a friend, 12;	36 23
Old Town, Cong. ch.	7 98—99 31
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South cong. ch. m. c.	12 00
Saco, Philip Eastman and wife, 20; Mrs. M. E. 3;	23 00—35 00
	396 19
Camden, Cong. ch. and so. 34,52; la. 17,48; wh. and prev. dona. cons. JOSEPH JONES an H. M.	52 00
Calais, Cong. ch. and so. m. c.	193 46
Castine, Trin. ch. and so. m. c.	22 52
Kenduskeag, Mrs. A. P. C. 2,46; Mrs. P. A. C. 1;	3 46
Machias, Centre st. ch. m. c.	13 30
Turner, Cong. and so.	9 00—293 74
	689 93

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
E. Jaffrey, Cong. ch. and so.	5 54
Keene, Gent. 51,50; la. 28,47; m. c. 16,78;	96 75
Roxbury, B. Nimes,	10 00
Troy, m. c. 34; Rev. S. Townsend, 10;	41 00
Walpole, m. c.	10 00—166 29
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dartmouth college ch. and so. to cons. Rev. EDWIN D. SANBORN an H. M.	50 00
Lebanon, Cong. ch.	50 00
Orford, West do.	35 18—135 18
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Amherst, Gent. 131,74; la. 81,68; m. c. 48,20;	261 62
Brookline, Cong. ch. and so.	17 00
Hollis, do.	47 35
Manchester, A friend,	10 00—335 97
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so. 133,06; W. par. 16,50;	149 56
New London, E. S. T.	5 00—151 56
Rockingham co. Conf. of chs. F. Grant, Tr.	
Atkinson, Cong. ch. and so.	44 00
Derry, 1st do. wh. and prev. dona. cons. WILLIAM ANDERSON an H. M.	78 07
Exeter, 1st and 2d chs. m. c.	10 14
Londonderry, Pres. ch. m. c. 26; gent. 22,75; la. 20,54; to cons. Rev. WILLIAM HOUSE an H. M.	69 29

North Hampton,	55 50
Plaistow and Haverhill, Cong. ch. and so.	57 00—313 93
Strafford Conf. of chs. E. J. Lane, Tr.	
Conway, Ch. and cong. 14; Rev. R. K. 10;	24 00
Gilmanton Centre, Cong. so.	33 00
Meredith Village, do.	43 00—100 00
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, Cong. ch. and so. 14,43; m. c. 5,57;	20 00
Goshen, Cong. ch.	3 57
Newport, Avails of Carpenter Fund, by Rev. J. Woods, to cons. Mrs. MARY A. CUMMINGS an H. M.	100 00—123 57
	1,329 50
Legacies.—Derry, Mrs. Sarah C. Hinsdale, rec'd from her heirs,	382 47
	1,711 97

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Peacham, Cong. ch. and so. 36; m. c. 21;	57 00
St. Johnsbury, South cong. ch. and so. m. c. 55,80; friends of missions, 300;	355 80—412 80
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, J. Lyman,	5 00
Hinesburg, m. c.	5 00
Jericho Centre, La. cent. so.	12 10
Williston, m. c.	6 30—28 30
Franklin co. Aux. So. C. F. Safford, Tr.	
Enosburg, Cong. ch. and so. gent. 83,55; la. 56,45; to cons. Mrs. ELMIRA ADAMS an H. M.	140 00
Fairfield, Mrs. W. 10; D. M. 2;	12 00
St. Albans, Mrs. S. H. Brainerd,	16 00
Swanton, Benev. so.	25 00—193 00
Orange co. Aux. So. L. Bacon, Tr.	
W. Randolph, Cong. ch. and so.	42 21
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Albany, Dea. Parsons,	5 00
Derby, Cong. ch.	6 42
Morgan, Ch. and so.	4 00—15 42
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon,	87 56
Castleton, Cong. ch. and so. 8,52; m. c. 42,09;	50 61
Fairhaven, C. Read,	20 00
Orwell,	52 00
Pittsford, 119; m. c. 27,15;	146 15
W. Rutland,	213 38—569 70
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, m. c.	14 10
Montpelier, m. c.	10 90—25 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. and so. m. c.	30 53
Dummerston, Ch. and so.	5 20
W. Brattleboro', do. m. c.	42 50—78 23
Windsor co. Aux. So. J. Steele, Tr.	
Weston, S. B. and L. P. B.	2 00
Woodstock, Cong. ch. and so. m. c.	18 57—20 57
	1,385 23
Forestdale, R. H.	1 50
	1,386 73

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
E. Falmouth, 2d cong. ch.	5 00
Wellfleet, A friend,	1 00
W. Barnstable, T. G.	4 00—10 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Glendale, S. Perry,	5 00
Peru, Cong. ch. and so.	6 59
Stockbridge, do. m. c. wh. and prev. dona. cons. RALPH DEMING an H. M.	60 00
W. Stockbridge, E. B. 2: cong. ch. bal. 1;	3 00
Williamstown, 1st cong. ch. 63,03; D. N. Dewey, 30;	93 03—167 62

Boston, S. A. Danforth, Agent, (Of wh. fr. a friend, a thank off'g to cons. Mrs. SARAH B. H. CAPRON an H. M. 100; avails of gold spectacles, 4,87;)		4,746 16
Brookfield Asso. W. Hyde, Tr. No. Brookfield, 1st so. Sturbridge, A bal.	332 32 20 00—352 32	
Essex co.		
Marblehead, Rev. Mr. Allen's ch.	200 00	
Salem, Tab. ch. and so. m. c.	34 57	
South Andover, E. Taylor,	25 00—259 57	
Essex co. North Aux. So. J. Caldwell, Tr.		
Newburyport, Mrs. Z. P. Banister to cons. WILLIAM B. PHILLIPS, of West Winsted, an H. M. 100; Whitefield cong. ch. and so. to cons. EBENEZER SUMNER an H. M. 100; Dr. Dimmick's so. m. c. 18,57; Mr. Fiske's so. m. c. 18; united m. c. 26,43;	263 00	
Rowley, Cong. so.	78 00—341 00	
Franklin co. Aux. So. L. Merriam, Tr.		
Ashfield, 1st cong. so. 10,27; 2d do. 17,71;	27 98 29 00	
Berardston, Ortho. cong. so.	29 00	
Buckland, Cong. so.	23 80	
Charlemont, 1st do.	28 00	
Conway, Cong. ch. and so. m. c. 34,50; la. 60,16;	94 66	
Deerfield, Ortho. cong. so. 9,35; A. W. 1;	10 35 10 00	
Erving, Cong. so.	8 60	
Gill, 1st do.	84 34	
Greenfield, 1st cong. so. 24; 2d do. 60,34;	15 00	
Heath, Annuity fr. estate of Esther White,	50 50	
Montague, 1st cong. ch. and so.	55 00	
Orange, Evan. ch. and so.	40 00	
South Deerfield, 1st do. 10,10; C. A. S. 10;	20 10	
Shelburne, Gent. 18,75; la. 21,25; Sunderland, Cong. ch. and so. wh. and prev. dona. cons. JOHN K. SMITH an H. M.	69 51	
Warwick, Trin. ch. and so.	27 75	
Wendell, Cong. ch. and so. m. c.	13 00	
Whately, 2d do.	42 00	
	648 99	
Ded. pd. for printing,	20 00—628 99	
Hampden co. Aux. So. C. O. Chapin, Tr.		
Chester, Cong. so. m. c.	13 69	
Chicopee, 1st ch. 61,17; m. c. 37,85; 3d cong. so. wh. and prev. dona. cons. J. TOWNE an H. M.	127 46	
28,44;	7 75	
Feeding Hills, Cong. so.	85 00	
Holyoke, 2d so. m. c. 70; 1st do. 15;	21 75	
Huntington, 1st par.	2 00	
Longmeadow, E. B.		
Mouson, Cong. ch. 97,34; m. c. 68,26; R. H. 10; Rev. D. N. C. 5;	180 60	
Springfield, C. M. 500; a friend, 300; 1st ch. 65; m. c. 14,67; North ch. a friend, 5; union m. c. 39,20;	923 87	
Westfield, Dr. Davis's so. m. c.	150 00	
W. Springfield, 1st ch. m. c.	66 87	
	1,578 99	
Ded. pd. for printing Reports,	20 00—1,558 99	
Hampshire co. Aux. So. S. W. Hopkins, Tr.		
Amherst, 1st par. gent. and la. benev. asso. (of wh. fr. Luke Sweetser, wh. and prev. dona. cons. CHARLES H. SWEETSER an H. M. 50;) 168,67; m. c. 101; J. Leland, 20; North par. cong. so. 6;	295 67	
Easthampton, 1st ch. m. c. 55,71; la. benev. so. 35,92; Payson ch. and so. 26,13;	377 76	
Granby, m. c.	37 29	
Hatfield, Coll.	65 60	
Northampton, A friend, 100; 1st ch. m. c. 60,06; la. benev. so.		
72,50; Mrs. B. C. 5; Edwards ch. m. c. 50,30; gent. 91,50;	379 36	
Plainfield, Cong. ch. m. c.	10 00	
South Hadley,	80 46	
South Hadley Falls, Cong. ch.	34 00	
Southampton, Cong. ch. 76,55; la. benev. so. 27,61;	104 16	
Westhampton, La. benev. so.	8 75	
Worthington, 55,34; m. c. 28;	83 34	
Williamsburg, Coll. 105,98; m. c. 43,18;	149 16—1,625 55	
Harmony conf. of chs. W. C. Capron, Tr.		
Blackstone, Cong. ch.	10 00	
Uxbridge, Evan. cong. ch. to cons. JACOB TAFT an H. M.	100 00	
Whitinsville, Cong. ch. and so.	371 21—481 21	
Middlesex North and vic. C. Lawrence, Tr.		
Ashby, Cong. ch. and so.	15 00	
Fitchburg, Calv. cong. ch. and so.	42 00	
Groton, Union ortho. ch. and so. m. c.	19 00	
Littleton, Evan. cong. ch. and so.	50 00	
W. Townsend,	2 00—128 00	
Middlesex co. South Conf. of chs.		
Holliston, Cong. ch. and so.	38 56	
Marlboro', do.	62 25	
Sudbury, do.	114 00—214 81	
Middlesex co.		
Cambridge, 1st evan. cong. ch. 110,42; a friend, 2,50; Miss E. Harlow, 10;	122 92	
Carlisle, Cong. ch.	12 41	
E. Cambridge, Evan. ch. and so. m. c.	15 54	
Lowell, Kirk st. ch. m. c.	64 84	
Reading, Old South ch. and so. 55,06; a friend, 4;	59 06	
Woburn, Cong. so. 111; m. c. 41,25; to cons. Rev. GILBERT B. RICHARDSON of Douglas an H. M.	152 25	
Winchester, Cong. ch. and so. to cons. JAMES C. JOHNSON an H. M.		
	118 63—545 65	
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.		
Brookline, Mrs. Pierce,	20 00	
Canton, Evan. cong. ch. and so.	40 00	
Jamaica Plains, A friend,	50 00	
Medway, C. K.	10 00	
Roxbury, Eliot ch. m. c. 7,80; Vine st. ch. m. c. 19,30;	27 10	
South Dedham, Cong. ch. and so.	30 00	
West Roxbury, Evan. do. 15; m. c. 22,95; J. L. C. 75c;	38 70	
Wrentham, 1st cong. ch.	30 00—245 80	
Old Colony Aux. So. H. Coggeshall, Tr.		
New Bedford, North cong. ch. and so.	212 79	
Sippican, Cong. ch. and so.	10 00	
Wareham, A friend,	3 00—225 79	
Palestine Miss. So. E. Alden, Tr.		
Easton, Evan. ch. and so.	40 00	
Pilgrim Aux. So. J. Robbins, Tr.		
Plympton, Mrs. W.	1 25	
Taunton and vic.		
Pawtucket, Mrs. Mary Pitcher to cons. BENJAMIN L. PITCHER an H. M. 100; two friends to cons. WILLIAM E. HOL- MAN an H. M. 100; Cong. so. gent. 39; la. 90,73; m. c. 138,27;	468 00	
Worcester co. North, C. Sanderson, Tr.		
Athol, Cong. so.	87 30	
Hubbardston, H. B.	10 00	
Westminster, Cong. ch. and so. wh. and prev. dona. cons. Mrs. JANZ A. AMES an H. M.	55 21—152 51	
	12,193 22	
A friend, 15; do. 12;	27 00	
Chelsea, Winnisimmit ch. and so. m. c. 65; Broadway ch. and so. m. c. 48,19;	113 19	
Edgartown, Cong. ch. and so.	15 00—155 19	
	12,348 41	
Legacies.—Enfield, Maria Babbitt, by Alvin Smith, Ex'r,		
	125 00	
	12,473 41	

CONNECTICUT.

Fairfield co. East.	
Bridgeport, 1st cong. ch. wh. cons.	
HANFORD LYON an H. M.	145 91
Danbury, Cong. ch. a bal.	10 00
Newtown, S. J. Terry,	5 00
Bethel, Seth Seelye to cons. LAURENUS C. SEELYE an H. M.	100 00—260 91
Fairfield co. West Aux. So. C. Marvin, Tr.	
Easton, Cong. ch.	40 00
Norwalk, Cong. ch. (of wh. fr. T. Morgan, 30;) wh. cons. Miss JULIA A. LOCKWOOD an H. M.	179 69
Stamford, 1st cong. ch. 130; James Betts and fam. 70;	200 00—419 69
Hartford co. Aux. So. A. W. Butler, Tr.	
Avon, C. and Mrs. E. T. W.	2 00
Bristol, Gent. 35; Miss L. B. 1,88;	36 88
Bloomfield,	64 01
Granby, 1st so.	42 20
Hartford, K. L. 50; Pearl st. ch. bal. 28,50; A. W. B. to cons. SHELDON P. THURBER an H. M.	100; 4th ch. 30; Centre ch. (of wh. fr. C. Day to cons. J. G. BARNETT an H. M. 100;) 593;
m. c. 14,49;	815 99
Manchester, 2d ch.	93 40
Simsbury,	42 80
W. Hartford,	43 35-1,140 63
Hartford co. South, H. S. Ward, Tr.	
Middletown, 1st so. m. c.	25 00
New Britain, South ch. 120; m. c. 33,65;	153 65
Newington,	29 00
Rocky Hill,	57 75
Wethersfield, Bal.	1 00—266 40
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bridgewater,	5 00
Cornwall Bridge, H. S. 5; G. H. S. 5;	10 00
Cornwall, North, Cong. ch.	1 20
New Milford,	151 00
North Canaan, 22,57; m. c. 34,12;	56 69
Washington, m. c.	13 50—237 39
Middlesex Asso. E. Southworth, Tr.	
East Haddam, 1st cong. ch. miss. asso. 35,13; m. c. 15,60;	50 73
Essex, m. c.	40 00
Hadlyme, Gent. and la. 75,35; m. c. 25; to cons. RICHARD E. SELDEN an H. M.; W. C. S. 8;	108 35
Lyme, Gent. and la.	51 06
Saybrook, do. to cons. Rev. SAMUEL MCCALL an H. M.	101 61
Westbrook, Cong. ch.	27 53—379 28
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, North ch. (of wh. fr. W. Johnson, 50;) 310; Chapel st. ch. 203,50; disc. 15c.; Centre ch. 50; a friend, 2; united m. c. 19; 3d cong. ch. m. c. 45; South ch. m. c. 5;	636 35
New Haven co. East, F. T. Jarman, Tr.	
Clinton, Cong. ch. m. c. 76; benev. asso. 24;	100 00
Guilford, 1st cong. ch.	118 00
Madison, Cong. ch. m. c.	14 60
North Branford, A friend,	50 00
North Haven, Cong. ch. bal.	91
W. Meriden, S. B. Little,	20 00—303 51
New London and vic. and Norwich and vic. F. A. Perkins and C. Butler, Trs.	
Bozrah, m. c.	7 42
Colchester, 1st cong. ch. and so.	138 00
Groton, Cong. ch. and so.	40 59
Griswold, 1st do. 53,95; m. c. 18;	71 95
Lebanon, 1st so. gent. 25,05; la. 22,98; Exeter so. m. c. 16,55;	64 58
Ledyard,	30 00
Lisbon, Newent so.	21 41
Montville, 1st so.	52 50
New London, 1st cong. so.	50 00
Norwich, 2d so. a friend, to cons. WILLIAM F. ARMS, of Andover, Ms an H. M. 50; m. c. 10,69;	
Main st. ch. la. 16,75; m. c. 10,25; gent. (of wh. fr. W. A. Buckingham, to cons. GEORGE C. RIPLEY an H. M. 110) 149,	236 69

Preston, 1st so.	47 30
Stonington, 2d cong. ch. m. c.	8 75—769 19
Tolland co. Aux. So. E. B. Preston, Tr.	
Ellington, Cong. so.	95 79
Gilead, A friend,	1 00
Mansfield Centre, ch. and so. m. c. 25; gent. 72,80; la. 57,20;	155 00
Marlboro',	30 53
So. Coventry, 1st cong. so. m. c.	15 00
Tolland, Cong. so.	10 00—307 32
Windham co. Aux. So. J. B. Gay, Tr.	
Canterbury, 1st cong. ch.	70 10
Centre Village, Cong. ch.	67 24
N. Woodstock, 121; m. c. 14;	135 00
Thompson, Gent. 70,75; m. c. 13,45;	84 20
Westminster, Gent. 23; la. 20,16;	43 16
W. Woodstock, Rev. A. U.	10 00—409 70

5,130 37

Legacies.—West Hartford, Mrs. A. P. Talcott, by J. E. Cone, Trustee,

90 22

5,220 59

RHODE ISLAND.

Newport, Rev. T. Thayer's ch. gent. la. and m. c. 323,47; W. G. 5;	328 47
Slatersville, Cong. ch. and so. wh. cons. Mrs. NANCY W. HOLMAN, Mrs. MARY T. MARVELL and Miss SUSAN THOMPSON H. M.	300 00—628 47

NEW YORK.

Board of For. Miss. in Ref. Prot. Dutch ch. E. A. Hoyt, Tr.	
For Amoy miss.	1,060 00
Buffalo and vic. J. Crocker, Agent.	
Buffalo, 1st pres. ch. 643,77; Westminster pres. ch. 50,73;	691 50
Chautauque co. Aux. So. S. H. Hungerford, Tr.	
Portland,	1 00
Delaware co. Aux. So. Rev. D. Terry, Tr.	
Walton, Cong. ch.	5 00
Geneva and vic. G. P. Mowry, Agent.	
Benton, Pres. ch.	26 80
Canandaigua, 1st cong. ch. la. Mrs. H. B. Gibson, 20; Mrs. Greig, 10; Miss B. Chapin, 10; indiv. 95,50; gent. Rev. Dr. Daggett, 15; Hon. H. W. Taylor, 15; G. Granger, 15; W. Antis, 10; N. Grimes, 10; E. C. Tyler, 10; Dr. C. 5; N. T. C. 5; coll. 69,77;	
m. c. 116,35;	406 62
Knowlesville, Pres. ch.	14 00
Leroy, 1st do.	84 57
Livonia, do.	25 00
Lockport, 1st do. 219,05; cong. ch. 40,59;	259 64
Newark, Pres. ch. coll. 29,65; m. c. 19,11; A. F. Cressey, 20;	68 76
Penn Yan, Pres. ch.	76 31
Southport, do.	15 00
Westfield, do.	81 00
Youngstown, do.	17 00-1,074 70
Greene co. Aux. So. J. Doane, Agent.	
Catskill, Pres. ch.	46 37
Monroe co. and vic. E. Ely, Agent.	
Bergen, 1st cong. ch.	13 00
Rochester, A. Champion, 1,000; Brick ch. 128; Plymouth ch. 100; mon. fem. prayer meeting, 6;	1,234 00-1,247 00
By William Alling, Agent.	
Bergen, Stone ch.	5 17
Mendon, Mrs. W.	1 00
Rochester, Wash. st. pres. church m. c.	55 51
Sweden, Pres. ch.	12 00—73 68
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. fr. a friend, 50; John C. Baldwin, 250; M. H. Baldwin, 50; Norman White, 100; Miss Wickham and friends, for Martha Mather, Ceylon, 5; Rev. HENRY D. WARD, to cons. him an H. M. 50; T. M. North, 10;)	878 44
Oneida co. Aux. So. J. Dana, Tr.	
Utica, 1st pres. ch. 31,67; a thank off'g, 50,	81 67

Verona, C. Brown,	10 00
Waterville, Pres. ch. la. ben. so.	33 30—124 97
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.	
Brasher Falls, Pres. ch. coll. 16,60;	
Penny-a-week av. 18,61; a friend,	
10; H. H. 2; J. S. 3;	50 21
Canton, B. G. Baldwin,	10 00
Dekalb, Mrs. I. S.	52
Heuvelton, Cong. ch. 18,25; a	
friend, 10;	28 25
Hopkinton, do. 20; m. c. 16; Rev.	
W. H. W. 3;	39 00
Madrid,	5 25
Parishville, Cong. ch.	16 00
Pierrepont, Rev. P. M. and wife,	2 00
Pittcairn, Cong. ch.	6 60
Potsdam,	50
Rensselaer Falls, Cong. ch.	8 00
Richville, Rev. G. C.	1 00
South Canton, Cong. ch.	4 18

	171 51
Ded. for printing,	7 00—164 51
St. Lawrence Co. Rev. L. W. Chaney, Tr.	
Gouverneur, Pres. ch. and so. 94,39; (of	
wh. fr. J. R. 10; G. R. 12; W. R. 15;	
E. W. 10;) m. c. 31,77; to cons. HAR-	
VEY D. SMITH an H. M.	126 16
Syracuse and vic. S. Mead, Tr.	
Marcellus, Pres. ch.	45 20
Pompey Hill, 1st cong. ch.	40 00
Syracuse, 1st pres. ch.	43 96

	129 16
Ded. disc.	65—128 51
	5,564 84

Albany, 4th pres. ch.	60 00
Arkport, J. P. C.	2 00
Cazenovia, A friend to cons. Rev. E.	
G. ANDREWS an H. M. 50; B. T.	
Clarke, 10; Mrs. M. K. 2; un-	
known, 3,50;	65 50
Champion, Miss P. F. H.	10 00
Champlain, 1st pres. ch. to cons. Rev.	
BYRON BOSWORTH of Kingston,	
Ms. an H. M.	131 00
Chestertown, R. C. C.	2 00
Danby, La. cent so.	10 50
Fairfield, Pres. ch.	12 00
Florida, do.	50 50
Fort Covington, 1st do.	30 00
Franklinville, Pres. ch.	11 25
Fredonia, S. M. B.	3 00
Gloversville, J. and J. S. Heakok,	20 00
Harpersfield, L. H.	2 00
Homer, A friend,	10 00
Hunter's Point, m. c.	20 00
Hudson, 1st pres. ch. m. c. 108,50;	
fem. miss. asso. 39;	147 50
Ithaca, Pres. ch.	64 10
Lewiston, do.	45 00
Lima, do.	50 00
Malden, do. m. c.	9 82
Milton, S. C. 10; S. O. F. C. 2,50;	12 50
Naples,	3 48
New Road, Cong. ch. m. c. 30,87;	
fem. miss. so. 13,13;	44 00
Owego, 1st pres. ch. m. c.	16 47
Pine Grove,	6 00
Shelby, Pres. ch. m. c.	7 00
Tomhannock and Johnsonville, Pres.	
chhs. wh. and prev. dona. cons.	
Rev. PETER GORDON an H. M.	20 00
Troy, 1st pres. ch. 73,38; la. benev.	
so. 34;	107 38
Wampsville, Pres. ch. 22,34; disc.	
30c.;	22 04
Waverly, Pres. ch. m. c.	20 37—1,015 41

6,580 25

Legacies.—Buffalo, Jabez Goodell, by H.	
Shumway, Ex'r, 8,000; less exc. 6,94;	7,993 06
	14,573 31

NEW JERSEY.

Bergen, 1st pres. ch.	17 00
Bridgeton, L. Q. C. Elmer,	20 00

Elizabeth, W. W.	4 00
Morristown, Mrs. B. O. C.	5 00
Newark, So. Park pres. ch. (of wh.	
fr. Ira M. Harrison, wh. and prev.	
dona. cons. JAMES E. HARRISON	
an H. M. 50,) 190,82; 3d pres. ch.	
wh. cons. Mrs. CHARLES C. LATH-	
ROP an H. M. 100; 1st pres. ch.	
(of wh. fr. Mrs. Wm. Wallace, 10,) 393;	
6th pres. ch. 20,50; Mrs. V.	
3; Miss L. 3; Central pres. ch.	
105;	815 32
New Brunswick, T. Frelinghuysen,	25 00
Paterson, S. Phenix,	15 00
Succasunna, Pres. ch.	58 50—929 82

PENNSYLVANIA.

By Samuel Work, Tr.	
Catawauque, 1st pres. ch.	20 21
Carlisle, do	111 00
Germantown, Market square pres.	
ch.	13 08
Newville, Mrs. L.	10 00
Philadelphia, 1st pres. ch. 405,77;	
m. c. 227,83; S. H. Perkins, 100;	
Rev. A. Barnes, 100; David	
Lapsley, 100; Ambrose White,	
100; S. F. Dale, 50; A. R. Per-	
kins, 25; G. W. Toland, 25; Mrs.	
A. Barnes, 25; J. C. Jones, Jr.,	
15; Clinton st. pres. ch. (of wh.	
fr. Miss C. M. Linnard, 30,) 200;	
Calvary pres. ch. Miss P. 10;	
Indep. pres. ch. Mrs. J. C. 10;	
Mrs. J. W. 5; disc. 2,12;	1,396 48—1,550 77
Blossburgh, Pres. ch.	7 51
Dundaff, J. W. P. 5; Mrs. A. P. 5;	10 00
Girard, 1st pres. ch.	10 00
Gravel Run and Cambridge,	8 00
Hawley, E. Weston,	5 00
McKean, D. and B. R.	1 50
Montrose, Pres. ch. 29,29; la. cent.	
so. for Syrian m. 24,21;	53 50
Philadelphia, F. A. P.	5 00
Wattsburg, Pres. ch.	5 00—105 51
	1,656 28

DELAWARE.

Milton, J. E.	3 00
New Castle, Aux. miss. so.	37 25—40 25

MARYLAND.

Baltimore, E. B. Babbitt, U. S. A.	20 00
------------------------------------	-------

VIRGINIA.

French Creek, A. B. 1; Mrs. M. P. 1;	2 00
Harrisonburg, Pres. ch.	40 00
Mitchell's Station, W. S.	7 50
Richmond, T. W. B.	10 00
	59 50

OHIO.

By G. L. Weed, Tr.	
Alexandria, St. Alban's ch.	15 00
Cincinnati, J. C.	8 10
Cleves, Pres. ch.	6 75
Columbus, 2d pres. ch. m. c.	10 04
Dresden, Pres. ch.	43 68
Greenville, Cong. ch. bal.	17 39
Homer, 1st pres. ch.	10 00
Jersey, Pres. ch.	24 68
Johnstown, 1st do. 36,50; Rev. E.	
Garland, 10;	46 50
Lockland, Rev. E. S. and chil.	1 50
Marietta, Cong. ch.	32 00
McConnelsville, M. Connors,	20 00
Newark, 2d pres. ch. 70; m. c.	
11,58; A. Sherwood, 10;	91 58
Oxford, 2d pres. ch. m. c.	2 50
Springfield, Cong. ch. m. c.	13 16
Walnut Hills, Lane Sem. ch.	
m. c.	7 25
Williamsburgh, O. D.	5 00

355 09

Ded. disc. 2 87—352 22

Ashtabula, 1st pres. ch. m. c.	25 00
Canton, Pres. ch.	71 00
Cincinnati, C. M. M.	4 00
Dover, Cong. ch.	3 30
Elyria, 1st pres. ch.	12 00
Greenville, Mrs. L. C. B.	2 00
Hudson, Cong. ch. 15.55; Rev. H. Coe, 10; Young Peo. miss. asso. 14.50;	40 05
Madison, Cong. ch.	12 00
Maumee City, 1st pres. and cong. ch. m. c. 17.80; disc. 53c.;	17 27
Margaretta, Cong. ch.	2 00
Milan, Pres. ch. 70; I. D. Smith, (of wh. for debt, 10.) 20;	90 00
Montgomery, 1st cong. ch. m. c.	2 00
Portage Centre, D. H.	10 00
Ravenna, Cong. ch.	36 00
Windham, J.	3 00—329 62
	681 84

INDIANA.

By G. L. Weed, Tr.	
Dansville, Pres. ch. m. c.	19 23
Crawfordsville, Central ch. m. c.	37 00
Indianapolis, 2d pres. ch. m. c.	24 18
Logansport, Rev. M. M. Post, 20; A. B. P. 2; E. H. P. 1;	23 00
Salem, Pres. ch.	18 50
	121 91
Exch.	98—120 93
A. S. G.	5 00
	125 93

ILLINOIS.

Augusta, Pres. ch. m. c.	18 00
Bloomington, 2d do.	3 25
Chicago, W. H. Brown, to cons. FREDERICK H. BROWN an H. M. 100; 2d pres. ch. (of wh. to cons. JOHN W. HOOKER an H. M. 100;) 500; disc. 14.65; New England ch. a member 100;	685 35
Liverpool,	5 00
Payson, A friend,	3 50
Pecatonica, Pres. ch. 18; disc. 44c.	17 56
Rockford, 1st cong. ch. bal. 3; m. c. 9 09; la. miss. so. (of wh. for ed. of a girl in Miss Bridgman's sch. China, 25;) 50.13;	62 22
St. Charles, Cong. ch. m. c.	11 94
Twelve Mile Grove, Cong. ch.	9 00—815 82

MICHIGAN.

Cold Water, 1st Pres. ch.	3 48
Dearborn, A. W.	2 00
Eckford, Pres. ch. bal.	3 00
Hillsdale, do. m. c.	12 00
Holland, Rev. A. C. Van B.	3 75
Jonesville, Pres. ch.	30 00
Monroe, do.	20 00—74 23

WISCONSIN.

Appleton, 1st cong. ch. m. c.	10 00
Delavan, Cong. ch. 11 25; disc. 55c.;	10 70
Fond du Lac, Coll. 40; m. c. 15; disc. 1.65.	53 35
Palmyra, Pres. ch. m. c.	3 87
Rosendale, N. L. H.	5 00
Sparta, M. C.	2 33—85 25

IOWA.

Brighton, Cong. ch. and so. m. c.	3 00
Burlington, Cong. ch.	48 44
Eddyville, do.	5 00
Keosauqua, do. m. c.	8 00
Magnolia, do. do.	8 00
Van Buren, Rev. O. Littlefield,	10 00—82 44

MISSOURI.

Troy, Pres. ch.	7 00
-----------------	------

KENTUCKY.

J. M. Preston, 20; disc. 15c.;	19 85
--------------------------------	-------

TENNESSEE.

Blountville, Pres. ch. 16.75; S. Rhea, 25.25; J. N. R. 5; E. P. R. 5; F. Rhea, dec'd, 3.00;	55 00
Knoxville, 2d pres. ch. m. c. 110; J. H. Cowan, 20;	130 00
New Canton, L. H. R.	5 00—190 00

TEXAS.

San Antonio, Mrs. S. M. N.	2 50
----------------------------	------

MINNESOTA TERRITORY.

Elcelsior, m. c.	5 00
Hastings, 1st pres. ch.	7 00
St. Anthony, 1st cong. ch.	28 26
St. Paul, F. M. N.	5 00—45 26

IN FOREIGN LANDS, &c.

Constantinople, Turkey, an aged missionary and wife,	5 00
Dakota, Mr. C.	1 00
England, Mrs. W. G. Gellibrand, 50;	
London, Rev. Wm. Patton, D. D., to cons. THE RIGHT HON. THE EARL OF SHAFTESBURY an H. M. 100;	150 00
Fingal, C. W. Mrs. E. D. Johnstone,	20 00
Madura, A friend to cons. Rev. JAMES HERICK an H. M. 50; avails of silver chain, 2.01;	52 01
Cher. na, m. c.	36 43
Pine Ridge, Choc. na. m. c.	81 40
Seneca m., m. c.	5 82
Shipton, C. E., A. M.	50
Tuscarora m., m. c.	2 26
	354 42

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 186 78
NEW HAMPSHIRE,	35 80
VERMONT,	53 69
MASSACHUSETTS,	186 58
CONNECTICUT,	129 71
RHODE ISLAND,	41 63
NEW YORK,	195 00
NEW JERSEY,	30 50
PENNSYLVANIA,	116 54
VIRGINIA,	7 10
OHIO,	52 12
INDIANA,	13 08
ILLINOIS,	7 16
WISCONSIN,	6 00
IOWA,	2 00
GEORGIA,	5 00
IN FOREIGN LANDS, &c.	10 58
	\$ 1,079 27

Donations received in January,	34,363 32
Legacies,	8,590 75
	\$42,954 07

TOTAL from August 1st to January 30th,	\$112,479 04
--	--------------

DONATIONS FOR THE MISSIONARY PACKET.

Acton, Ms L. H.	10
New Orleans, La. A friend,	1 50
Watertown, Ct.	2 00
	3 60
Previously acknowledged,	28,605 07
	\$28,608 67

DONATIONS IN CLOTHING, &c.

Union, A box, fr. la. sew. so. in 1st pres. ch. for Mr. Tyler, Zulu m.	
--	--

THE MISSIONARY HERALD.

VOL. LIV.

APRIL, 1858.

No. 4.

American Board of Commissioners for Foreign Missions.

Tuscarora Mission.

LETTER FROM MR. ROCKWOOD, JANUARY
25, 1858.

A Good Man Fallen.

THIS letter is mostly an obituary notice of a deacon of the Tuscarora church, whose death is felt to be a severe affliction; for "a pillar" has been removed. At the close of his letter, however, Mr. Rockwood mentions that the boarding-school is doing well, and that four persons were received to the church on the first Sabbath in January; one of them a daughter of the deceased deacon. He adds, "Others are expected to unite in March. The Spirit is evidently with us. The death of Mr. Chew seems to be sanctified to our spiritual good as no other death has ever been."

Dea. Chew died on Saturday morning, December 19, in the 61st year of his age, and was buried the following Sabbath. It was indeed a solemn day, not only because of *his* funeral, but because two others were buried on the same day. Soon after the bell had tolled for Mr. Chew, we were startled by its tolling again. This was for an aged woman, a member of the church. Not long after, it tolled the third time, for a child. These three were brought into the church together on Sabbath morning. The sight of three coffins, containing the remains

of three of their people, one of whom was their grand sachem, was deeply affecting to the people, and to us all. The house was crowded. Many from the white settlements around came to pay their last respects to one whom they had known as an honorable man, a worthy citizen, and an exemplary Christian. We shall not soon forget the scenes of that day; an unusual solemnity and seriousness still remain among us.

His Christian Character.

The death of Mr. Chew alone would have been an unusually solemn event, as he filled some of the highest stations among his people, *and was a good man*. His Christian character was of a high order. He was an *active* Christian, ever ready to bear his part in all our religious meetings. His voice was often heard in earnest, feeling prayer, and in faithful exhortation. Every where, and on all occasions, many can testify to his active zeal in his Master's service, and his faithfulness to the souls of men.

He was a *firm, bold, decided* Christian. He did not fear the face of man, but ever stood for the right, and was bold in rebuking sin. To a stranger, he might at times have appeared harsh, but this was only from his native plainness and Chris-

tian faithfulness. He was like a surgeon, who uses the knife when necessary, though it may cause pain to amputate the offending limb.

He was a *conscientious* and *consistent* Christian, whose aim it was to do right. I have known him for twenty years, and during all that time he manifested great consistency of conduct, honoring his profession by a godly walk and conversation. A Christian to be depended upon, I always knew where to find him. Scrupulously conscientious in his dealings with others, when the measure was *legally* full, he would press down and shake together. Habitually punctual, he was seldom late in his attendance upon meetings on the Sabbath, or at other times. And he loved the house of God. To him it was a sacred, lovely place, and never was he absent, when health and circumstances would permit him to attend. Like David he could say: "How amiable are thy tabernacles, O Lord of hosts! I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." He loved the church. For her, his time, his talents, his influence and his prayers were given. He stood by her in times of spiritual declension and coldness. When brother was alienated from brother, and the evening came upon us, his prayers, and warnings, and influence, were used for the peace of Jerusalem. The day before his death, in speaking of the church he said, almost in the language of the prophet, "I have been very jealous for the Lord God of hosts."

His Standing as Chief, Interpreter, and Deacon.

He was a man of peace, and would yield every thing but principle to avoid contention. As the principal chief, he took an active part in the affairs of the Nation, seeking the temporal and spiritual welfare of the people. For that office, he was well qualified by his acquaintance with the English language, his intelligence, sagacity and wisdom,

guided and controlled by his high moral and religious character.

Mr. Chew was employed as an interpreter more than twenty years, in which capacity, in some respects, he had no superior and scarcely an equal, among the Six Nations. Remarkably quick to comprehend, and fluent in utterance, he entered into the spirit of the discourse, and anticipated coming sentences with great correctness. He was as familiar with the Mohawk language as with his own, could communicate readily in the Onedia, and had a good understanding of the Seneca.

Mr. Chew had been deacon in the church more than twenty years, and a member for thirty-seven years. He used the office of deacon well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. He possessed uncommon ability for public speaking, and was capable of conducting meetings to the edification and profit of all. Often have the people hung in breathless silence upon his affecting and earnest eloquence. But, alas! his labors for the church and for his people are ended. His voice is hushed; his prayers have ceased; he has gone from his labors on earth to his reward on high. A *pillar* in the church is prostrate; a great man has fallen in Israel!

To me, as well as to others, the loss is irreparable. His place will not soon be filled as an interpreter, nor indeed in any respect. He was a true friend of the missionary, as a messenger of Christ. I felt I had his prayers, his sympathy, and his firm support. Long and friendly was our intercourse. Together have we talked of the bright scenes now before his enraptured soul. I have not a doubt of his acceptance before the throne, for truly, he was a good man, "full of faith and of the Holy Ghost."

I might add, that in his domestic relations, as a husband and father, Mr. Chew was kind and affectionate. Indeed, in all the relations of life he was a *good*

man. The memory of his many virtues will be embalmed in the hearts of his people, and posterity will speak his praise.

Greece.

LETTER FROM MR. KING, JANUARY 5,
1858.

IN this letter Mr. King speaks of his health as not having been good for several months, though of late it has been improving. "I have generally been able," he says, "to meet what I consider the most important duty of my office, preaching in Greek on the Lord's day." He had distributed fewer books than usual during the year 1857, but the number of pages distributed, of Scripture, religious tracts, and school books, amounted to about 300,000. "The number of my hearers on the Lord's day averaged, I suppose, about fifty, and in general they were very attentive." He is permitted to rejoice in the hope, that to one at least, his labor has not been in vain.

A Hopeful Convert.

I am happy to say, that one of my congregation, who has been a regular hearer for five or six years, gives good evidence of having passed from death unto life. His character was formerly very vile, and he has had a hard struggle, but has finally, as I believe, through the grace of God, overcome the lusts of the flesh and the wiles of the devil. His last struggle was with regard to shutting his shop on the Lord's day, as he is a poor man, and had more opportunity for sales on that day than perhaps any other. He has, however, gained the victory in this thing also, and told his partner that he will not be partaker of any gain that comes on that day. His shop is now regularly closed on the Sabbath. For this he is reviled by some of his customers, called a follower of King, and a Jew; but he says he never enjoyed such peace of mind as now, and that he feels prepared, as he never felt before, for communion with the true followers of Christ. He feels now as if he could give up all for Christ. I think him a true Christian, and that it is my duty

to admit him to the communion, in compliance with his desire repeatedly expressed.

Prospects.

The last news I had from Cassandra was very good. Dr. Paionides was laboring among the people there, and found, I believe, no opposition whatever.

As to the cause of truth among the Greeks in general, I have little to say, except that I believe many are enlightened on the subject, but too proud to confess it;—even many among the intelligent in Athens, of whom we must say, as our Savior said of some in Jerusalem, "They love the praise of men, more than the praise of God."

A Greek from Smyrna, a member of the University in this place, who has lately begun to attend my Greek service on the Sabbath, not long since called and asked me to show him some passages in the Greek fathers with regard to the worship of Mary, &c. He said he was convinced that I was right, and held the truth, and that he had long been so convinced; that some years ago, when my "Defence" was published and caused great excitement, he and several other students at that time in the Gymnasium, at Smyrna, used to retire to a secluded place, which he mentioned, and have long discussions on the subject; and that he then became convinced that I was right. The day of judgment may reveal many such, of whom we have now no knowledge. I have reason to believe that the difficulties I have been called to meet with here, have been the means of bringing many to the knowledge of the truth, who dare not, at present, confess it. I still have my hopes for the spiritual regeneration of Greece, though I may not live to see them realized,—though like the patriarchs, Abraham, Isaac and Jacob, I may die, "not having received the promises, but having seen them afar off."

In another letter, dated January 16, Mr. King says: "My Greek service on the Sab-

bath is very well attended, and I go about among the people as formerly, and am well received by many. Every now and then, some one comes and expresses a desire to join my communion, or to be baptized, or enrolled as one of my followers; but I believe the greater part of these applications are from an idea that I give a monthly stipend to all who profess to believe as I do. This idea has long been industriously propagated by enemies, and it seems difficult to eradicate it from the minds of many."

Northern Armenian Mission.—Turkey.

CONSTANTINOPLE.

LETTER FROM MR. DWIGHT, JANUARY 13, 1858.

ENTERING upon a new year, as it seemed an appropriate time for doing so, Mr. Dwight writes "to give some general notices of the work of God" in his field of labor and of observation. If, in some respects, what he says is less cheering than have been previous reports from the same field, certainly no strange thing has happened, that this is so; and it is well for the supporters of missions to know the sorrows as well as the joys of the laborers abroad. There is ever the danger of declension in Christian churches, and we have ever occasion to pray, that where grace has abounded, it may still abound.

On a review of the past year, we see much to deplore in the state of the churches in this capital, though God has not left us without tokens of his presence and favor. A degree of spiritual coldness has prevailed here, which, though it resembles, in its nature, extent, and effects, what we have often, in former years, witnessed in America, yet among these infant churches, born and nourished in the midst of sore trials and persecutions, it is an unwonted sight. Is this also to be put down as a sign of progress towards the settled spiritual condition of the churches of Christ in Christian lands? Alas! if it must be so, I am almost ready to say, send me away to some other new and untried country; where I may have all the former trials and difficulties of this field to contend with, but with the same blessing we have so richly enjoyed here,—

the presence of God, and the life-giving influences of his Spirit. During the past year, there has been not only no revival of religion in any of our churches, but a spirit of worldliness has too much prevailed, leading to disunion and sometimes open strife.

Native Pastors Needed.

Mr. Dwight refers to the fact that but one of the four churches at Constantinople (that at Pera) has been as yet supplied with a pastor, the others being under the superintendence of missionaries, who have so many cares that they cannot devote much time to pastoral labor. He then says:

The fact is, it would be a great blessing to all these churches, if they had good, faithful pastors of their own; but the way does not seem fully open for this at present. One difficulty is the want of suitable men; but the most serious hinderance appears to be the want of readiness, on the part both of candidates and people, to enter into this relation to each other. A morbid sentiment is prevailing at present, somewhat extensively in this part of the field, against having native pastors. The ground taken by many of the native Christians is, that so long as these churches are unable to assume the whole support of their pastors, it is better to have none. And, among the candidates, the feeling is that they had better act as temporary supplies, or, as some of them say, "evangelists," and not bind themselves to any particular church as pastors. The whole difficulty, in point of fact, turns upon the question of support, it having been impossible for us, up to the present time, to come to a harmonious understanding with the native churches and pastors, as to our mutual relations and responsibilities on this subject. I have come to regard it as a question which only time and experiment (perhaps a painful one) can settle.

Blessings not Withheld—Enemy Active.

I have spoken of the spiritual coldness here, but you must know that, in the

midst of it all, we have the most indubitable evidence that God is carrying forward his work. Very good attention is given to the preaching of the word, and in all our chapels, and especially the one in Yenikapoo, some from without the Protestant ranks are sure to be found, every Sabbath. There is one sign of progress which I have never known to be deceptive, namely, the unwonted efforts of the enemy to injure the work. I alluded to this subject in my communication of October 23, and since that time, still more bitter attacks have been made upon us by the Armenian press. It is quite remarkable, however, that neither those attacks, nor the revelations we are compelled, in self-defence, to make concerning the deep corruptions of the Armenian church, have seemed at all to excite the public mind against us. The fact is, there is a wide-spread conviction among the Armenians here, that their church is far out of the way, and that the truth, after all, is with us. They often say to us: "Your way is no doubt the true way of the gospel, but it is too narrow for us. In such a country as this, we cannot live and do business, and still observe the strict rules of Christ." The attacks upon us proceed from a small party, who think that *division* is the greatest calamity that can possibly befall any people. They are not bigots, and, in fact, some of them have no settled religious belief at all, but they are determined to do what in them lies to keep all Armenians in the national church, whether it be right or wrong. They will not be able to succeed, for the people have a religious sense, which will impel them, by the grace of God, to follow the truth, whatever may be the consequences.

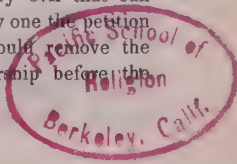
Errors of the Armenian Church.

I think it may be useful for me to state here some of the grosser errors of the Armenian church system, which I have spread out before the readers of our Semi-monthly Messenger, as they

are contained in the church books still in daily and constant use.

In the first place, these books teach that the "holy pictures," as they are called, after the ceremony of anointing by the priest, are endued with power "quickly to help and save all those that trust in the Lord;" to "defend travelers;" to "aid those who are in the midst of tempests at sea;" to "heal the sick;" to be "an atonement for sinners;" to "cast out devils;" to "intercede for men;" to "impart health to body and soul," &c. &c. And after the consecration takes place, the ecclesiastics are directed to "burn incense before the pictures;" to kiss them; and to see that "suitable hymns and prayers," are used before them.

In the second place, the anointed wooden and metallic crosses, have like powers. After the form of prayer, accompanying the anointing of a cross, is given, comes the following direction to the priests: "Afterwards, let them offer adoration, and, all of them in order, kiss, and unitedly worship, saying three times, 'We worship thy cross, O Christ, and we magnify thy burial, and we glorify thy resurrection.'" After this, in the same service, we find a prayer from which I make the following remarkable extracts: "Bestow the grace of thy Holy Spirit upon this signal (the cross) which we have erected in thy name. Make this the keeper of our souls and bodies. Hear, pardon, and save all who believe in thy crucified Son, and worship this cross." * * "And when thou sendest death upon men, and they come and entreat thee before this signal, (the cross,) do thou hear, and pardon, and save them." * * "Remember also the maker of this (cross) and have mercy upon him." In parts of this prayer which I have omitted, particular mention is made of almost every evil that can befall man, and for every one the petition is offered, that God would remove the evil from all who worship before the cross.



In addition to this, we find every where, in the church books, prayers to the Virgin Mary and other saints, and their intercession implored. These books are full of expressions like the following: "We beseech thee, O holy mother of God, intercede with Christ to save his people whom he hath purchased with his blood." "We have thee, O unwedded virgin, as our intercessor; * * thee who art the gate of heaven, the way to paradise, the remover of curses," &c., "do not cease to intercede for us."

"Rejoice, O mother of God, who art the boast of virginity; the mother of human stability," &c. * * "O holy virgin, the dissolver of curses, and the atoner of sins." And while such expressions, addressed to the Virgin Mary and many other saints, and also to the angels, every where abound, I have searched in vain for a single mention of the mediation of Christ, the *only* mediator between God and man!

Furthermore, we find that in the Armenian system, there is no recognition of the individual and personal relation of the sinner to God. His relations are with the priests and the sacraments, and through them he hopes for the pardon of sin, and an entrance into paradise. The books of the church teach, that original sin is entirely cleansed away by baptism, and that actual sins are atoned for by the "sacrifice of the mass;" and the sinner fully released by the pardoning power of the priest!

All these things I have stated at large in my papers, with full extracts from their own books; and all the reply I have yet heard, is that of many individuals who say, "Who believes in these things now?" And it is partly true, and a most encouraging truth it is, that great numbers of the Armenians, who still remain connected with the old church, have, through the preaching of the missionaries and our native brethren, and the perusal of our books, become entirely satisfied of the errors of their church. Still the church, as such, has

not essentially changed, and, as I have already intimated, all these things are still read in their daily and weekly services. It is evident that things cannot long remain as they are at present. Either the church books and services must be reformed, or there will be a greater exodus than ever before, going forth from the corrupted mass. May the Lord hasten it in his time!

~~~~~  
LETTER FROM MR. MORSE, JANUARY 11,  
1858.

### *Adrianople to be Occupied.*

MR. MORSE, who joined the Armenian mission last year, has been designated to commence the work among the Bulgarians. When he wrote, he was about to proceed to his field, leaving his family at Constantinople until he should have secured a house and made suitable arrangements for a residence at Adrianople, which is to be his station. He says:

Hagopos, of Nicomedia, a recent graduate of Bebek seminary, goes with me as assistant. He will make, in many respects, a valuable helper. He speaks the Greek and Turkish besides his own language, and will be enabled to commence work immediately among the few native Protestants of Adrianople. It is our intention to leave here the present week, on Wednesday, going by steamer to Rodosto, and from thence in the usual way. Quite an interesting letter has been received from Philippopolis, stating that there are over thirty families there who are reading the Scriptures, as they have been for some time past. The letter is from these persons, and while it shows their ignorance of the things necessary to perfect the Christian character, it also shows that they are in a hopeful condition. It may be that I shall visit them before my return, and open a book-store there.

### *Work among Mohammedans.*

Mr. Morse refers to the fact, that the mission had designated four places to be occupied among the Bulgarians, and to the im-



portance of locating missionaries at each of those places without delay. Among other reasons for this, he supposes about the same amount of local persecution must be expected whenever a new place is occupied; "but besides the local persecution, there will be that from the Patriarch and bishops, which, while there is but one station, will concentrate upon that. If, however, there are several stations, they must divide and subdivide their forces, which will weaken the persecuting arm, while those favorable to evangelical truth will be encouraged." Referring then to another subject, he says:

As I have been somewhat intimately connected with the Turkish work, it seems appropriate for me to say a few things respecting it. It seems to me the time has fully come for the appointment of some one to this work. The persecution of the Freeman family seems to be owing almost entirely to the assiduity of the fanatical mother. There is probably no sympathy between the Mohammedans of India and Turkey. Mr. Williams continues his labors unmolested; he and his family openly walk the streets uninjured; and there is no reason to doubt the sincerity of the Turkish government in its declarations respecting religious freedom.

~~~~~

LETTER FROM MR. TROWBRIDGE, DECEMBER 10, 1857.

A CHURCH having been recently organized at Billejik, over which a licensed preacher is about to be placed, Mr. Trowbridge writes to communicate something of the history and present condition of Protestantism in that village. First, however, he speaks of the geographical position and general character of the place.

Billejik.

Billejik is a thriving town of about ten thousand inhabitants, situated two days' journey east of Broosa, and the same distance south of Nicomedia. In approaching it from Broosa, the road lies across a magnificent plain, surpassing in extent and fertility the much admired plain of Broosa. This plain extends to within about four hours' ride of the vil-

lage, when the road gradually ascends a long range of lime-stone hills; and upon the eastern slope of one of these hills the village is located. Its situation is high, the water good, the atmosphere clear, the streets clean, the houses large and well built, as compared with many of the surrounding villages, and all things combine to make the place rather attractive and healthy. It is decidedly a *business* place, the principal trade being in silk. As it is the centre of a large and thickly populated district, and as it enjoys the most constant intercourse with Kutayah, Broosa, and the villages and cities farther to the interior of Asia Minor, great numbers of strangers are found in its bazars, some for the purposes of trade, others as mere travelers. Of the inhabitants, about four thousand are Armenians, and the remainder are Turks. They are intelligent, industrious, and many of them wealthy, living in the enjoyment of many of the comforts and even luxuries of European life. Great numbers of Armenian, Greek and Turkish villages are found in every direction, some of them large and important. From these brief remarks it will be seen, that in prosecuting our work in that region, Billejik is a very convenient and important central point.

Origin of Protestantism there.

The following account of the manner in which Protestantism was introduced and has advanced in this village, is well calculated to remind of the truth—it is "not by might, nor by power, but by my Spirit, saith the Lord."

Eighteen years ago, the present native preacher at Nicomedia sold a single copy of the New Testament to a poor man from Billejik. He could read but little, yet he became so much interested in the contents of the book that the Armenian vartabed took it from him and burned it. After a few years, he obtained another copy, which he studied with incessant zeal. Four years ago, this man, happening to be at Broosa, saw several persons entering the Protestant church. Knowing nothing of Protestantism, he followed

them from curiosity, and heard, for the first time, with wonder and delight, the pure gospel of Jesus Christ. He returned to Billejik, and with two or three others began to inquire more earnestly after the truth. They had no guide but the New Testament. Night and day this was their constant study. One of them said to me, "I used often to study all night, without sleep, and with great weeping on account of my sins, in order to find the truth." At length they resolved to send one of their number to Stamboul, for the special purpose of inquiring in regard to this "new way." For this errand, the man who has since been our bookseller was chosen. He came to Constantinople, had several friendly interviews with some of the older missionaries, and returned home so completely satisfied of the errors of his own church that he renounced it at once. He was soon joined by the others who had begun the inquiry with him. At first they were treated with ridicule and contempt. They were deprived of their business, and every possible effort was made to force them to yield the position they had taken; but they stood firm, until now they have completely lived down all opposition.

The Word of God the only Teacher.

These brethren made repeated requests for a person to instruct them, but no suitable person could be found, until one year ago, when a native helper was sent from the capital. Up to that time, they had fought the battle *alone*, and against most powerful enemies. The effort compelled them to make themselves thoroughly acquainted with the word of God, and in all their controversies with the members of the old church, they demanded that the appeal should be to the "Law and the Testimony." Of other books they were, and still are, profoundly ignorant. The contest with the old church was a long and severe one, but has resulted in the complete establishment of Protestantism, and that, too, in

such a way that it commends itself to the old Armenians; for the lives of these poor but firm Protestants are above reproach, and the fact that they place themselves upon the simple word of God, is one that carries conviction to many hearts. It is very evident, also, that in a temporal point of view, they had nothing to gain, but every thing to lose, by becoming Protestants. They were all men with families, and supported themselves by daily labor. By becoming Protestants, they cut themselves off from the aid of the church, in time of need, and from the patronage of all the members of the old church. Their conduct was unaccountable on any other supposition than that they were strictly honest, and acted from the highest motives. The result is, that the Protestants there are not only tolerated, but are regarded with great favor by all classes, by Greeks, Turks, Catholics, and Armenians. Not even a disrespectful word is spoken against them. Considering the character and position of the place, this result is certainly a very encouraging one, especially when we remember that all that has been accomplished has been done by the people themselves, with little or no assistance from abroad.

Organization of a Church.

I recently accompanied Mr. Parsons on a tour over his entire field. Our whole trip was interesting; but the most interesting part of it was that connected with the organization of a church at Billejik. The brethren had long desired the organization, but for sufficient reasons it had been deferred. We reached the village on Tuesday afternoon, and spent the entire day, Wednesday, in a close and prayerful examination of such of the brethren as were thought proper candidates for church-membership. Each one was examined by himself. As the number was small, no haste was necessary; and we took occasion, at this time, to instruct them in their duty as members of the church of Christ. To me,

this examination was one of deep and affecting interest. The story of their enlightenment was so simple, and their faith so firm and bright, that we were both surprised and greatly gratified. To one of them, who has suffered more than the others in consequence of becoming a Protestant, and whose family is very large and now in great need, I said, "Are you ready, Baron Harutun, to give up *all* for Christ—*every thing*?" His eyes filled with tears as he thought of his family, and how much he had already sacrificed, and as he thought, too, of the love of the Savior. "Yes, sir," said he, with a trembling voice, "I am ready." This day was one which I shall long remember with deep interest. The examination was in all respects highly satisfactory, and five persons were found to be suitable candidates for church membership. Thursday was spent in visiting the families of the brethren, and in the evening a meeting was held, at which the church was organized, and the ordinance of the Lord's supper was celebrated. This meeting was largely attended, and although the exercises were long, all present remained to the close, and listened with apparent interest. Among those present were persons from the most wealthy and intelligent families in the village. After the exercises were over, they remained some time, and we had a pleasant interview with them.

Good Results Anticipated.

Thus another light has been placed "upon a hill" in this dark land. The beginning, it is true, is small; but so is a grain of mustard seed. From all that I have seen and know of these brethren at Billejik, (and this was the second time within this year that I have visited them,) and from what I know of the circumstances in which they are placed, I cannot but hope for good and even great results, in connection with their labors. They are poor, humble, modest, but simple, earnest, *praying* Christians. Wherever they go, they preach; and in all

they do, they seem to remember that they are to be followers of Christ, not in word alone, but "in spirit and in truth." It is the plan of the station to prosecute the work more faithfully than heretofore in that region, and for this purpose one of the members of the last graduating class from the Bebek seminary has been designated to Billejik.

Mr. Trowbridge states that there is much inquiry in the villages around Billejik. At Kutayah, the seat of the Pashalic, and a place containing a large Armenian population, some missionary labor has been performed; "but it has not been followed up with sufficient determination to make it tell." There is, however, one firm Protestant there, a tailor, who sells many books from his shop.

Some account of the tour of Messrs. Trowbridge and Parsons, in the course of which they visited Billejik and organized the church, as above reported, is given in a letter from Mr. Parsons. Mr. Trowbridge remarks respecting it: "We were on the road thirty days. I was absent from Constantinople just six weeks. We were happily disappointed in finding so many enlightened persons in that district, and so many who are willing to read the Scriptures for themselves. Mr. Parsons's field is very large, and contains, as we found by the most careful computations, over one hundred thousand Armenians! What is one among so many? We were greatly delighted with our trip, and with our reception at all points."

BAGHCHEJUK.

LETTER FROM MR. PARSONS, DECEMBER 11, 1857.

A Tour through his Field.

IN this letter, portions of which only can be published, Mr. Parsons gives some account of the tour he had recently made, accompanied by Mr. Trowbridge, of Constantinople, through the field connected with the Baghchejuk station. The narrative exhibits the extent of that field, and certainly makes it apparent that one missionary among so many villages, many of which now call for labor, is not likely to suffer for want of employment.

One object in view in making this tour, was to ascertain the position of each place, in order to facilitate the superintendence of labors by colporters.

To make it an earnest preaching as well as surveying tour, we took with us the preacher Baron Hohannes, of Baghchejuk, and a man to guide us and take care of the horses, whose soul is all awake to the subject of religion, and who boldly preaches Christ to every one he meets.

The number of places to be visited was so great, that we could spend but a night in some, and a few hours in others, and of course could not in all cases find the persons most enlightened and interested in the truth. Such persons, if not Nicodemuses, who prefer the night to push their inquiries, are likely to be away from home, or are not aware of our presence in town. Upon completing and reviewing the tour, we find that the places which appeared most interesting, where we saw that progress had been made, were the places where we spent a night or the Sabbath, and thus had opportunity for finding the indications of good. Other places would perhaps have presented equal encouragement, had our time for investigation been sufficient.

Places around Adabazar.

We went first through that part of the field which has Adabazar for a centre. In the little village on the Sakarius are two Protestant families, and two members of the church in Adabazar, who are exerting an excellent influence upon their fellow-villagers. At Norkeuy, it being midday and the people all at work on the threshing floors, we scarcely dismounted. To a few persons who were willing to receive them, we gave tracts and a word of exhortation, and went on our way. The head-man of Tamluk received us and provided for us with liberal hospitality. There we found several enlightened persons. Till late in the night, the head-man of the place, the teacher of the school, and four other persons, gave close attention to the word. When our lamp failed us, the head-man sent to the church for oil, which, instead of being burnt before the picture of Mary, enabled us to read the precious

words of the Son of man to those poor villagers. * * *

At Elmalu the villagers thronged us till late in the evening. The teacher, a son of the priest, and another person, remained till past midnight. At a late hour, when only those three were with us, a gentle rap was heard below. Upon inquiring who was there, we found it was a poor blind woman, begging to be admitted, that she might listen to the truth. She had but just heard of our arrival in the village. The teacher gave us an interesting account of this woman. "She often," he said, "comes to me and says, 'I am hungry, and you know what is my food,' " and will give him no rest till he reads to her a portion of the Scriptures. God will not allow that hunger to be unappeased.

Of Hascal, the next place visited, I have written before. I am convinced, that we only need a faithful man to be placed there, in order to see a great work. But where is the man, and where are the means to sustain him. We spent a night there and had precious interviews with half-a-dozen persons; and were entertained in their families with kind and liberal hospitality.

Armash and its Holy Place.

Near Hascal is Armash, where there is one of Satan's favorite seats. It is a reputed holy place, made such by the presence of a miracle-working picture of the Virgin, and the residence of var-tabeds. We arrived there the last day of the week, and our plan was to reach Adabazar in the evening. We could stop but for a few moments. We dismounted and proceeded through the vast throng of deluded people, directly to the church of the Holy Virgin. We were recognized, and a priest ran ahead and closed the door of the church against us. Some young men demanding it, we were admitted, and saw the silver fingers which stick out from the "holy picture" receive some handsome presents, and a few poor, diseased, and lame people,

waiting for miraculous cures. We soon left, and pressed through the crowd to our horses, satisfied of the fact which was on our first arrival announced to us, in these words: "Such as you seek you will not find here." The next day we had sweet fellowship with our brethren and sisters in Adabazar around the Lord's table.

Adabazar an Important Centre.

The map which I send shows that there are eleven villages within a circle of a few hours' ride from Adabazar, to which place the people resort on the weekly bazar day. The importance of Adabazar, in a missionary point of view, is consequently very great. The church there is indeed a light upon a hill. It is a light, and its light is shining, pure and bright. Yet it is to be hoped, that it will more and more deeply feel the importance of its position, and become still more an aggressive, militant church, making its influence felt; that many more of the 17,000 Armenians, before whom it presents the pure light of the gospel, may be won to the love and practice of the truth.

Places around Nicomedia.

Leaving Adabazar, the brethren passed through a part of the field which has Nicomedia or Baghchejuk for a centre, visiting various villages, finding much work to be done, and many things to encourage effort.

Returning, the first place of present interest we came to is Koordbeleng. A year ago I was driven from that place, with great violence. It was a good sign, a sort of last effort of the adversary. Since then, the circle of friends there has been increasing, and the time has come for occupying the place as an out-station. From Koordbeleng we took the mountain road, through immense forests of oak and beech, to Arslanbeg, where we spent the night. A good work has commenced there. Two houses will receive us, and there are many readers of the gospel in the place.

In Orajuk a regular service has been

sustained on the Sabbath, for several months. A room has been fitted up for a chapel, and the deacon of the church in Baghchejuk, with his devoted wife, is spending the winter there. Not a year since, my colporters were driven from the place, before uplifted axes, and the books and tracts in their possession were torn into thousands of pieces, and thrown into the streets.

Of Baghchejuk I need not now write. Going to the west, we found upon the northern slope of the mountain ridge, which divides the country between the Gulf of Nicomedia and Lake Nice, six purely Armenian villages. The people of this region are for the most part poor and ignorant. In Kluch Keuy, for instance, among the great crowd which came together on our arrival, only one could read. For one reason and another, all the schools were closed at the time of our visit; one, because it had no teacher; another, because there were no scholars, all being employed in the fields. Under the power of darkness, the priests, its faithful ministers, hold an unbroken sway over that whole region. There were some very slight traces of the labors of the colporters, who have from time to time passed through, but nothing like fruit appeared. It is sowing season; let us not withhold the precious seed! Thus Nicomedia is the centre of scattered villages, towns and cities, with an Armenian population of about 40,000.

Nice and its Vicinity.

Upon the top of the mountain slope, above mentioned, we could see, at the same time, the Gulf of Nicomedia, the Marmora, and Lake Nice. On the southern slope we came to Chengiler. We could stop but two hours, and alighting at the principal coffee-shop, to lose no time, we immediately took out our Bibles and New Testaments and went to work. We had the names of several persons who are enlightened. Soon we heard "Toros," one of these names, ringing through the market. "Toros,

"Toros, they have come." Toros came running, a stout shoemaker, in leather apron, and sat down by our side with a warm welcome. The whole place seemed to crowd upon us. We sold one Bible and one New Testament, and gave away a great many tracts, and had to leave without satisfying either the desire for books, or the most open desire for religious conversation and discussion. Several persons followed us to the next village. * * *

Ruins.

We were compelled to go on, in the dusk of the evening, to Nice, and the next morning we spent an hour wandering among the ruins of this ancient capital of Bithynia. I never before realized the idea of a "heap of ruins." These are not the ruins of a city, but of many cities; of cities built by native Bithynian kings; of cities built by Grecian conquerors and emperors, and called in honor of their wives, Antigonea and Nicœa; of cities destroyed and restored by Roman emperors; of cities destroyed by earthquakes and rebuilt by Moslem invaders, and again destroyed by an earthquake. Now a few Turkish and Greek khans and houses, for the accommodation of the weekly bazar, alone give any appearance of life to the place. We found what was said to be the site of the great, the first œcumenical council of the Christian church, where, at the call of Constantine and in his presence, three hundred and eighteen venerable bishops, besides innumerable priests, deacons and others assembled, A. D. 325. There, we two plain men, from a country then unknown, with our Armenian preacher and Turkish guide, trampled down weeds and briars, and refreshed ourselves with blackberries, while trying to picture to our minds those men in robes of priestly and imperial splendor, arguing and establishing the use of the word *homœousios*, as indicating the relation of the Son to the Father.

We hastened thence to the abodes of

living men, to preach the same Savior of sinners. And what were our reflections on the way? Once these hills, and the shores of this beautiful lake, resounded with the praises of that Savior! Now, in the place of those Greek Christians, bishops and people, battling so valiantly for the truth, idolatry, in the name of Christianity, and Moslem bigotry reign! And three weak men are going from place to place, maintaining and publishing that Jesus is the Son of God and the Savior of men! Has the work gone back? Back and out! It had ceased to live and flourish long before the second council of Nice, A. D. 786, when the lawfulness of the worship of images was established. But it is to be revived again; it is being revived; and had we not in our company, while making these reflections, the commingled elements of the reviving work, through which the land is, in the providence and by the grace of God, to be regenerated;—two Armenians, a Bulgarian Turk, and two Americans of Puritan stock. * * *

The Armenian population in these places, about the Lake of Nice, is not far from 25,000; a large field, some of it ripe for the harvest, and yet I have not one permanent laborer for it.

Billejik and the Villages around.

Mr. Parsons mentions the organization of the church at Billejik, on the 30th of October, which is spoken of more at length in Mr. Trowbridge's letter. Continuing the account of their tour, several villages are spoken of, but nothing of very special interest occurred until they reached Turkmen. Of this place he says:

We found this beautiful village, of three hundred houses, in a religious ferment. The Romish priests, who are prowling all about this field, have succeeded in detaching from the Armenian church and bringing over to the Pope, thirty families. It was done by taking advantage of a village quarrel. The people flocked about us, and the readiness to discuss which we found, and a readiness, and even longing, on the part

of some, as we afterwards learned, to receive an open, free Bible, were very encouraging. We could stay but a few hours;—the last moment was passing and some of us already under way, when a man in a leather apron, came from his anvil, laid hold upon our arms, and begged us to stay, at least over night, promising to take us to his house and entertain us; “for,” said he, “you can tell us something good.”

Three hours further on we came to a village in a snug little basin, on the very top of a mountain—Geol Dagħ. We were received with great cordiality. The head-man we had before heard of, as enlightened. He caused a place to be prepared and entertainment to be placed before us. With him and the principal men of the place, some twenty persons in all, we had a very long and I trust profitable talk, about the gospel and our hopes for eternity. The head-man spoke himself, openly, in favor of the truth, and in a way which showed that he had been an attentive reader of the Bible.

Passing by Norkeuy, a little village of forty or fifty houses of Armenians, we came to Geol Bazar; having in our company the head-man of Geol Dagħ and other villages, on their way to the great Bazar.

Six Armenian villages, with a large number of Greek villages, in which are some readers of the gospel, which look to Billejik for a centre, form an interesting field of about 15,000 Armenians alone, making the fourth grand division of this field. I am sure I need not add another word to show, that the field assigned to this station is large enough for two missionaries, and a large increase of native helpers.

SIVAS.

LETTER FROM DR. JEWETT, DECEMBER 16, 1857.

THIS letter, giving, as it does, a concise statement of circumstances which led the brethren at Sivas to feel that something should be done for the Kuzzelbash Koords,

and then some account of the man whom they recommended to the brethren at Khar-poot, as probably a suitable person to be employed as a native helper among that people, fittingly accompanies the letter from Mr. Dunmore, in which he mentions the encouraging circumstances under which this helper has actually commenced his labors, as a teacher in the village of Ali Gako.

Kuzzelbash Koords seeking Instruction.

In previous communications the fact has been mentioned, that in September, 1856, several *Kuzzelbash Koords*, residing in villages thirty or forty miles distant, came to Sivas for the sake of visiting the missionaries, and seeking from us religious instruction and political protection. “We are Protestants,” they said, “and are therefore suffering persecution.” We could hardly believe their assertion—so strange and new was it, then, for one who had been known and always recognized as a Mussulman, to profess the Christian faith. We were much perplexed to know what advice to give to these “new converts.” To endeavor to protect a converted Mussulman was, in this region, an untried experiment. Indeed, to make the attempt, even, might be dangerous in this interior city, so remote from the capital, and where no foreign consul had ever resided. Besides, the men were strangers to us, and we could not be certain as to their sincerity. They were ignorant, most certainly, and we feared that they might be deceivers, or at least self-deceived.

The month following the first visit of these Koords, Rev. H. Jones, Secretary of the Turkish Missions Aid Society, and the beloved and deeply lamented Righter, spent a few days at Sivas, and while here had a long conversation with the men referred to. They were deeply interested in the account which they gave of their former and their present faith; and on leaving Sivas, they took pains to go somewhat out of their way, for the special purpose of visiting the governor (a Mussulman) of the district in

which the persecuted Koords reside, and speaking a word to him in their behalf. We have reason to believe that this visit had a good effect, and served to intimidate the official, showing him that that people, though few and ignorant, had intelligent and powerful friends.

Subsequently, the Koords came frequently to see and converse with us. They were several times present at our Turkish service on the Sabbath, and always gave the most respectful and earnest attention to the preaching of the Word, while their conduct during the devotional exercises was exceedingly becoming. They continued to ask of us religious instruction. They said: "Send us a religious teacher. Not only we ourselves, but a large number of others also, are ready to listen to and embrace the truth."

Perplexity.

In these circumstances the brethren were perplexed. Where should they find a suitable man for such a field of effort? And if the man were found, would it be safe to send him? Would not their own safety be compromised, and their work among Armenians endangered, if they commenced efforts among the Kuzzelbash, who were, at least nominally, Mohammedans? They had been sent to the Armenians, among whom they might labor safely and with great encouragement, and not to Mohammedans. "But on the other hand," Dr. Jewett says, "looking into our Book of instructions, received direct from 'the Master' himself, we read, 'Preach the gospel to every creature;' and considering the authority here given as superior to any other, we resolved to grant the request of these Kuzzelbash inquirers, provided a suitable man could be found ready to go among them."

The needed Man found.

Such a man we found in Baron Krikore, a native of Aintab, and himself a converted Mussulman. He had spent several months in the Bebek seminary, and was previously a proficient in the Arabic tongue, and learned in all that pertains to the Islam faith. He had, also, voluntarily expressed an ardent desire to labor among the Koords, with whose peculiar-

ities he was well acquainted. Accordingly, in July last, he was engaged to make a tour of exploration and inquiry among the Kuzzelbash of this region, and ascertain, as far as possible, the actual facts relative to their readiness to listen to and embrace the religion of Christ.

Baron Krikore came on to Sivas, from Constantinople, the last week in July, bringing with him an official document, or passport, showing that he had been regularly enrolled at the capital as a Protestant. Before going among the Koords, he spent some little time in Sivas, laboring chiefly among the Mohammedans in this city. His remaining in the city, no less than his going among the Koords, was an experiment. It was an unsolved problem, whether a converted, preaching *Mussulman* could, for any considerable length of time, remain in this interior city without incurring great personal danger, and perhaps open violence.

His Labors among Mussulmans at Sivas.

At first he ventured but little into the more public places of the city, aware that he might be recognized, as he had passed through Sivas in the garb of a Mussulman but a few months previous. Soon, however, he went abroad more and more openly, and daily sat for a longer or shorter time in our book-shop in the market, conversing there with Turks, Armenians and Greeks, as opportunity was offered. Soon Turks came to call upon him also, and frequent conversations with them took place in my study. Krikore subsequently ventured to visit the shops of Turks who had shown themselves friendly and disposed to converse. At one shop in particular, that of a Mussulman watch-repairer, long and sometimes exciting discussions occurred, not only with the shop-keeper, but with those Mussulmans who were accustomed to frequent the place. In these conversations, Krikore would show, from the Koran itself, the inconsistencies and contradic-

tions of the Moslem faith. On the one hand, he would read or repeat passages of Scripture to establish his points; and on the other, he would, with the greatest facility, quote verbatim from the Koran, to effect the same object. His familiarity with the Arabic language, and the remarkable readiness with which he would recite passages from the Koran, quite nonplussed and confounded his Mussulman auditors; for, as a general rule, none but "the faithful," the "true believers" in Islamism can even read, much less quote that "sacred book." And as Krikore repeated to them passage after passage, they would turn and look at each other with mute astonishment, as much as to say, "Is it possible that this man, a defender of Christianity, was ever a Mussulman?" But though many looked thus amazed, none ventured openly to ask him, "What! are you an apostate from Islamism?"

His Visits to the Kuzzelbash.

After remaining and laboring quite unmolested for several weeks in the city, he made three visits, of considerable length, among the Kuzzelbash Koords before mentioned. He wrote out a journal of his labors while absent, from which I might give interesting extracts, did space permit. He was heartily welcomed by those to whom he went, and his instruction was every where listened to with great attention and apparent interest. In only one instance did he meet with any thing but kindness and marked hospitality among the Koords; and evening and morning they gathered around him, eager to listen as he read the word of God and expounded its meaning. Then he would pray with those thus assembled, and they would reverently join in the act of devotion. Men, women and children, sometimes to the number of twenty and even more, would form a band of attentive listeners in the evening, as they returned from their labors in the harvest field; and in the morning, ere they went forth again to their daily

toil, they would assemble once more to listen to the reading and exposition of the sacred Word, and join in the offered prayer.

Extracts from his Journal.

But I cannot forbear giving the following characteristic extracts from Baron Krikore's journal.

"Sept. 3. Returning from Kangal, came to a village three hours distant; but the men were all off in the harvest field. Soon came to another village and was most kindly received by the friendly Koords. Preached to them the gospel, declaring how it was from God. Spoke words of consolation to the persecuted ones, from our Savior's declaration, 'Blessed are they which are persecuted for righteousness' sake,' &c. All listened attentively, and seemed much interested. In the evening, arrived at the house of Sheik Suleyiman (Solomon), and had considerable religious conversation."

("Sheik" is the title given to the head of a religious community. It is an Arabic word signifying an old man—an elder. Sheik Suleyiman is the acknowledged leader among the Protestant Koords visited by Baron Krikore.)

"Sept. 4. This morning, some ten or twelve persons being present, I spoke from Matt. xviii. 2—6, upon being converted, and becoming meek and humble, like little children, in order to enter into the kingdom of heaven. Also spoke from 2 Cor. viii. 9, showing how Christ, though rich, for our sakes became poor, that we through his poverty might obtain eternal riches. After a prayer, I went to another place and found several ready to converse. In the evening, had several hearers while I spoke from Luke xviii. 1; upon the nature and necessity of prayer.

"Sept. 5. In the morning several came, and I spoke to them for an hour concerning Christ as the only hope of lost sinners. Later in the day others came, and I spoke again for an hour, of the humiliation and exaltation of Christ.

Afterwards, in conversation with Sheik Suleyiman, he told me of the persecution that he had suffered, and I told him how I had had my wife taken from me, and how I was separated from my only son; and then we wept and prayed together.

"Sept. 6. In company with Vayis, a son of Suleyiman, I went to another village. By the way, as I spoke of the humiliation and death of Christ, Vayis wept, and coming to a secluded place we dismounted from our horses and I offered prayer, after which we went on our way rejoicing. In the evening several persons came together, and I read to them the history of Joseph, and explained it. Some wept, and all said, 'This is true; 'tis the word of God.' * *

Good Indications.

These extracts are sufficient to show the character of this man's labors, and the degree of success he met with. It is evident that his repeated visits were not without the promise of much good. We have evidence now that there are many, how many it is impossible to determine, among Kuzzelbash Koords, who, convinced of the falsity of their former faith, are quite ready to listen to the truths of the gospel, and to embrace the religion of Jesus, so far as they understand it. The firmness with which several of them have been for many months enduring bitter persecution for the truth's sake, is a most remarkable fact. When they have related to us the story of their wrongs, it has not been in a sad and murmuring manner, but they have ever expressed a willingness, if need be, to part with their little all. They say, "We have given it all up for Christ and the gospel's sake." Still, they are not unconscious that their rights have been cruelly trampled upon, and they only ask that justice may be secured to them. I am happy to learn, from their own lips, that though still exiled from their houses and lands, they are subjected to less severe trials than they were one year ago.

Krikore's Interview with the Governor.

Baron Krikore was, for one night, the guest of the persecuting Turkish governor of the district from which the Koords were banished, and Dr. Jewett quotes from his journal an account of their conversation, in the course of which Krikore reminded the governor of the direction in the Koran, "Hate not the religion of another," and inquired respecting his persecution of the Koords. The governor, in turn, inquired of him, whether any Mussulman had ever become a Christian? whether he had ever known such a case? &c. Krikore told him he had known a case; read to him Hebrews viii. 10, 11, and remarked upon the promise there contained. After replying to a few other questions:

He said to the governor, who seemed to be lost in a reverie, "My friend! this world soon passes away, but the coming life is eternal. Let us pass this life wisely and well. For those Koords, I entreat you that they may be permitted to return again to their homes." The governor replied: "What you say is all very good and true, but at present it is impossible to comply with your request." After some further conversation, they bade each other a friendly farewell. The governor had seen Baron Krikore at some former time, and was aware of the fact that he was once a Mussulman. This, probably, was the reason why he questioned him so closely.

A Pleasing Change.

In this conversation, and even in the treatment of those professedly Christian Koords, who but a short time since were only known as the followers of the false prophet, we see evidence that a new era of religious toleration has been commenced in the Turkish empire. To be sure these Koords still suffer the loss of their houses and lands, and their sons are unjustly enrolled as soldiers, and dragged from their homes with violence, but it is only a short time since the Mussulman who dared to profess Christianity, suffered the penalty of an ignominious and cruel death, and that in Constantinople itself.

And then the fact, that Baron Krikore,

contrary to our fears, himself a *Christian Turk*, has openly preached the gospel, day after day, unmolested, both in this city and in the villages, to the acknowledged followers of the Islam faith, fills our hearts with gratitude to God for what our eyes have already beheld, and our minds with joyful anticipations of still greater things than these, in the not far distant future.

I must not omit to mention that Vayis, the son of Sheik Suleyman, mentioned in Baron Krikore's Journal, is very anxious to go to Bebek and obtain an education. He is a remarkably bright and intelligent young man, perhaps twenty-five years old, and is almost the only one of all the Koords in this region who is able to read. He can both read and write readily. I asked him, Why do you wish to receive an education? What is your object? His reply was: "That I may be able to make known the truth, and explain the word of God to the people of my nation. I wish to be a preacher of Christ."

~~~~~  
*KHARPOOT.*

LETTER FROM MR. DUNMORE, DECEMBER 2, 1857.

*Visit to Ali Gako—The Journey.*

MR. DUNMORE had recently returned from a short tour of much interest, and for an important purpose, among mountain Koords, and in this letter he gives some account of his journey and its gratifying issue. For three years, Ali Gako had been repeating requests and entreaties for a man to teach his people, and preach to them the gospel. Baron Krikore, of Aintab, had been for the last two years, in the employ of Arabkir and Sivas stations, and had also spent a part of his time at the Bebek seminary. He is about thirty-five years of age, and is regarded as a learned man. "He came here from Sivas," Mr. Dunmore says, "about three weeks since, and after spending a few days quietly with our brethren, I accompanied him to Ali Gako's village, in accordance with a vote of this station, to introduce him to the noble chief, and to establish him there as a teacher of the Koords."

and not without misgivings, that we took this step at this time. But in view of all the circumstances and facts in the case, we could not well have done otherwise, without being involved in the greater responsibility and danger of withholding light from benighted souls, who have so long been seeking and pleading for it. We feel assured, that while we aim to be "wise as serpents," God can and will care for us and his own blessed cause. And with apostolical examples before us, we cannot but turn to these Gentile Koords.

Krikore and myself left here, November 19, on our own horses, without servant or guide, and after a ride of four hours, crossing the Efrat at Pertek, we spent the night there, at a Moslem house, to which the moodir of the place sent us. The rainy season had fairly set in, and on the way we had an occasional moistening shower, with a moderate degree of cold. The next morning, taking a guide, we rode about two hours, to the main road leading to the mountain villages. Here we dismissed the guide, at his own request, and rode on with good speed. We were now fairly among our Koordish friends, and felt perfectly secure. A ride of six hours brought us to Av-Sheker,\* a village of about twenty-five Armenian and a few Koordish houses, where we called on the Kahyah, (Armenian headman.) We were kindly received, and refreshed by a cup of Turkish coffee and a genuine Koordish fire. Another half hour's ride brought us to Yusef Agha's village, where we were entertained with true Koordish hospitality. In spite of our protestations, the fatted kid was killed, and roasted on a long spit, before a monstrous fire, that consumed more than one load of oak that night, in our capacious apartments; and we spent the long evening with a dozen Koords, in eating, reading, friendly converse, and prayer. Yusef Agha was not at home, but his father, Mahmood Agha, whose

\* Av-water, and Sheker—sugar, meaning sweet water—a Koordish name.

long beard has become snow-white by the frosts of nearly a hundred winters, made us feel quite at home, while the hatoon—Yusef Agha's spouse—favored us with her presence long enough to welcome us and take a cup of our tea. The old man lives to see his great-grandchildren about him, and seems still to be in the prime of life.

### *The Arrival.*

The next morning (Saturday) we set out for Ali Gako's village, about four hours distant; a guide accompanying us till we could see at a distance, from a mountain, the humble habitation of our Koordish brother, when he turned back and left us to wend our way alone. After passing a small village we saw a man running after us at the top of his speed, and as he came up I recognized him as one of Ali Gako's men. He said he was so glad to see us he could not wait, but left his work and ran to welcome and accompany us to his agha's house. We had scarcely alighted at the door, when Ali Gako came out and gave us a most cordial welcome, and with a genuine, friendly shake of the hand, at once conducted us into his reception room. Immediately the huge fireplace was filled with blazing oak, fresh carpets and rugs were spread down, with pillows, for our comfort, while bread and cheese, with coffee, were brought for lunch. Our apartment, newly built, consisted of a stable seventy or eighty feet in length, with about half that length designed for horses, cows and other cattle, the guests' apartment, ten by twenty feet, having nothing but a low railing between it and the animals. This is elevated about four feet, to allow sheep and goats to pass under, where they are snugly packed away every night. A few small windows near the roof, (which, by the way, is but little more than six feet above the floor of earth,) and a hole in the ragged door, gave us all the light actually needed in a day of sunshine. Here we spent the afternoon of Saturday, pleas-

antly conversing with a room full of Koords.

### *Krikore engaged as a Teacher.*

At evening, a Turk, (a native of Egin, and recently from Constantinople, who was on his way to join the Kaimakam—Pasha of inferior rank—at Kozat,) turned in with us for the night. I advised Krikore to be careful and not unnecessarily enter into controversy with him. The Turk was evidently a man of some mind, and had too much good sense to thrust his Moslem dogmas before us. The fatted kid was slowly turning on the long spit, before a blazing fire, that warmed and lighted our huge apartments, while the evening was passing away in pleasant converse. All seemed bright and full of cheer. At length the sad condition of the Koords, their ignorance and poverty, was mentioned; and no one seemed to lament it more than the chief himself. The Turk proposed a remedy. He said to Ali Gako, "You can get a man for a small sum to come and teach your people to read and write." He replied, "That is the very thing I have long wished to do. But we are Koords, living away up in these mountains, and nobody will come here to remain who can get a living elsewhere. Nobody cares for our souls, and if a teacher could be had he would come solely for money. I once got a man here to teach, and paid him well for it; but he spent half his time sleeping under the shade of the trees, and after remaining six months, barely teaching the boys their alphabet, he left; and I have not been able to find a man since." The Turk said no more. Krikore, timing it well, turned to Ali Gako, and asked him what he would pay a teacher. His prompt reply was, "I will pay him 1,000 piastres a year and board him." Krikore again asked him, "What would you pay a first rate teacher?" "I would give him 2,000 piastres, with board," was the ready answer. "Now," said Krikore, "suppose you employ me? I will not



take 2,000, but 1,200 piastres." He replied: "Very good, I will give you that. It is now winter, and too late to build a school-room; but for the present I will give you this place for the school, and in the spring, I will put up a suitable building for the purpose." The Turk pronounced it a fair bargain, and if his words may be believed, he heartily approved it. This done, we dispatched our repast of roast meat and bread, and laid us down to rest the remaining half of a cold night. Sabbath morning the Turk went on his way, and we spent its sacred hours, as best we could, among wild Koords, in reading, prayer and religious conversation.

#### *Personal Religious Conversation.*

Veli Pasha being at Kozat, near by, with a thousand soldiers, to collect taxes from the different tribes in the mountains, our host was unusually busy nearly all the time I was there, receiving money from his own people for this purpose. The government has collected no taxes from these Koords since the opening of the late war with Russia, and hence an armed force is sent. Sabbath evening, Ali Gako, Krikore and myself, sat till a late hour talking about the soul's great interest, when Krikore gave the conversation a decidedly practical turn, and pressed home the truth to the heart and conscience of the chief. He dropped his pipe and listened with manifest interest, and when it was proposed to offer prayer he bowed his head, and for some time after its close he continued in the same posture, stroking his long beard, evidently in deep meditation, while his heavy turban, hanging over his brow, concealed his eyes. His soul was moved by words of truth and love, his conscience was stirred, and God grant that he may, ere long, give himself away to the Sinner's Friend, and be numbered among those who are made kings and priests unto God.

hand to commence study, and their chief took his seat with them to learn his alphabet. He took hold in right good earnest, and that day made such progress, that before he went to bed he was able to read a short sentence which Krikore wrote for him in Turkish; and I doubt not he will apply himself to his daily task, till he is able to read well in the Turkish character. During the three years of our acquaintance, while he has been growing in my esteem and confidence, none of our interviews have been so satisfactory as this. I had fears that he might not be prepared to welcome Krikore and keep him at his village, at this time, from fear of the Turks; and before leaving him I expressed the same to him. His prompt reply was: "What can the Turks do to me? I have no fear of them. With God's blessing they can do me no harm."

The morning before I left him, as we sat alone, he said to Krikore, "Now you are to *stay* here and teach us. I wish you to *stay*, and not leave us partially instructed. I will be frank and honest with you. I have two motives in keeping you here. I have accounts to keep, worldly business to attend to; and I need your help in these matters. You are to be *my* fellow, and brother; and at the end of every month your money will be ready for you. But another reason why I want you to stay and teach us is, because I am a pilgrim here. I am going to another country, another world, and I want to know something about that, and be prepared to enter it when death comes to take me away from this. I seek the spiritual. I am inquiring after truth, and I need some one who knows it to instruct me." As he uttered the last words, I could not but mark the sudden lighting up of his eye, and a gleam of hope upon his countenance. He evidently spoke in earnest, and I could no longer doubt, what I have long been inclined to believe, that he is a sincere inquirer after truth and the way of life.

#### *Encouraging Deportment of the Chief.*

Monday morning the boys were on

*Return to Kharpoot.*

Tuesday morning I turned my face homeward, and came entirely alone. After a ride of eight hours, for the most part over mountains and a solitary road, I stopped for the night at Kormarsh, a Koordish village, containing now only about thirty houses. The music and dancing upon the roofs of the houses, with a crowd of spectators in gorgeous attire—chiefs, men, women and children—plainly indicated a wedding at hand. I was conducted at once into the guests' room, where they were just dispatching the principal meal of the day. It was a long room, at one end of which an immense fire-place contained at least a bushel of live coals and a few sticks of blazing oak. The guests were closely seated, in oriental style, on either side, the whole length of the room, with heaps of pelav, on copper dishes, placed on the ground before them, at sufficient intervals to allow three persons to load their huge wooden spoons from the same dish, while the loaves of bread, say a foot in diameter and a quarter of an inch thick, were being thrown upon the coals and taken off again with long tongs, and scattered along the lines in profusion. The viands consisted solely of hulled wheat prepared with strong butter, warm bread, and a little bonny-clabber. I was at once provided with the same, and a spoon of vast dimensions. I was assured that there were as many as one hundred invited guests present, who daily devoured half a dozen fatted sheep, with bread and wheat in proportion, the feast continuing from four to six days. The next afternoon found me safe at home, after a ride of about twenty-five miles, thankful for a safe and timely return, to enjoy the following as a day of thanksgiving with our pleasant little missionary circle here. There is nothing of special interest connected with our work in the city and vicinity at present; though it is moving forward quietly, and we trust surely and prosperously.

*Southern Armenian Mission.—Turkey.**AINTAB.*

LETTER FROM MR. COFFING, DECEMBER 24, 1857.

ANOTHER church, the ninth in the South Armenian mission, has been organized. "It is in the town of Birijik, twelve hours east of Aintab, on the eastern bank of the Euphrates, in old Mesopotamia." A few in that place have given evidence of true piety for some time past, and Mr. Coffing now writes:

To be present at the organization of these into a church, I left Aintab, on Friday the 11th inst., in company with Dr. Pratt. After riding that day seven hours, over plains and hills which might be made almost like Eden, but which, on account of *sin*, are mostly bare and desolate, we reached the large village of Nizib, in the midst of beautiful olive orchards, three hours west of the Euphrates.

*A Solitary Protestant.*

This village is wholly Mussulman with the exception of a dozen houses of Armenians and one solitary Protestant. We enjoyed this man's hospitality for the night, and found him to be a righteous man, apparently living a godly life, alone in that place, like Lot in Sodom. The spirit which he manifests, and his outward life, have been such as to convince us that he is truly a child of God. He is a miller, but grinds no grain on the Sabbath. He cannot entirely prevent the running of the mill, but refuses any share in the unholy gains of that day. Surely that same grace, which enables this man to live a godly life in such a place, is able to subdue the whole village to Christ. I look upon this humble, solitary Christian, as a token of God's gracious intentions towards Nizib. Near this miller's house stands an old Christian church, certainly not less than a thousand years old. It is much the largest and finest building in the place, and is visible from quite a distance, but it is now used as a mosque, and is called the church mosque.

As I stood near it, I felt that the time may not be far distant, when those that 'worship the Father in spirit and in truth,' shall worship there.

### *Birijik—Examination of Candidates.*

We left Nizib early Saturday morning, the miller promising to follow us in the evening to Birijik, to unite with the little church which might be formed there. At 10 A. M., we found ourselves standing on the banks of "the great river," and in half an hour more we greeted our native brethren and friends on the other side. They knew the purpose for which we had come, and took us directly to a room prepared for us, where the remainder of that day was spent in conversing with such as desired to be admitted to the Lord's supper, the next day. We found it less difficult than is usual in this land, to determine the probable character of those who presented themselves, for none came forward except such as the whole Protestant community there had long regarded as true children of God. Their light had been shining. It had long been seen that they had been with Jesus. It was gratifying to witness "the fruits of the Spirit," in such a place. Dr. Pratt, who has had much experience in the examination of candidates for the churches here, was struck with the unusual depth and richness of the Christian experience of one of these men. He seems to *abide in Christ*, and to have an intimate acquaintance with him, in all his precious relations to the soul. Six were thought worthy to be received—four men and two women.

### *A Church Organized.*

Sabbath morning, after the first service, which was held at sunrise, the articles of faith and the church covenant were read and explained to this little flock, by Dr. Pratt. At noon I tried to preach, on the one thing needful in order to enter the kingdom of heaven; and towards evening the Lord's supper was administered,

Dr. Pratt addressing those present, and explaining to them the nature of the ordinance. We felt it good to be there. One of the men received is the Nizib miller; another is a young man whom I married, while on a visit to Birijik six weeks before; another is a merchant, and the fourth a stone-cutter. None of them are rich, even according to the standard that prevails here. Yet this little band, together with the community attached to it, numbering only eleven tax-payers, and in all, small and great, only thirty-five persons, are willing to bear the expense of their place of worship. They have already bought a house which will cost them thirty-five hundred piastres—\$120 66. This is gratifying to us, especially at this time, when the churches at home may suffer us to be placed on "short allowance," while the work here is on every hand extending.

Birijik is built on the steep bluff, on the eastern side of the Euphrates. It is a place of considerable trade, as caravans from Aleppo and Aintab, for Oorfa, Diarbekir, &c., cross the river at that point. It contains eight or ten thousand people, mostly Mussulmans. There are said to be one hundred Armenian houses in the place. Among these the Romanists have been making some efforts; but it is to be hoped that to the little church now planted there, may be added, from year to year, such as shall be saved, till it shall become a great light in that dark place, the means of salvation to that whole city, and the salt of the surrounding villages. One of our best helpers went there last week, to spend the winter; and if we are furnished with the means to sustain him, the voice of the living preacher shall not cease to be heard there till the whole place is evangelized.

### *A Mussulman Lad—Orool.*

In Birijik is an interesting Mussulman lad, the son of a rich and prominent Turk, who declares that Jesus Christ is the only and true Savior of the world,

and that Mohammed is an impostor. For this avowal his father beat him twice, severely; but the lad still persists in holding the same opinions. We trust he may soon be brought to a saving knowledge of the truth.

Leaving Birijik at noon on Monday, our brethren rode to Orool, where they passed the night. This place is an out-station of Aintab, where there are fifty Armenian houses. A helper was sent there, from Aintab, more than a year ago, when it was learned that a few persons in the place were favorable to the truth. This man the Armenians shut up in the house of one who received him, and he was obliged to send to Aintab for a government officer to release him.

Since that time, open opposition to the truth has been growing less and less, until there is little or none manifested. The Armenians say, that if one of our helpers, who when he was an Armenian used to go there and preach to them the doctrines of the old church, will now go and preach the *truth*, they will hear him. Some send their children to the Protestant school. There are now twenty-seven Protestants there, of all ages, and more than that number attend preaching on the Sabbath.

Some members of the church in Aintab have contributed funds and bought a place of prayer in Orool; and a young man has just been sent to preach and instruct the people during the winter. With the blessing of God upon his labors, and upon the labors of those who may follow him, we may be able to report, at no distant day, a little church organized there.

~~~~~  
A N T I O C H.

LETTER FROM MR. MORGAN, DECEMBER 22, 1857.

Kessab and Bogchehghaz.

MR. MORGAN, when he wrote, had just returned from a visit of more than two weeks to Kessab, where he found "the most striking thing in the condition of the church and congregation" to be their intense longing for the return of Polat Avedis, their late pastor.

The desire for this was so strong, that he wrote to Dr. Pratt, in whose field Avedis is now employed, to encourage his return to his former post. But though he speaks of this as "the most striking thing" at Kessab, it was not the most important matter which fell under his observation. It will be seen that he found evidence, in the vicinity, of the workings of the Spirit, which called forth grateful praise from him, as it will from others.

While at Kessab I examined, for admission to the church, twelve persons, of whom the church finally accepted three. Three others would have been accepted, but on account of their being from a village two hours distant from Kessab, Bogchehghaz, it was thought best for them to wait until the brethren should become better acquainted with them. One of those admitted was from that village. He gave very clear evidence of a change of heart and of deep Christian feeling. I do not remember whether I have particularly mentioned Bogchehghaz in previous letters. The name is applied to a small collection of houses, not more than seven or eight in number, on the southern slope of the high mountain just south of Mount Cassius. It is, in many respects, a most interesting spot. The view which it commands is very extensive. Lattakia, nearly forty miles distant, is visible in a clear morning, to the naked eye; and all the coast, from the foot of the mountain on which you stand, to Tripoli, with its bays and headlands, can be traced, as on a map. The most distant object visible, is the snowy crest of Lebanon, as it rises so majestically behind Tripoli. All the hills within this limit, lying between the Orontes and the sea, the abode of that strange race the Ansyrigh, lie distinctly before you. It is also a most interesting locality geologically.

A Work of Grace.

But the great thing at Bogchehghaz is the work of grace going on there. It was subsequent to my designation to this field, only two years ago, that the first

ray of light shone on those benighted families; it is but one year since the commencement of any thing like regular labor there, and now, one young man has been admitted to the Kessab church, three other persons give good evidence of a change of heart, seven have learned to read, and the little Protestant community numbers twenty-three souls. The average congregation on the Sabbath is about thirty. I spent a night there during this visit to Kessab, preached and performed a marriage ceremony. There were about sixty adults present, and they listened with good attention. It seems to me these are results for which we should be deeply thankful. The entire cost of labor there, to the end of this month, is but one thousand one hundred piastres,—less than forty dollars.

Discipline—Additions to the Church.

Returning from Bogheghaz, Mr. Morgan stopped at Ikiz Olook. There also he preached, and united a couple in marriage. At that place, he says, the work remains much as it has been. "It is a Protestant village." On Friday evening the church at Kessab voted upon the admission of candidates, and on Saturday evening a more painful duty was attended to. It was found necessary to suspend one member from church privileges.

On Sunday, December 20, I administered the Lord's supper. The congregation was, by count, in the morning, four hundred and ten persons, in the afternoon, four hundred and sixty. The place of worship has been enlarged, but the whole space was crowded, and the windows and doors were filled with spectators. As it was communion Sabbath, all the Protestants from the villages around came to Kessab, and many Armenians were present to witness the celebration of the supper. It was an interesting occasion, and I think it would stir the hearts of Christians in America to see that great congregation, and hear them join, with such fervency, in singing,

"How sweet the name of Jesus sounds
In a believer's ear;"

or, as the Turkish has it, "The name of

Jesus comes sweet to my ear." There is no concealment of devotional feeling in one of these congregations.

Oppression—Statistics.

The teacher of the Kessab school, a young man, has been called to experience the arrogance and injustice of the Roman Catholics, and the weakness and imbecility of the Turkish authorities. Mr. Morgan does not give the particulars in full, but says:

The case has been a painful one, in some respects. It has been expensive, and has fallen heavily on the poor young man, who lay in prison in Aleppo twenty seven days. To me, it is the more unpleasant, because the people of Kessab cannot understand how there is a limit to the influence of a "shapkali," or hatted one, and more or less censured me. That, however, is a small matter; the great thing is, that this people, and I may say every person of this region, is exposed to unrestrained oppression. I trust that wrongs and persecutions may work, in God's chosen people, the peaceable fruits of righteousness. The consolation will be at the end.

Mr. Morgan took some pains to obtain accurate statistics in regard to the Kessab Protestant community. He found that there were,—tax payers 144; males, of all ages, 282; church members, 76; added during the year, 21; readers, (including children in school,) 251. The total of all ages was last year 440; it is now 552, showing an increase of 112. This includes the natural increase.

At Antioch, he remarks: "there are some signs of progress. Our congregation has been increased by the addition of three or four regular attendants, and seems, also, to be increasing in the knowledge of spiritual things. Several secret friends of the truth appear more inclined to profess it openly."

Syria Mission.—Turkey.

SIDON.

LETTER FROM MR. EDDY, JANUARY 9,
1858.

It was announced, in the Herald for December last, that the Syria mission had voted to transfer Dr. Van Dyck from Sidon to Beirut, and Mr. Eddy from Kefr Shima to Sidon.

Mr. Eddy writes, that though he cheerfully acquiesced in this action of the mission, trusting that if God called him to Sidon he would give him needed strength and grace, he yet felt "by no means fitted to become the sole missionary in such a field, and to bear all its care and responsibility."

The Trial of Removing.

It was no little trial to leave Kefr Shi-ma, where we had spent many happy days, and secured some warm friends. But it was even more trying to enter into the labors of those who had preceded us at Sidon, and who, partly from their own excellencies of character, and partly from the benefit connected with the medical practice of one of them, had gained the warm attachment of the people, so that a change was grievous to them in the extreme, and a successor would be jealously received, and his words and actions weighed in an uneven balance.

We sought strength to encounter these difficulties; and thus aided, we have succeeded in gaining a place in the hearts of the people here, to such an extent that we can hope to be useful to them. I cannot learn that the audiences on the Sabbath, or the attendance on the Bible classes, have diminished; though several rich, worldly people, who used to frequent the house as visitors, and who derived benefit from the doctor's medical practice, have kept themselves, in a measure, distant from us. I *hope* the change will not prove injurious to this station, but will receive the divine sanction in the outpouring of an abundant blessing upon the means of grace.

Much to Do—Good Accomplished.

I have called Elias Yacobe, a native helper from near Hasbeiya, to this place, to aid me for three or four Sabbaths. I design also to instruct him in the preparation of sermons, and shall continue him here during the winter, with a view to these ends, unless there is a louder call for his presence elsewhere. While there is but one missionary at Sidon, it is impossible to visit the rest of the field as it

ought to be visited; and the responsibility cannot be thrown upon native helpers, who will not be always faithful. I have been much tried in that I could not travel more; but either sickness in the family, or the impossibility of supplying this pulpit in my absence, has prevented me.

He had, however, spent a week in the region of Merj Aiyun and Hasbeiya—"a most beautiful region to cheer the eyes of the traveler, and a deeply interesting one to the Christian"—had met and conversed with Protestant friends in several other places, and spent a Sabbath at Kheiam, "where there assembled hearers from five different villages, who betrayed unusual interest in inquiring and hearing respecting the truth." He writes:

There is more simple, unaffected piety among some of these church members, than I have elsewhere found in this land, thus diffused. Of the great numbers who turned Protestant in some of these villages a few years since, for worldly ends, a majority have returned to their own churches, but not till they had heard much gospel truth, which may hereafter benefit them. And they carry with them, into the bosom of those churches, light which must one day show itself in its effects upon others; while—praise be to God!—in every such community some remain steadfast, convinced of the truth, and renouncing all things else for the love of it. Not in vain has the gospel net been cast into any waters here, though many of those entering it escape.

Hasbeiya and Alma.

It seems to be a time of coldness in Hasbeiya, and I did not enjoy spiritual intercourse with the brethren there as much as in other places. I hope to repeat my visit soon, and to find the way better prepared to reach their hearts. Without doubt they are, for the present, disappointed and grieved at Dr. Van Dyck's removal.

Alma I have not yet visited, though I have several times assayed to do so; but when other circumstances favored, the great rains of the country prevented.

The reports from thence are not favorable. What Satan could not do there by persecution from without, in weakening the strength of the Protestants and destroying their influence, he has succeeded in doing by sowing dissension among brethren. Paul must have had such Christians as these in some of his churches, to justify such cautions and reproofs as he used, which have often made me wonder heretofore. I intend to visit them as soon as possible, and do what I can to reconcile them.

Assyria Mission.—Turkey.

MOSUL.

LETTER FROM MR. MARSH, DECEMBER 28, 1857.

Death of Mrs. Williams.

THE intelligence communicated in this letter is of a most painful character. The youngest member of the little band of laborers at Mosul, one who had but just reached the field, around whom gathered deep interest, warm affections, and many hopes, in the mission, and in her native land, is laid in the grave! Her husband is again a widower, and his children are again motherless. "The Lord gave," and alas! how soon has the Lord also "taken away." Mr. Marsh writes:

Yet again we have a message of sadness to send across the ocean. How many tears will fall, how many sighs will burst forth, as the simple announcement is read, that Mrs. Harriet Harding Williams, the wife of Rev. William Frederic Williams, of Mosul, breathed her last on Christmas day, Friday, Dec. 25th, 1857. Parents will mourn; brothers and sisters will mourn; a wide circle of relations and friends will mourn; many friends of the missionary work, fathers and mothers in Israel, will mourn. Alas! alas!

One month only in Mosul! No pestilence abroad; no raging heat! We cannot understand it. We bow our crushed hearts in the dust, and cry, "Abba, Father!" "Even so, Father, for it seemeth good in thy sight."

All who love our Lord Jesus Christ will be thankful to know that she was cheerful, ready and willing to go. In this sudden call, she knew no will but God's. Her patience and cheerfulness blinded us to the progress of her disease. She had been unwell at Diarbekir, but during her nine days' journey down the Tigris was very well; yet a week of her short month had not passed, when what proved an incurable attack of bilious diarrhœa set in. In vain the kindest care of a skillful physician; in vain the most faithful tenderness of a most thoughtful husband. God willed it, and she is gone to her heavenly home. No more pain for her! no weariness in her pilgrimage! Now she enjoys the open vision and full fruition. But, her stricken husband; the twice motherless children; is any sorrow like unto their sorrow?

Yet God has given, and is giving, needed grace. When Satan desires to sift us as wheat, then our Savior prays that "our faith fail not." By a merciful ordering, Rev. Mr. Rhea, of Gawar, is present with us at this time of sorrow. The representatives of England and France in the city, have shown great sympathy and kindness, meeting with us at the funeral, and following with us to the grave. Decency and order, and unusually considerate regard for our feelings, have characterized the sympathy of our native friends.

Yet it is a bitter cup, and not the least of its bitterness is connected with the inquiry, How will the churches take this new blow to our work? They have long been very tender of their sons and daughters. Will they, by any possibility, count the offering too costly? God takes away the desire of our eyes with a stroke. We mourn and weep; our tears run down; we cry out and make mourning for the dead; yet in this fiery trial, no strange thing has happened to us. If we must represent the churches, then God may deal with us as with Ezekiel and the prophets of old. But Christ wept, and allows us to weep. And now, at such a

time as this, will not old and young, parents and children, young men and maidens, crowd God's courts, and with solemn inquiry entreat of God to make known the meaning of those hidden dispensations? Will they not, with unfeigned repentance, implore the removal of God's anger; and seek the light of his countenance? Let them compare our great disappointment with the infinite disappointment of those who die without hope! Let them think of the thousands of lives sacrificed for national aggrandizement! Witness India now, and the Crimean war. Let them consider the millions of treasure lavished on dress, on equipage, on folly, on lust; and the comparative pittance given to Christ, for saving souls! There is occasion for heart-searching—for deep repentance; but none, oh! none, for abandoning the work of God.

Light succeeded the darkest hour in India. If we are firm, it will succeed here also. Weep with us; pray for us.

Recent Intelligence.

WEST AFRICA.—A letter from Mr. Walker, of Baraka, says: "The first Sabbath in October was the season of our communion, and two young men were received, on profession, to the fellowship of the church. There are five more who give pleasing evidence of having given their hearts to the Savior. We are thus cheered by a few drops of mercy. We wait for abundant blessings on the parched soil. All is not desolation and death." One of the persons received to the church was from the Olandebenk station.

CANTON.—Mr. Williams, in a line to the Treasurer, dated Macao, Dec. 12, says: "It is almost impossible to get dwellings at a reasonable price; but it is to be hoped the difficulties at Canton will be settled before next summer, so that we can resume labors there. The three or four chapels opened here are usually filled, and the people sit and hear better, on the whole, than they used to in Canton. The proportion of readers is less, for education is probably less diffused among all classes near the coast and in small villages, than among the same ranks in a large city."

CEYLON.—Mr. Meigs, writing from Madras, Dec. 11, mentions a few facts respecting his station, (Manepy,) as he did not find time, before he left, to prepare a semi-annual report. On the 19th of July, four persons were baptized and received to the church—two men and two women. "A few others were considered as candidates." Mr. Meigs says: "There is great encouragement to labor in the villages. The people are prepared to listen attentively to the word preached; and if the servants of the Lord faint not, they will in due season reap an abundant harvest."

MADURA.—Mr. Rendall wrote from Madura, Nov. 6, that on the previous Sabbath three adults were received to the church at that place. "Mr. Silva, our native pastor at Karisaculum, wrote me, a few days since, that he had received five persons to the church; one an old man over ninety years of age." The Roman Catholics, "driven to this by the extensive circulation of the Bible by Protestants," have at last published a translation of the New Testament in Tamil. "They have not been able to keep their people from reading the Scriptures, and they prefer to have a translation for themselves."

AHMEDNUGGUR.—Mr. Barker wrote, January 2:

On account of the unsettled state of things in this region, we have been unable to move to Khokar as we intended. Our goods were packed, and a conveyance engaged on the 22d ult., with the design of leaving Ahmednuggur the next day; but that evening we heard that a gang-robbery had been committed at Khokar, and were told by persons well informed, that it would not be wise for us to go at present. Accordingly we removed to Bhangar. I very much fear we shall not be able to remove to Khokar this year, or, at least, before the rains. The authorities are unwilling that families should go into that district just now. Meanwhile, however, I hope to spend most of my time until the rains in my field, leaving Mrs. Barker at Bhangar.

I have this week attended the pilgrimage of Kolhar. There were very few persons present as compared with former years; indeed the affair was hardly worthy the name of pilgrimage. The hook-swinging, which was a great attraction to multitudes, has been prohibited by Government; and besides, few people dare to travel when robbers are prowling about. There was very little excitement, and we had good opportunities of giving instruction, to audiences so quiet that we were able to conduct the exercises with singing and prayer.

On a recent tour, accompanied by Mr. Harding, Mr. Barker had visited Khokar, and on the Sabbath, December 6, five persons were admitted to the church by profession. "I am, however, sorry to say," he adds, "that a man and his wife, (who had long

been members of the church,) were excommunicated, for marrying a son according to the Hindoo custom, and for falsehood."

"Never have I felt stronger hope or more joy in my work. In many places there is promise of abundant fruit."

Mr. Bissell, of Seroor station, wrote, January 7:

We (myself and family) returned yesterday from a twenty days' tour. The villages in this vicinity are quiet as usual—no disturbance, no insult or rudeness, (beyond the usual contempt for the gospel on the part of the wicked every where,) was met with on our tour. The people are as accessible and impressive as in past years. We feel no fear, now, in being out among them. The two past months have wrought a great change in this respect.

On a short tour with Mr. Harding, in the latter part of October, I baptized three adults and two children at Shirasgaw, where D. Loudon, our native helper, resides. One of those persons, I am sorry to say, seems not to have been worthy of the Christian name. After enduring much opposition with apparent cheerfulness, I fear he has fallen into the snare of Satan. On the 28th of November, I organized a church of nine members at Kolgar; six of whom were from this church, two from the first church at Ahmednuggur, and one from the church at Shingvay. The church was put under the charge of Chimaji, native assistant, and that whole field (the first Southern) is now in charge of Mr. Dean. We are all enjoying excellent health this season, and delight to spend our strength in making known the gospel to these ignorant villagers.

BOMBAY.—As Mr. Hazen, of Bombay, is under the necessity of leaving for the United States, the Ahmednuggur mission has made arrangements for Mr. Harding to occupy that place for the present, giving him Dhondooaba as a native assistant. Mr. Harding wrote from Bombay, January 23:

The circumstances under which we begin our labors here are not so encouraging as we could wish. The present number, in good standing in the church, does not exceed eight persons, and these are not persons of influence, excepting our native assistants. Yet I cannot but hope that we may make some aggressions during the coming year. I have brought from Ahmednuggur one more native helper, and in a few days I hope to obtain a preaching place for him, in the city. Should this first attempt prove successful, I intend to engage one or two other places, for the same purpose. I have charge of the weekly prayer meeting, and am able to use the language to some extent; but it will be a few months before I shall take the service in the chapel. Meanwhile, Mr. Bowen has kindly offered to preach when I desire it.

NESTORIANS.—A letter from Mr. Breath, dated Dec. 10, 1857, briefly mentions some items of interest. The two young men sent to Bootan in the autumn had returned to Oroomiah, one of them having been sick.

"Their report shows some progress." A few, mostly in deacon Isaac's village, are not ashamed or afraid to profess the truth. But bigoted Nestorians, and "their allies the papists," were making vigorous efforts to expel the deacon and his adherents from the village. "The papists there, and in other mountain districts, are more active, and are accomplishing more, than ever before."—Snow, in the mountains, was very deep; and the scarcity of provisions was such in Bass, that Mr. Rhea was unable to procure a winter's supply for two helpers he had purposed to leave there, and they were obliged to return.—The two seminaries were in session, "as full, and with as encouraging prospects as usual." "About forty village schools are in operation; but this department of our labors has not yet recovered, either in numbers or spirit, from the assaults of the government two years since."—The bearing of the Vizier Nezam, "the actual governor of the province of Azerbaijan," who was then at Oroomiah, was more friendly than formerly; yet the female seminary had been visited by one of his people, by his order; showing that the government is still watchful.—The measles had ceased to occasion apprehensions at Oroomiah.—"The winter has set in here early and severe. Snow, to the depth of three feet, has already fallen."

ASSYRIA.—The fourth annual meeting of the Assyria mission was held at Diarbekir, early in November last. In view of the small number of laborers in the field, "the immediate occupation of Mardin was deemed impracticable." It was decided to send two native helpers, as soon as possible, to Bitlis, where "there has been for some time an opening among the large Armenian population." Dr. Haskell writes:

The wants of Amadia were considered. Of this region we can only reiterate what has before been said. Its need of two missionaries is exceedingly urgent. The people are ready, and desire the truth. This is the outpost of Nestorianism on this side the mountains, and here the wave of Popery, that has swept over the plain about Mosul, has been stayed. To induce the people to become papists, flattery, bribes and persecution have been tried, not altogether in vain. The Pope's legate has received a firman from the Pasha of Mosul, authorizing him to take possession of the Nestorian churches and their property. Papers have been forged for taking possession of eighteen churches in the district of Berwari. The question, Shall the mountain Nestorians be given up to the church of Rome? must be decided immediately. We feel that two men should be sent to Amadia. What is done must be done quickly.

Reference is made to the persecutions, by the papists, in the region of Jezireh, and the letter closes as follows:

Mr. Marsh thinks the past year has witnessed some progress in Mosul. The Jacobite church is apparently on the eve of a convulsion. Diarbekir station reports considerable advance. We cannot forbear to call for more men. Thousands of perishing souls about us call loudly. With one more man we could send a detachment to Mardin, and leave the present station well furnished. Above all, we need the outpouring of the Spirit. May the prayers of the churches ascend in our behalf.

NORTHERN ARMENIANS.—Mr. Trowbridge writes from Constantinople: "Many exaggerated statements have found their way to America, carrying the idea that Turkish fanaticism *here* has been greatly aroused by the rebellion in India. Mr. Brown, United States consul general, and an old resident, who has constant intercourse with the Turkish authorities, assured me that he had seen *nothing* to support this idea; and Mr. Sander-son, English vice consul at Broosa, said the same." Some very significant facts are mentioned to show that the rebellion has not affected the feelings of the Turks in any such way as has been supposed.

Home Proceedings.

CONDITION OF THE TREASURY.

AT such a time as this, it is due to the patrons of the Board, that they should be kept fully informed, not only in respect to the condition and wants of the missions, but also as to the state of the treasury. At present, in this respect, the facts are far less promising than could be desired. There are cheering instances of liberality, on the part of individuals and of churches, yet the whole state of the case is not cheering, but alarming. The receipts in January were large, (\$42,954,) but for February they were only \$20,771. For the seven months of the financial year which have already passed, up to March 1, they amount to but \$133,250; while the proportion, for this time, of the necessary expenses of the year, amounts to \$210,000—showing a deficiency of almost \$77,000. To meet the expenses, the receipts for the remaining five months must be about \$227,000,—\$45,400 per month. It is apparent, therefore, that earnest effort must be made, or the year will close with a debt very embarrassing to future oper-

ations, and in all respects very undesirable. May it not be hoped, that there are many friends of the cause who will be ready to make greater sacrifices than they have yet made, to prevent such apprehended evils? In connection with revivals, now existing in so many places in our land, are there not those who will be ready to make thank-offerings for spiritual blessings, which will help to relieve this cause?

A letter is just received from Mr. Dwight, of Constantinople, (too late to be inserted in this number of the Herald,) which exhibits, to some extent, his feelings, and those of his brethren in that deeply interesting field, in view of existing facts. "I cannot express to you," he says, "the fearful forebodings I have, of what must follow a little further prolongation of the apathy of Christians in regard to this work." "The Lord has long been beckoning the Christian churches to furnish means—only a small portion of what he has lent to them—for taking full possession of this field, which he has made white for the harvest. How slow have they been to respond! How have his servants in this land been hindered, by want of means, from entering the doors he has placed open all around them! Greatly do I fear, that if we are obliged still further to delay, and especially to recall some of the few laborers we now have in the field, we shall provoke God to shut up the doors, and then, though we knock long and loud, they may not be opened to us again."

"With the deepest pain," he refers to the fact that a retrograde movement has actually commenced, two native laborers having been dismissed at Marsovan, "where there was never more need of such laborers," and two or more in the district of Sivas; the only cause being a want of funds. "We feel deeply sensible," he adds, "that many of the friends of Christ in America have done nobly in aid of this work," and "we know they have many calls. But we would have

them remember, that our gracious Savior hears and faithfully responds to far more calls from them for aid, every day, than he, by his providence, places before them for their aid in his work—a work upon which he has fully set his heart—that of redeeming this world from sin and ruin.”

“Would that *all* might be aroused to a sense of their obligations, as having been bought by the precious blood of Christ, to live only for him.”

In like manner do other missionaries plead; like trials do other missions feel. Shall not the response, from Christian churches, during the remaining months of this financial year, be such as to relieve their solicitude, and cheer them in their work;—such as to secure the blessing of Him who sitteth “over against the treasury?”

EMBARKATION.

REV. J. LORENZO JESSUP of the Syria mission, and Mrs. Caroline Jessup, from Branchport, N. Y., sailed from Boston Feb. 23, in the Henry Hill, Capt. Watson, for Smyrna, on their way to Tripoli, Mr. Jessup's station.

DONATIONS,

RECEIVED IN FEBRUARY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Falmouth, Ch. 10; 2d ch. 26,78;	36 78
Freeport, 1st cong. ch. 110; South do. 20;	130 00
North Bridgeton, Cong. ch.	3 50
Otisfield, D. K.	2 00
Portland, State st. ch. 225,20; 2d par. m. c. 48,72;	273 92
Scarboro', 1st cong. ch. to cons. GEORGE W. LIBBY an H. M.	100 00
Westbrook, Rev. J. B. W.	3 10
Yarmouth, Cong. so.	172 02
Unknown, by Rev. J. Blake, 9,80;	
Mrs. H. S. 1;	10 80—732 02
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	34 04
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Winter st. cong. ch. 599,11;	
Central ch. 71,50; m. c. 3,50;	674 11
Union, m. c.	3 00
Wiscasset, Cong. ch. m. c.	76 60—753 11
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, A friend,	5 00
Holden, Cong. ch. and so.	27 15—32 15
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Saco, Miss A. M.	2 00
	1,553 32
Eastport, Central cong. so. m. c. 33; D. P. a thank off'g, 4; juv. miss. cir. 13; to cons. Rev. S. D. Hosmer an H. M.	50 00
South Paris, cong. ch. and so.	23 00
	1,636 32

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so. m. c.	20 00
Bristol, do.	22 36
Littleton, m. c.	15 53—57 89
Hillboro' co. Aux. So. J. A. Wheat, Tr.	
Bedford, Pres. ch. and so.	120 00
Manchester, Franklin st. ch.	48 00
Nashua, Olive st. ch. and so.	
206,04; Pearl st. ch. and so.	136,26;
	342 30—510 30
Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, 1st cong. ch. and so. 5,25; m. c. 18,75; South cong. ch. to cons. LEVI LISCOMB an H. M. 100,82;	121 82
Rockingham co. Conf. of chs. F. Grant, Tr.	
Candia, Cong. ch. and so.	75 80
Greenland, do. to cons. SAMUEL PICKERING an H. M.	103 25
Hampstead, Cong. ch. and so. m. c.	16 00
Kingston, do.	15 00
Raymond, do.	14 26—223 31
Strafford Cong. of chs. E. J. Lane, Tr.	
Conway, Mrs. R. M. K.	5 60
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Charlestown, Cong. ch.	6 00
Lempster, 1st do.	20 00
Newport, Mrs. B.	1 00—27 00
	948 32
U. V. W.	30 00
	978 32
Legacies.—Nashua, Miss Elizabeth Fisher, by A. W. Sawyer, Ex'r,	100 00
	1,078 32

VERMONT.

Addison co. Aux So. A. Wilcox, Tr.	
Cornwall, Cong. ch. and so.	26 12
Middlebury, do. 111,21; m. c. 26,79;	138 00
New Haven, Mrs. P.	2 00—166 12
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, 2d cong. ch. and so.	67 50
Walden, Ladies,	6 00—73 50
Franklin co. Aux. So. C. F. Safford, Tr.	
Georgia, Cong. ch.	10 00
St. Albans, 1st do. to cons. Rev. J. EAMES RANKIN an H. M.	172 00—182 00
Orange co. Aux. So. L. Bacon, Tr.	
Newbury, Cong. ch. and so. m. c. 30; Rev. H. N. B. 20;	50 00
Thetford, 1st cong. ch. to cons. Mrs. LEONARD TENNEY an H. M.	112 50—162 50
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Derby, Cong. ch.	5 18
Rutland co. Aux. So. J. Barrett, Tr.	
Rutland, Cong. ch. and so. 230,30; m. c. 25,69;	255 99
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, m. c. 34,47; R. C. 3;	37 37
Montgomery, Rev. C. Paine,	20 00
Waterbury, Cong. ch. and so. to cons. Rev. JAMES T. FORD, of Stowe, an H. M.	50 00—107 37
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', A friend,	2 80
Windsor co. Aux. So. J. Steele, Tr.	
Royalton, Cong. so m. c.	9 00
West Windsor,	3 00—12 00
	967 56
Lunenburg, Cong. ch. m. c.	26 00
Manchester, M. Clark,	10 00—36 00
	1,03 56

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
South Dennis, Cong. ch.	30 00
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsfield, J. L. E. 5; Young la. ins. m. c. 21;	26 00
Williamstown, Emma C. Bascom, wh. and prev. dona. cons. Rev. JOHN BASCOM an H. M.	10 00—36 00

Boston, S. A. Danforth, Agent,	1,649 44
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, Linebrook par. to cons.	
Rev. J. W. HEALY an H. M.	50 00
Newburyport, Rev. Dr. Dimmick's so.	68 83
W. Newbury, 2d cong. ch. and so. wh. and prev. dona. cons. NEW-MAN FOLENSBEE an H. M.	23 83—142 66
Essex co.	
Marblehead, 1st cong. ch. and so. 37; m. c. 12; a friend, 5;	54 00
Wenham, Cong. ch. and so.	48 20—102 20
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, Gent. 20; la. 20; m. c. 13,50;	53 50
East Hawley, Cong. so.	14 10
Warwick, J. P.	2 00—69 60
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, L. H.	1 00
Hadley, 3d ch. Gen. benev. so.	12 00
Northampton, W.	10 00—23 00
Harmony conf. of chs. W. C. Capron, Tr.	
Westboro', Cong. ch. and so.	38 41
Middlesex co. South Conf. of chs.	
Natick, Cong. ch. and so.	85 00
Sudbury, do.	44 79
Wayland, R. F. F.	8 00
West Needham, Cong. ch.	30 00—167 79
Middlesex co.	
Charlestown, 1st par.	10 00
East Cambridge, Evan. cong. ch. m. c.	21 24
Reading, Bethesda ch. m. c. 27;	
R. Parker, 20;	47 00
Stoneham. m. c. for Cher. m.	5 50
Winchester, Cong. ch. and so.	12 00
Woburn, C. Richardson,	80 00—175 74
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Roxbury, Eliot ch. and so. gent. 50. la. 64,50; Vine st. ch. and so. 16,18;	130 68
Sharon, Cong. ch. m. c.	27 40
Walpole, Ortho. cong. ch. and so.	26 00
West Roxbury, South evan. ch.	20 29—204 37
Taunton and vic.	
Attleboro', 1st cong. so.	63 00
Taunton, Winslow cong. ch.	23 05—86 05
Worcester co. Central Asso. W. R. Hooper, Tr.	100 00
Worcester co. North, C. Sanderson, Tr.	
Ashburnham, 1st cong. so.	28 90
Athol, A reader of Jour. of Miss.	1 00
Winchendon, North cong. ch.	105 15—135 05
	2,960 31
A friend,	25 00
Andover, Chapel ch. and so. 60;	
South ch. and so. m. c. 14;	74 00
Chelsea, Winnisimmet ch. m. c.	38 45
Lawrence, Central cong. ch.	57 91—195 36
	3,155 67

CONNECTICUT.

Fairfield co. East Aux. so.	
Brookfield, A. S.	4 00
Reading, Cong. ch.	38 96
Bridgeport, 1st do. miss. benev. so. wh. and prev. dona. cons. EG-BERT MARSH an H. M.	78 56—121 52
Fairfield co. West Aux. So. C. Marvin, Tr.	
Greenfield Hill, Cong. ch.	50 00
Greenwich, 2d do.	31 56
South Norwalk, do.	3 00—84 56
Hartford co. Aux. So. A. W. Butler, Tr.	
East Windsor Hill, Theol. Sem. ch.	108 88
Farmington, 1st cong. ch.	386 90
Hartford, North ch. and so. 287;	
South ch. and so. 35; Centre ch. m. c. 11,33;	333 33
Hartland,	13 01
Manchester, to cons. Rev. S. B. FORBES an H. M.	76 15
Suffield,	31 93
	950 20

Deduct am't rec'd fr. 4th ch. Hart-ford, pd. Am. Miss. so.	30 00—920 20
Hartford co. South, H. S. Ward, Tr.	
Cromwell, Gent. 32,63; la. 30,83; m. c. 28,75;	92 21
Newington, Eunear so. 37; gent. 51; la. 58; to cons. Rev. WILLIAM P. AIKIN an H. M.	146 00
Portland, Gent. 46,50; la. 21,40;	67 90
Westfield, Gent. and la. 27,65; m. c. 8,20;	35 85
Wethersfield, A friend,	5 00—346 96
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Kent, Cong. ch.	30 00
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, Centre ch. 10; Henry White, 100; a friend, 50; North ch. 50; Yale coll. m. c. 26; a friend, 10; united m. c. 18,28; South ch. 6,20;	270 48
New Haven co. East, F. T. Jarman, Tr.	
Fairhaven, Centre ch. m. c. 27,43;	
1st cong. ch. 115,73;	143 16
Northford, Cong. ch. m. c. 8,50;	
gent. 20,69; la. 17,87;	47 06—190 22
New Haven co. West Aux. So. A. Townsend, Tr.	
Naugatuck, L. E. B.	8 00
Waterbury, 1st so.	22 77
Woodbridge, 5,50; la. 50;	55 50—86 27
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
Mystic Bridge, Cong. ch. m. c.	18 70
Tolland co. Aux. So. E. B. Preston, Tr.	
Stafford, 1st ch. and so. 9; m. c. 4,80;	13 80
Vernon, La. asso.	99 66
West Stafford,	17 38—130 84
Windham co. Aux. So. J. B. Gay, Tr.	
Ashford, 1st ch. and so.	10 00
East Woodstock, Cong. ch. and so. 21 00	
Scotland, Rev. T. Tallman,	50 00
Woodstock, 1st cong. ch. m. c.	7 00—88 00
	2,287 75
A friend,	20 10
	2,307 75

Legacies. — Wethersfield, Timothy Still-man, by George Stillman, Ex'r,	500 00
	2,807 75

RHODE ISLAND.

Anthony, E. W.	5 00
Providence, Central cong. ch. 589,25;	
High st. cong. ch. (of wh. to cons. AMOS C. BARSTOW, Jr., an H. M. 100;) 231; Benef. cong. ch. gent. 212,29; la. 48,20; Kitchen, 4;	1,084 74
Warren, A lady, 1; G. H. B. 1;	2 00—1,091 74

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, F. L. Griswold,	50 00
Buffalo and vic. J. Crocker, Agent.	
Buffalo, North pres. ch. (of wh. to cons. WILLIAM C. YOUNG an H. M. 100;) 437 23	
Delaware co. Aux. So. Rev. D. Terry, Tr.	
Delhi, Pres. ch.	63 00
Franklin, Delaware Inst. Soc. of Inq.	13 00—76 00
Geneva and vic. G. P. Mowry, Agent.	
Geneva, T. C. Maxwell and Bros. to cons. HENRY E. MAXWELL an H. M. 100; W. H. S. 3;	103 00
Knowlesville, Pres. ch.	2 00
Niagara City, Cong. ch.	14 06
Penn Yan, CHARLES C. SHEPPARD, wh. cons. him an H. M.	100 00
Ripley, 1st pres. ch.	17 73
Read's Corners, Cong. ch.	1 37
Spencerport, do.	35 00—273 16
Greene co. Aux. So. J. Doane, Agent.	
Catskill, Pres. ch. E. B. Day (wh. and prev. dona. cons. HENRY E. DAY an H. M.)	75 09
New York and Brooklyn Aux. So. A. Mer-win, Tr.	
(Of wh. fr. Miss Catharine Ann Hedges, wh. cons. TIMOTHY HEDGES an H. M.	

500; H. M. Schieffelin, 105; W. E. Dodge, 250; Rev. G. B. Cheever, D. D. wh. cons. HENRY A. HARTT an H. M. 100;) 1,118 59	
Oneida co. Aux. So. J. Dana, Tr.	
Mt. Vernon, Pres. ch.	50 00
Paris Hill, Cong. do.	7 84
Utica, 1st pres. ch. m. c.	7 31—65 15
Otsego co. Aux. So. D. H. Little, Tr.	
Cherry Valley, C. G. H.	5 00
Plattsburgh and vic. L. Myers, Tr.	
Plattsburgh, Pres. ch.	35 56
St. Lawrence co. and vic. H. D. Smith, Tr.	
Ogdensburg, E. Thompson,	50 00
Washington co. Aux. So. A. Eldredge, Tr.	
North Granville, Pres. ch. and so.	30 00
Watertown and vic. A. Ely, Agent.	
Watertown, 1st pres. ch. 380,50; m. c. 192,27; (of wh. to cons. JOB SOWLE an H. M. 100; fr. four mem. to cons. Rev. ISAAC H. BRAYTON of California, an H. M. 100;) 2d pres. ch. 55; (of wh. to cons. Rev. J. H. CARBUTH of Kansas an H. M. 50;) 627 77	
Cape Vincent, Pres. ch.	9 00—636 77
	2,852 46

Albany, A friend,	50 00
Arkport, M. Hurlbut,	7 12
Barryville, Cong. ch.	1 88
Beekmantown, Pres. ch.	13 00
Bergen, Miss A. Hurd,	10 00
Blooming Grove, Ref. D. ch. m. c.	18 17
Butternuts, Pres. ch.	5 00
Cazenovia, Rev. G. S. Boardman to cons. Rev. A. B. HYDE an H. M.	50 00
Chester, Pres. ch.	10 00
Circleville, do.	18 00
Corfu, do. m. c.	10 87
Cornwall, A friend,	5 00
East Bloomfield, 1st cong. so.	100 00
Greenport, Cong. ch.	23 60
Gilbertsville, Pres. ch.	50 00
Harpersfield, Cong. ch.	6 25
Highlands, do.	2 57
Homer, J. W. Schermerhorn, 100; a friend, 10;	110 00
Hoosick Falls, Pres. ch.	56 00
Hudson, Pres. s. s. for Dea. John Hermidtz of Oromiah, Persia,	35 00
Ithaca, Pres. ch. 32,05; Rev. Dr. Wisner, 9;	41 05
Jamestown, A lady,	1 00
Kingsboro', Pres. ch. Mrs. T. Y. 3; Mrs. L. B. 2;	5 00
Malden, Pres. ch. m. c.	5 48
Malone, Cong. ch. and so. 224,80; m. c. 125;	349 80
Middletown, Pres. ch.	99 42
Morris, Dr. Bates,	2 60
New Rochelle, A lady,	2 50
Perry Centre, 1st cong. ch.	51 16
Poughkeepsie, Pres. ch. for Gaboon m.	49 51
Pulaski, W. W. Warner,	9 90
Russelaerville, J.	3 00
Saratoga Springs, Mrs. D.	5 00
Troy, 1st pres. ch. 75; Nail factory m. c. 15;	90 00
Wading River, Pres. ch.	7 00—1,303 68
	4,156 14

Legacies.—Saratoga Springs, Judge Doe, int. on legacy of 1,000, by Mrs. Doe, Ex'x,	70 00
	4,226 14

NEW JERSEY.

Fairton, Pres. ch. 16; Rev. J. Briggs, 13;	29 00
Morristown, 1st pres. ch.	75 87
Mount Retirement, E. A. S.	50 60
Newark, 2d pres. ch. 152,02; young people's miss. so. 21,73; young la. for Syrian m. 25;	198 75
Trenton, 3d pres. ch.	26 00—379 62

PENNSYLVANIA.

Carlisle, 1st pres. ch.	3 21
Farmington, Cong. ch.	10 00
Harrisburgh, Pres. ch. m. c.	17 57
Honesdale, Pres. ch.	100 00
Philadelphia, Philadelphos, 50; Arch st. pres. ch. I. Constable, 25; Clinton st. pres. ch. a mem. 2; S. K. 15; Green Hill pres. ch. 50,70;	142 70
Reading, 1st pres. ch. Mrs. M. Long,	25 60
Troy, S. W. P.	10 00
Westchester, Indiv. 31,42; J. Atwood, 25;	56 42—354 90

DELAWARE.

Milford, Pres. ch.	12 26
Mispillim, do.	4 47
Wilmington, Hanover st. pres. ch. wh. and prev. dona. cons. ROBERT R. PORTER an H. M.	35 50—52 23

VIRGINIA.

Mitchell's Station, W. S.	2 50
Natural Bridge, Miss E. A. C.	5 00
Prince Edward Co. Mrs. E. H. Du-pay and daughter,	10 00—27 50

OHIO.

By G. L. Weed, Tr.	
Cincinnati, I. H. Denison, 10; 2d pres. ch. 223; m. c. 19,24;	252 24
Cleves, Pres. ch.	7 00
Columbus, 2d pres. ch. m. c. 6,75; E. B. 5;	11 75
College Hill, Pres. ch. m. c.	6 14
Harmer, Cong. ch. m. c.	56 29
Patascula, Pres. ch.	16 00
Walnut Hills, Lane Sem. ch. m. c.	6 80
Zaleski, F. H.	5 00
	361 22
Ded. disc.	2 70—358 92
By T. P. Handy, Agent.	
Bedford, Pres. ch.	1 00
Brownhelm, Ch.	8 00
Cleveland, 1st pres. ch. 3; 2d do. 75; Euclid st. pres. ch. 177; m. c. 60,46;	315 46—324 46

By Rev. S. G. Clark.	
Bath,	17 50
Brighton,	1 50
Brownhelm, 7,60; Rev. A. Betts and fam. 10;	17 60
Burton, 2,40; Rev. D. Witter, 5;	7 40
Chatham,	19 89
Chagrin Falls,	3 50
Clarksfield, Dea. Jones,	2 00
Claridon,	2 70
Conneaut, 11,50; J. Lovrjoy, 20; S. R. B. for Western Asia, 2;	33 50
Eaton,	3 00
Farmington,	6 00
Grafton,	4 00
Huntington,	3 75
Johnson,	8 40
Kiusman, 36,40; m. c. 21,56; P. A. 10; T. K. 10; J. C. 10; H. L. 10; L. C. P. 10;	107 16
Newburg, 14,70; m. c. 4,09; Rev. J. Shaw and wife, 13;	31 79
Newton Falls, 16,05; Rev. E. Chester, 10;	26 05
Painesville, 42,62; m. c. 20,38; R. Hitchcock, 15;	78 00
Peru, Rev. J. McC. and wife,	7 26
Rawsonville,	2 50
Rochester, 4,83; Rev. M. E. and wife, 5;	9 83
Solon,	24 29
Strongsville, m. c.	28 00
Wellington,	22 70
West Williamsfield,	11 00
York,	1 00—481 12
	1,164 10
Bedford, Pres. ch. m. c.	1 00
Marietta, Miss E. H.	7 00

Streetsborough, Ch.	7 00
Strongsville, Seth T. Williston, dec'd, 15 00	
Willoughby, L. Lloyd,	4 00—34 00
	1,198 10

INDIANA.

By G. L. Weed, Tr.	
Bedford, Mrs. L. B.	5 00
Bloomington, Rev. E. Ballentine,	15 00
Delphi, Individuals, 10; Rev. A. J. 5; J. E. 5;	20 00
Fort Wayne, 2d pres. ch. (of wh. fr. L. C. Jacobs, 20; Rev. T. Hough, D. D. 15;)	57 25
Gosport, Pres. ch. (of wh. fr. Mrs. S. 3;)	10 00
Greenville, Pres. ch. m. c.	5 00
Indianapolis, 2d pres. ch. m. c. 6,35; 4th do. 6,69;	13 04
Madison, 2d pres. ch. coll. and m. c.	89 50

214 79

Ded. disc.	1 47—213 32
Putnamville, Pres. ch. m. c.	2 00

215 32

ILLINOIS.

By Rev. A. Montgomery.	
Chicago, A. Chester,	5 00
Danton,	12 92
Elk Grove,	20 70—38 62
Bloomington, S. P. M.	2 50
Chicago, South cong. ch. m. c.	3 00
Jerseyville, P. Pobes,	15 00
Mendon, Cong. ch. 20; A. H. 3;	23 00
Mt. Sterling, N. S. pres. ch.	25 00
Ottawa, 1st cong. ch. and co.	131 12
Polo, W. T.	4 60
Rockford, Teachers and pupils of Fem. Sem. (of wh. for cd. of a girl in Oroomiah, 25;)	70 90
Rosemond, Cong. ch.	8 60
Sheffield, do. m. c.	7 80
South Ottawa, Pres. ch.	7 39
Wenona, do.	7 20
Waukegan, E. G. H.	5 00
Waverly, E. J.	20 00—331 11

369 73

MICHIGAN.

Coldwater, Pres. ch. m. c.	2 41
Flint, Pres. ch. 112,92; disc. 1,12;	111 80
Kalamazoo, S. Brown,	25 00
Monroe, Pres. ch.	28 55
New Baltimore, Rev. E. W.	5 00
Overijssel, Singing class,	15 00
Union City, Cong. ch.	20 00—207 76

WISCONSIN.

By Rev. A. Montgomery.	
Beloit, Pres. ch.	13 00
Madison, Cong. ch.	22 16—35 16
Beloit, Judge B.	1 00
Dodgeville, S. W. B.	1 00
Fulton, Pres. ch.	11 50
Johnstown, Cong. ch. m. c.	4 00
Kenosha, 1st do.	36 27
Milwaukee, A reader of the Herald,	10 00
Summit, 1st pres. ch.	30 00—93 77

128 93

IOWA.

Garnaville, Rev. L. P. M.	5 00
Grinnell, m. c.	19 65
Kossuth, N. S. pres. ch. m. c.	17 25
Tipton, Rev. M. K. Cross, avails of jewelry,	10 00—51 90

MISSOURI.

North Prairie, Pres. ch.	13 00
Troy, F. Parker,	15 00—28 00

LOUISIANA.

Thebodaux, S. T.	60
------------------	----

SOUTH CAROLINA.

Charleston, Circular ch. 92,15; m. c. 39,33; 131 48

OREGON TERRITORY.

Oregon City, Cong. ch. m. c. 19; K. Perrin, 10; Mrs. N. B. A. 5; 34 00

CALIFORNIA.

Grass Valley, Cong. ch. 15 50

IN FOREIGN LANDS, &c.

Eaton, C. E. m. c. for Armenian m.	6 00
Lee's Creek, Cher. na. Coll. at annual meeting, 12,45; G. L. S. 1,28;	13 73
Montreal, Can., Am. pres. so. (of wh. fr. Jacob De Witt to cons. Rev. W. SNODGRASS, Rev. A. F. KEMP, Rev. JAMES WILLIAMS, Rev. N. CYR, J. W. DAWSON, A. F. HOLMES, Mrs. ELIZABETH L. BONAR, H. M. 500; Mrs. J. E. Mills to cons. JOHN E. M. WHITNEY an H. M. 100; T. J. Greene to cons. ANN W. GREENE and JANE P. GREENE H. M. 200;)	1,300 00
Oak Grove, Dakota na. Pres. ch.	13 00
Old Town, Allegany m. miss. so.	28 50
Syria, Rev. David M. Wilson to cons. Mrs. EMELINE T. WILSON an H. M.	100 00
Turkey, Ada Bazaar, 8; Arabkir, m. c. 24,90; Cesarea, do. 16,72; Constantinople, Mr. Goodell's fam. 35,69; Armenian woman, 17,21; Mr. Dwight's fam. 8,28; Strawberry money, 4,42; Mrs. W. 2,42; Mr. Hamlin's fam. 3; Smyrna, m. c. 31,27; Yeni Kapoo, cong. 5,28;	160 19
Wheelock, Choc. na. Miss Mercy Whitcomb for Fem. schs. in Oroomiah, Persia,	50 00

1,671 43

Legacies.—Jaffna, Ceylon, Rev. G. H. Athorp, 42 00

1,713 42

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 45 48
NEW HAMPSHIRE,	27 92
VERMONT,	21 00
MASSACHUSETTS,	17 96
CONNECTICUT,	133 66
RHODE ISLAND,	25 00
NEW YORK,	114 58
NEW JERSEY,	7 80
PENNSYLVANIA,	134 71
DELAWARE,	76 00
OHIO,	153 61
ILLINOIS,	25 62
MICHIGAN,	44 00
WISCONSIN,	21 50
IOWA,	3 00
IN FOREIGN LANDS, &c.	11 16

\$ 862 90

Donations received in February, 20,059 39

Legacies, 712 00

\$20,771 39

TOTAL from August 1st to

February 27th, \$133,250 43

DONATIONS FOR THE MISSIONARY PACKET.

Cincinnati, O. 8th pres. s. s.	3 00
Concord, N. H. s. s. bal.	3 90
Phelps, N. Y. 1st pres. s. s.	5 00
Turkey, Constantinople, Mr. Allen,	1 72
Marsovan,	2 69—4 41

16 31

Previously acknowledged, 28,608 67

\$ 28,624 98

THE
MISSIONARY HERALD.

VOL. LIV.

MAY, 1858.

No. 5.

American Board of Commissioners for Foreign Missions.

Canton Mission.—China.

LETTER FROM MR. BONNEY, NOVEMBER
26, 1857.

THE unsettled difficulties at Canton constrain missionaries, and other Europeans and Americans, still to reside at Macao; and "on account of the great stream of emigration" to that place "rents have been trebled, and even quadrupled," rendering it much more difficult to procure suitable buildings for residences, or for chapel services. "We watch the movements of the hostile parties," Mr. Bonney says, "for on the result of this struggle depends the freedom of missionary labors at Canton. The India mutiny has withdrawn troops from China, and delayed the settlement of these difficulties."

Missionary Labors at Macao.

Respecting his missionary work he writes:

The duties and labors in which I have been engaged since I last wrote, have not much varied from what they were at that time. The daily chapel preaching, (except on Wednesdays and Saturdays,) the little nursery of six Chinese girls under Mrs. Bonney's charge, and occasional walks in the Chinese hamlets on Macao peninsula, and to country passage boats, for the distribution of tracts, occupy most of my time. The attendance at the chapel continues as good as

at first, the little room being generally filled. From one hundred to one hundred and fifty is the average attendance. The Chinese population of Macao has increased considerably the past summer, by removals from Canton on account of the war. This has brought to us both new and old hearers. On the Sabbath, the attendance is larger than on week days, the room being generally crowded. My assistant has been faithful in the study of the Scriptures, and as earnest in his instructions and exhortations to his countrymen as I expected. His great desire appears to be, to impart, in clear and plain language, to his countrymen, the momentous truths revealed in the Gospels. He occupies at least an hour at every meeting.

Mrs. Bonney's School.

Mrs. Bonney's little school is thriving. We hope, and daily pray, that these little ones may become plants in the garden of the Lord, and lights in whatever dark place of this land Providence may finally assign to them. In knowledge of the Scriptures, reading their own language, and needle-work, they have made remarkable progress. Four of them are fatherless orphans, whose mothers obtain a scanty livelihood by hard daily labor.

Our object is to give them a Christian education, wholly in Chinese, and let Christian truth and practice develop in and through the Chinese language, their mother tongue. Study of the English language might be a hinderance to their Christian education, in their circumstances. As it would be endangering personal safety to go outside of Macao except with a military guard, my distribution of tracts, and neighborhood visits, are confined to this place. But there is enough to do here to occupy all one's time and strength. When we were driven away from our parish by war, the same war compelled many of our parishioners to follow us.

Amoy Mission.—China.

RELATION TRANSFERRED.

THE dissolution of the connection between the American Board of Commissioners for Foreign Missions and the Reformed Dutch Church, which took place last September, prepared the way for the transfer of the Arcot and the Amoy missions to the care of the Board of Foreign Missions of that Church, if the missionaries should ask a release from their connection with the American Board for this purpose. In the case of the Arcot mission, the transfer was completed some months since. From the three missionaries at Amoy, letters have now been received requesting their release. Two, at least, of these letters—those from Mr. Doty and Mr. Talmage, who have been long connected with the Board, should find a place, in full, in the pages of the Herald. They breathe a spirit most kind, fraternal and affectionate towards the Board and its officers; and it will be seen that these beloved brethren sunder relations in which they have been so happy, with much the same feeling which was so fully manifested by the members of the Reformed Dutch Church at Providence, and with like regrets. The letters are addressed to the senior Secretary of the Board, and contain personal allusions which, under the circumstances, the editor considers it neither necessary nor proper to suppress.

Letter from Mr. Talmage, December 24, 1857.

Your letter of Sept. 21, addressed to the Amoy mission, was received a few

days since. By the mutual action of the General Synod of the Reformed Protestant Dutch Church, and of the American Board of Commissioners for Foreign Missions, it has become the manifest duty of each of the members of our mission, (as we are members of the Reformed Dutch Church,) to ask of the Prudential Committee, that our present relation to the American Board may be dissolved, in order that we may be connected directly with the Board of our own church. This letter is to ask such a dissolution of our relations, for myself and family.

I trust we love the cause of Christ, and therefore we love both the American Board and our own church, as well as all institutions whose object is to build up Christ's kingdom in the world, and all branches of that kingdom. But while we feel this love to other Christian institutions, and other churches, we love the American Board and our own church with peculiar love. It is not necessary for me now to dwell on the subject of our love to our own church; but it seems proper that I should say something on the subject of our feelings towards the American Board and its officers. At least, silence on this subject, on the present occasion, would do violence to those feelings; and therefore you will bear with me, a few words.

Our relation to the American Board has been to us exceedingly pleasant. We have felt that we had an especial interest in all the operations and in all the discussions of the Board. Especially has *your* correspondence given us many, many hours of enjoyment. We have looked forward to your letters with pleasant anticipations, and have only wished that they could be more frequent and of greater length. When received, they have always been precious to us, on account of their tender sympathy, their Christian encouragements, and their wise counsels. But now, although we shall continue to feel a deep interest in the proceedings and welfare of the Board,

it will no longer be as *our* Board; and probably we have received from you your last kind letter, and this is my last to you, in the relation which has so long and so pleasantly existed. But, though the relations change, we shall yet feel that we have a claim upon, and doubt not that we shall receive the benefit of, your sympathies and your prayers.

Though we heartily approve of the action of our church in this matter, and cordially go with her, yet we have been contemplating, for months past, the time of separation, with many feelings of sadness. Now the time has come, and we must perform our part in the act.

We thank God for all his goodness to the American Board; and we earnestly pray that that goodness may be continued, by increasing, and still increasing, the already extensive usefulness of the Board. We thank him, also, for all the wisdom, and prudence, and kindness, which he has enabled the Prudential Committee, and other officers of the Board, to manifest in the discharge of their various, and difficult, and solemn, and blessed duties. As it is with yourself, by your official position, that we have been brought into the most intimate relation, we must also be allowed to record our thanks to the divine grace which has so guided and directed all things, that in all our correspondence, and all our relations, there is not one unpleasant thought in reference to the past. Thanks be unto God, I was going to say, for the sadness of this hour; it is better to say, for all those pleasant memories of the past which have given occasion for the present sadness.

There may be those who could not appreciate the above remarks, and might suppose that they were something different from a simple expression of the feelings of the heart. But your knowledge of us, and your Christian kindness ever manifested in your correspondence, especially in your last letter, in which you touch so tenderly on the subject of our separation from the Board, assure us that

you can appreciate them. There is such a thing as Christian sympathy. There is the communion of saints. May these feelings, which God has put in our hearts, lead us to strive more earnestly after, and look forward with more ardent desires and brighter anticipations towards the time when our relationship to each other, through Jesus Christ our Head, shall have a nearness and a blessedness, of which our sympathies here are but the feeble beginnings.

Letter from Mr. Doty, January 5, 1858.

The hour of trial has come. In order to cast in my lot more specially with my own church, this letter is to ask for myself and wife, from the Prudential Committee, a release from the service of, and the so long continued connection with, the American Board of Commissioners for Foreign Missions.

The step thus taken has been prominent before my mind for months past, and has been the subject of much earnest reflection and prayer. I can and must confess, I have shrunk back from laying my hand on that tender chord which has bound myself and you, and the dear fathers and brethren, for more than a score of years, together in the work of the Lord. Were I to consult personal feeling, and regard simply individual predilection, I would cling to the so long sustained relation to the American Board, its Prudential Committee, the Secretaries, and other officers, among whom my heart prompts me to single you out, as the one with whom I have enjoyed the closest relation, along all the course of which there are so many and so pleasant memories. Did not higher duty call, it would be my choice, as I should esteem it a privilege, to spend what may remain of life in the same relation, working on, according to the ability which the Lord may give, that his kingdom may come and his will be done, as in heaven, so on earth. But I love my own church, and there are duties which I owe to her. It was as a mem-

ber and minister of that church that I became connected with the Board; and now it is because I still am such, and that church believes that by separate and independent action she will more efficiently, and on a broader basis, prosecute the same work in which she has been co-operating with the American Board for a quarter of a century, that I go with my church. To me it is a source of gratitude and joy, that it is not out of rivalry, nor from jealousy, nor dissatisfaction, that the union in operation, between that church and the Board, has been dissolved. The act, though in many features painful, was prompted by the spirit of Christian emulation, and in the hope thus to become more earnest, and as we believe, more efficient co-workers for the salvation of earth's needy and perishing. We leave you, beloved brother, influenced, as you know, by the same motives, and animated by the same hopes.

And here, my brother, I do heartily thank you for your letter of September 21. Although the decision to seek this release from the Board was made previous to the reception of that letter, yet your kind consideration, and Christian sympathy and advice on the subject, were just what I felt to be needed, and what my heart craved, before this last act, severing so long continued, pleasant and tender ties.

In reviewing the past, oh! how much is seen calling for hearty thanks and grateful praise. I have no power of language to express what I would wish to; nor can I do it more in accordance with my feelings, than to say to the beloved fathers and brethren of the Prudential Committee, and to yourself personally, that all brother Talmage has said, finds a warm response in my heart.

Mr. Joralmon's Letter.

Mr. Joralmon joined the mission in 1856. In his letter, dated December 24, he says:

Though my connection with the Board has been much more brief than that of

my loved and respected associates in this mission, yet that connection has been, in every way, of the most pleasant and satisfactory character. Though none can be more deeply impressed with the idea that the Dutch Church and the missionary work will be the better for the change, and the A. B. C. F. M. eventually not a loser, yet I cannot but express my unfeigned regret at leaving you. * * While thus expressing my regret, I cannot refrain from telling the joy I have, and shall have, in the thought that the first years of my missionary life were passed in connection with the American Board of Commissioners for Foreign Missions. I cannot realize the change; I feel as if I yet belonged to you. My prayers shall always be for you. Brethren, farewell! and may the God of peace be with you.

Fuh-chau Mission.—China.

LETTER FROM MR. BALDWIN, JANUARY 23, 1858.

Church Organized.

THIS letter was written by Mr. Baldwin while crossing the ocean, on his way to the United States; but it relates to matters connected with the mission, and communicates intelligence of interest. On Monday, October, 19, 1857, services of a deeply interesting nature were held in the mission church at Puosengting. "We met," says Mr. Baldwin, "to baptize two new candidates, and to form a church of native converts. The congregation was composed of our families, teachers, scholars, and a number of people from the street and neighborhood, and was a respectful and orderly assembly." The services customary on such occasions were performed and a church was constituted, consisting of "the two school-teachers, Mr. Ting and Mr. Hung, and two scholars, named Siu-ching and Pin-Sing, all connected with Mr. Doolittle's school."

Letter from the Church.

Mr. Baldwin sends a letter from this new church (the first native church organized by the mission at Fuh-chau) to the American Board, which will be read with much interest.

He says, in introducing it: "The letter was evidently written with much care, and with due regard to literary rules. It is in the classic style, couched in most respectful terms, and conformed to Chinese ideas of politeness, but loses much of the force and freshness of originality in being translated."

"The time of our writing you is in the ninth month, when the yellow-flower tree puts out its cassia buds, a beautiful feature of the third month of autumn. We entertain respectful thoughts of the A. B. C. F. M., all the churches, the venerable teachers, great men and all the brethren, desiring that the Lord Jesus would bestow on you grace and peace. We, who respectfully make these statements, consider that the one family of men under the heavens, within the four seas, are brethren, and that those who become disciples ought the more to keep this in mind. We behold, far and wide, that the people of our poor country are altogether of corrupt manners, altogether a polluted generation. Because they have not early heard the heavenly doctrine, therefore what they do is opposed to rectitude, and they are all seduced by the devil. The hearts of those who follow the doctrines of the world, remain early and late unreclaimed, unless converted by the holy doctrine. We have heard that, in your honorable country, churches have been established in obedience to the Savior's command to disseminate the doctrine in the four quarters of the earth. This is precisely the office of disciples, so that within these few years, the true doctrine, in its wide dissemination, has reached China. This is indeed great favor on the part of the Heavenly Father, and a rich boon of blessing to our country.

"Fuh-chau is a principal capital, of wide extent; its people crowded, its literati very many, its officers numerous; but the preachers of the doctrine are barely a few men. This, in very truth, accords with what the Savior says: 'The harvest is great, the laborers few.' Now, happily, there are here a few

churches, a few chapels, and a few believers. Moreover, looking at the past from the present, [i. e. comparing the present with the past,] men are now more pleased to listen to the doctrine; but the preachers of the doctrine diminish, not increase, in which we do not rejoice.

"Just at this time Mr. Baldwin is returning home, and we send by him a letter, desiring that those who, in your honorable country, have the will to disseminate the holy doctrine, would realize [carry out] our Lord's heart of love to men, and not cast off our country because its waters are far and its hills remote.

"We beg you, Sirs, come down to our poor country, disseminate clearly, publish widely, that the sheep who have wandered from the way may not finally be lost. We most respectfully make our submissive report. We only desire that those who love us would take compassion on us. We earnestly pray God to grant you a peaceful journey to China, and we hope that the Holy Spirit will open the hearts of multitudes, and cause them to hear this doctrine with delight, and believe and obey the Savior Jesus; that all men may follow the holy Scriptures, embrace the holy doctrine, and return together to the holy country. *We do very exceedingly and earnestly hope for this.* We desire golden [most precious] salutations to you all.

"And may the grace of the Heavenly Father, the love of Jesus, and the influence of the Holy Spirit be ever with you. All this we truly desire."

To this letter Mr. Baldwin appends the following

Statements and Remarks.

Besides the names of the four church members, there are appended to the letter the names of five persons, who "wish to be Christ's disciples." One of them is a son of Mr. Ting, and most of them are scholars in Mr. Doolittle's school, who give considerable evidence of being sincerely interested in the truth as it is

in Jesus. Both teachers and scholars have received very thorough instruction in the things of religion, and have been subjected to the test of long and close observation. The church members, and several of those who request baptism, appear to be leading consistent lives. The evidence which they furnish, in this respect, seems as full and satisfactory as that required of candidates for church membership in our own land; while their biblical knowledge is much greater than we find in many who are "in good and regular standing" in the American churches. What they seem most to lack is a soul-penetrating sense of sinfulness. This has been quite generally remarked in Chinese converts, but may be in part accounted for by reference to previous education and habits. I must not forget to say, that the two scholars who have been admitted to the church, as well as some of those who have applied for baptism, are young men, not children. They already bring forth fruit by distributing tracts, and explaining the Scriptures in the chapel. At first they admitted that they felt somewhat "ashamed and afraid," but since their public profession of religion, and indeed for some time previous, their feelings have entirely changed. We trust they will become faithful helpers in the Lord's work.

Appeal.

The letter is an appeal for reinforcements for our mission. Much of its force is lost in the translation. Its language is by no means that of fulsome adulation, but of respectful and earnest solicitation, according to native ideas of propriety. The writers feel, with us, the sad and naturally discouraging fact, that the number of laborers is decreasing. They appeal to the Board, and through it to the young men who "have the will," to "come down" from their favored land to poor Fuh-chau, and "realize our Lord's heart of love to men." They send to American Christians "golden salutations;" and surely that beautiful

sentence of theirs, about the Savior's "heart of love," is a golden sentence. We add to theirs, our own earnest entreaties for help. We are few, very few; but here is a church, founded, we trust, on Christ's love, as its firm foundation, and here are other beloved youth who desire to enter it, with respect to whom we can almost say, with zealous Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

In all that broad land, between the two great oceans of the world, are there not at least two or three who will hear this earnest cry from those in poor Fuh-chau, who were once "mad on their idols," but are now "clothed and in their right minds?" Dear brethren in Christ, come and help us. We need your help; and we appeal to you by the wants of the living, by the glowing zeal of our deceased brethren and sisters, who being dead yet speak, and by that motive which embraces and transcends every other—the love of the Lord Jesus. Come and help us lay in Fuh-chau a sure foundation.



LETTER FROM MR. DOOLITTLE, DECEMBER 31, 1857.

Annual Report of the Mission.

MR. DOOLITTLE writes in behalf of the mission, making report for the year 1857, "with mingled emotions of gratitude and sadness;" gratitude in view of divine favors received during the year, and sadness because of the reduced number of laborers at Fuh-chau. Reference is made to facts which have been before mentioned in the Herald;—the baptism, in January, 1857, of the wife of the catechist Ting, and her Christian death in June; and the baptism of the oldest pupil in the school, on the 5th of July. The baptism of others and the organization of the church, reported in Mr. Baldwin's letter, are then mentioned, and Mr. Doolittle says:

We are glad to be able to record, that we have seen, as yet, no reason to regret the formation of the church. We have established a church prayer-meeting in Chinese, on the afternoon of Wednesday of each week, which is conducted

by the present members of the mission in turn. Not only the converts, but others also who attend, evince a good degree of interest in this meeting, and we trust it may be a blessing to many. At a meeting of the church, a few weeks since, four Chinese, of whom, three were pupils in the school and the other the door-keeper of the house of worship, were examined with reference to their admission to the church. Two were baptized and admitted on the 20th instant. It was thought best that there should be delay in the case of the other two. There are also two other persons who have made application for baptism, and several who are known to be in the habit of prayer, and who profess to be sincerely interested in the truths of the gospel and with reference to their own salvation.

The Field more encouraging — The Number of Laborers diminishing.

We constantly meet with evidence, that the object of our mission to this people is better understood by them than ever before. If we may use such a phrase in regard to the heathen, the truths of the gospel are better appreciated than in past years. We believe there is a greater desire to hear the gospel now, than at any other time since the establishment of the mission, nearly eleven years ago.

You will not wonder then, that while we feel devoutly grateful to God for his spiritual mercies during the year, and in view of the brightening prospect before us, we should also feel sad when we remember how few are the laborers here. We feel that we are entirely unable to meet the demands, in the various departments of missionary labor, which seem imperatively made upon us. One of our number remembers when the mission comprised six missionaries and five assistant missionaries, actually in the field. Now the number left here is *three*, all told! As the interest among the people, and the consequent need of more labor-

ers increases, the laborers become fewer and fewer! Could we hear of several new appointments for this place, our sadness would be turned into joy; but, on the contrary, it is even hinted that the prospect as to reinforcements is dark. Perhaps the present war, or the difficulties of the work in China, deter the missionary candidate. Perhaps the loud calls from other more inviting fields render him deaf to the wants of 360,000,000 of Chinese. Would that he might hear some of the converts at Fuh-chau pray for more missionaries to come to this field. We rejoice that "the Lord reigneth," and may he incline some of his servants in America to "come over and help us." He only can influence them to come, and to him we lift our cry.

Helpers—Schools—Labors.

Mr. Ting has been employed most of the year past as a catechist, conversing with the people at their homes, in their shops, and in the streets; and in the public proclamation of the truth in Mr. Doolittle's chapel. He has recently moved into the back part of Mr. Baldwin's chapel, at Makin, and will continue his labors as far as he is able. His health is not good.

The school now contains only nine pupils, viz., six boys and three girls. For several months Mr. Hung has been employed in school only half of the day. He spends the afternoon in one of the chapels, conversing with the Chinese on the doctrines of the Bible, and selling the publications of the mission. Another of the converts, a member of the school, after recitation in the morning, spends the remaining part of the forenoon in the chapel, conversing with those who come in, or offering books for sale. The pupils continue their studies in the afternoon by themselves, the smaller receiving aid from the larger when necessary.

In one of the chapels formerly occupied by Mr. Peet, a teacher is employed to sell books under the superintendence of Mr. Hartwell. The chapel outside of the west gate, rented for Mr. Peet's use, has been occasionally visited by Mr.

Baldwin. He, however, has spent most of his strength in preaching in his own chapel, at Makin. Mr. Hartwell and myself occupy a portion of our time and strength in visiting our chapels, where we converse with the Chinese, preach, or sell books, according to circumstances. Occasionally we engage in distributing books or tracts from shop to shop, or in offering them for sale in the public streets, explaining their contents briefly to the crowds which gather about us, and exhorting them not merely to purchase the books but to obey the doctrines. We regard selling books at a price considerably less than cost, as much to be preferred to a general distribution.

The church building was dedicated to the worship of Almighty God on the 31st of May. Since that time a regularly conducted service has been held in it twice on the Sabbath. Besides those from the streets who come in, the servants, pupils, teachers, and others under the influence of members of the mission, have attended this service, which, previous to the dedication of the church, was held in one of the chapels.

The engraving of blocks for the New Testament has been completed within the year, and a few hundred copies of this portion of the Word of God have been struck off. The chapel at the west gate, having been much damaged by a typhoon in September, the mission thought it not best, in their present circumstances, to be at the expense of repairing it, and it has been surrendered to its owner. The difficulties at Canton have not affected Fuh-chau. "We are living in peace and quietness," Mr. Doolittle says, "and the disturbances in the west part of this province, which last spring occasioned some apprehensions here, have been put down." The currency is very much deranged. "A dollar is worth only about sixty cents now, as compared with its value three years ago."

Healthfulness of Fuh-chau.

Having understood that an impression prevails in the United States that Fuh-chau "is a very unhealthy residence for foreigners," Mr. Doolittle sends a copy of a letter addressed to him on that subject by Dr. Bar-

nett, who has had much opportunity for observation at different places in China and elsewhere, and has been for two years a practicing physician at Fuh-chau. He writes:

"The climate of Fuh-chau, from September to April, is usually excellent. During the hot season, as the temperature chances to vary with greater or less rapidity, it is more or less unhealthy. During the wet season, it is decidedly and continuously unhealthy, and very conducive to bronchial and intermittent diseases. This wet season is, fortunately, not of very long continuance; and the foreign houses being mostly placed on rising ground, are in some measure protected from the unhealthy mists which hang over the ground for a considerable time after the cessation of the heavy rains. I believe, that with some little care in adapting one's clothing to the sudden changes of temperature, and the use of a nutritious and even generous diet, the health may be preserved here almost as well as at home. The winter suits the constitutions of foreigners so well, that its presence is seriously felt in the receipts of the resident practitioners."

He thinks Fuh-chau compares very favorably, as a place of residence for foreigners, with any other Chinese port, regards the beautiful scenery around the place as "not a little conducive to good health," by its tendency to promote cheerfulness, and remarks: "In conclusion I may say, that having repeatedly visited all the Indian and many other ports this side of Suez, I would prefer the climate of Fuh-chau to that of any port I have been in, excepting Singapore and Penang."

Madras Mission.—India.

LETTER FROM MR. HURD, JANUARY 19,
1858.

MR. HURD makes some report, in this communication, of his circumstances and labors for the past year. Referring to the political condition of the country he says:

We have great reason to be thankful, that South India has been spared the

horrid scenes that have been enacted during the last few months in the North. The city of Madras has been agitated with nothing more serious than panics. As we have here a large population, known to sympathize more or less with the mutinous spirit abroad in the land, there was no doubt grave reason to fear an outbreak in the city; but the Lord has, thus far, graciously preserved us, and permitted us to continue steadily on in our work.

School—Preaching.

In relation to my labors, I have but little to say. The English school has engrossed my time and strength. I have felt, more and more, that there are increasing difficulties in the way of conducting a *large school* upon that thorough missionary basis on which it ought to stand. The means and appliances recently set in motion by the government, for the purpose of giving an English as well as vernacular education to all classes of Hindoos throughout the Presidency, is affecting mission institutions more seriously than at first it was thought they would. One effect to be observed is, that we have a much larger number of small boys than formerly. They can come to us and get well grounded in the elementary part of an English education, and then, with this preparation, can step into the government school, and in the course of one, two, or three years, be pretty well qualified to fill some government situation. I have lost, during the last year, several of my best boys in the first and second classes, in this way.

Another effect which I have noticed is, that the lads in the school have not taken as much interest in the study of the Bible as formerly.

Mr. Hurd has, however, attempted to make the Bible more prominent as a study, than ever before, and has endeavored to make the instruction *thorough* in all branches. The average number of pupils in attendance during the year was about 120. They have been required to pay the monthly fee of four annas each, and the strict enforcement of this rule,

he says, has probably kept many away. "During the latter part of the year, changes in the school were few."

He is not enabled to report the hopeful conversion of any of the pupils. A few "seem very near the kingdom," but he does not know that any have really entered the path to life. One of the monitors appears to be a sincere inquirer. The vernacular schools "have continued the same as last year." There are four of these schools, and about 220 pupils. "We are lamentably deficient in competent, consistent, Christian men to teach in our schools."

With reference to the public preaching of the gospel it is said: "During the year we have had two services in the church regularly on the Sabbath day. With our schools, the congregation has been very good, yet I notice that but few heathen come into the church. We always have some that do not belong to us, but the number is small. The Saturday evening prayer meeting has also been kept up." Four persons were admitted to the church, on profession, during the year, who "all appear, thus far, very well."

Madura Mission.—India.

TIRUPUVANUM.

LETTER FROM MR. HERRICK, JANUARY 6, 1858.

IN this letter, Mr. Herrick gives some report of several brief tours among the villages of his field. In November he spent a few days at Mallankinaru, and went, with Mr. Winfred, to a village five miles east of that place, where a new congregation has been received. "Ten or twelve men came together, as members of the congregation, most of whom showed that they had gained considerable knowledge. They are relatives of the Christians in Mallankinaru, and on this account will be the more likely to stand firm." "We had," he says, "an opportunity to address a good number of the villagers, who listened to our message without opposition."

Imperfect Views respecting the Sabbath.

On the morning of November 19, I left home again, and was absent six days. On this tour I visited eight villages, in each of which there are families, (from three to twenty-five,) of nominal Christians, and held religious services in each. The gospel was also

proclaimed to a greater or less number of heathen in all those villages, and in ten or twelve others. I spent the Sabbath at Paroor, where I baptized three infants and administered the Lord's supper. The number of communicants present was sixteen. Of these, two were catechists, two schoolmasters, one the wife and another the son of a catechist. Of the remaining ten, seven belonging to Paroor and three to two other villages near. Two incidents came under my notice here, showing how imperfect are the ideas of the people respecting the manner in which the Sabbath should be observed. In passing the house of one of our people, I saw a young man, who had the previous evening asked for baptism, sitting by his door making a handle for his axe. I stopped and repeated to him the fourth commandment. "Oh," he replied, "*this is not work.*" After the meeting in the afternoon, hearing the sound of an axe, I looked out and saw a church member splitting wood. He told me, on my going to him, that he was preparing fuel to cook with, and seemed not to have the least idea that such work should have been done the day previous.

In one village, where there are a few Christians, I received a call from a schoolmaster who several months ago professed an inclination to become a Christian. His forehead bore the marks of sacred ashes, which he had attempted to wipe off before coming to me. I spoke to him of his former pretensions, and the inconsistency of his conduct. He replied by placing his hand on his stomach. I was glad to find that he could sing several of our Christian songs, some of which he had learned by heart.

Incidents among the Heathen.

I met with two or three incidents among the heathen, perhaps worthy of notice. In one village, where I passed part of a day in a place of public resort, I had an opportunity to address many people. While I was speaking of the

one living God, and our duty to worship and obey him, several said, as they often do, "We will hereafter worship your God; tell the rain to come." I pointed to a little idol in the wall, and asked if that could not give them rain? One honest looking man, whom I had often seen, replied, "If that idol" (giving it the epithet of donkey) "is a real god, why does he let his worshipers suffer from drought? If the idol in the temple at Sinthaputty" (a village near) "is a god, why did he let the thieves rob the temple last year, and strip himself of his jewels?"

On my way home, I saw four men standing by the road side, awaiting my approach. As I came up they made *salaam*, and I asked what they wanted? They replied, "When you came to our village a few weeks ago, we were in great want of rain, and soon after rain came. But now our tank is not more than half full and we need more rain." I told them of him who "sendeth rain on the just and on the unjust," and urged them to trust in him.

Early in December, I spent three days with a catechist in a cluster of villages ten miles to the north of here, laboring entirely among the heathen, passing the night and middle of the day at a public rest-house, and going to the surrounding villages morning and evening. Twelve villages were visited, and the gospel proclaimed in each. Every night, after tea, I had an opportunity to read and speak to a few persons who passed the night at the rest-house.

At the close of his letter Mr. Herrick mentions the painful fact, that he had received a note from Mr. Winfred, the native pastor at Mallankinaru, in which, without assigning any reason for the step, he resigned his connection with the mission. Mr. Herrick supposes the real reason is, that he desires for himself and his sons, "a higher position and higher salary" than he can expect to gain in mission employment, and says, "I sincerely regret the course he has taken. He had a most interesting field, one in which he might still be very useful, if he could be content to

labor on in the spirit of Christ, or of Paul." On the first Sabbath in January, a woman between sixty and seventy years of age, belonging to a village two and a half miles from Tirumungalum, was admitted to the church by baptism.

Syria Mission.—Turkey.

STATION REPORTS.

Abeih.

FROM most of the stations in Syria, reports for the year 1857 have been received. That from Abeih is introduced with remarks designed to apply not to that station district only, but to the whole Syria field, and may, therefore, appropriately be placed first in the pages of the Herald. In connection with some of the other reports, also, remarks of a like general character will be found, and it will be noticed that the brethren take by no means a disheartening view of the present aspect of that field. Hitherto, such success as has been granted to the Armenian mission has not cheered the hearts of the laborers in Syria; but they labor on in hope, and believe they see many indications that the blessing, though it may tarry long, will come at last.

Peculiar Obstacles in Syria.

The brethren at Abeih lament the fact, that they are constrained, from year to year, to report results "which so inadequately meet either their own desires, or the expectations of friends at home," and say, "it is an oft recurring thought, that had we ourselves a mightier baptism of the Spirit" it would not be so. Yet they feel that "differences between one people and another, in preparedness to receive the gospel" must be recognized, and express the "humble hope," that if results of effort have not yet been as great in Syria as in some other fields, it is not altogether owing to any fault, or deficiency, on the part of the laborers. They say:

We believe there are peculiarities, in the character and the religions of the people for whom we labor, which may be traced to a very remote origin, and which render them less susceptible of new religious impressions than are many other of the tribes of men; peculiarities which, however we may speculate about them, can only be resolved by looking to a divine sovereignty just as remote. One obvious reason of this unimpressibility

is, that the community here is eminently religious already. Religious forms and religious language abound. The most sacred words, and devout expressions, are on the lips of all, the learned and the ignorant, men, women and children; nay, of the most vicious and abandoned. Their forms of salutation, and their every day discourse, are interwoven with an amount of holy language that would impress a stranger with the idea, that they are of all people the most devout. Whatever may be the subject, religion, in some form or other, has its share in it. Their very names are, to a great extent, associated with religious belief, and that which is most sacred becomes as familiar as household words, and is as little regarded.

Now it is not easy to persuade a people thus religious, of their need of a new revelation. Yet Syria is a part of that "all the world," to which our Savior bade his disciples go and preach the gospel, and therefore we labor on contentedly and in hope. They that turn many to righteousness shall shine as the stars, forever and ever. This is a blessed lot, and yet perhaps not more so than that of those who hold on in faith, proclaiming the truth, whether men will hear or whether they will forbear.

Another thought. It is probable that Christians at home pray more, and more fervently, for those whose labors are accompanied with a larger success. This may be one reason why the blessing is not so abundant with us. Success does encourage prayer, as it does also encourage effort. And we have no more doubt that a larger success would arouse to more earnest efforts, than we have that more earnest prayer would tend to secure a more abundant harvest.

We have a difficult field, and a peculiar type of character to deal with. Yet in this same character there are prominent excellencies; and we think the event will show, that there are in it the elements of a powerful agency for the extension of the truth. Let these things

be borne in mind by the friends of missions, and awaken in them a spirit of more earnest intercession in our behalf.

We are far from being discouraged. God has vouchsafed a measure of success not small in comparison with the means employed. Much seed has been sown, by the dead and the living, which we doubt not will yet bear abundant fruit to life eternal.

The Church.

The Abeih church remains, as to numbers, the same as it was at the beginning of the year. No additions have been made, though several individuals are applying for admission. Unhappily, we have been called (for the first time) to the exercise of discipline, in the case of four members, all of whom are now under suspension. What the issue will be we cannot say, but we think the result of the action has been good on the church itself.

The members of the church are scattered over the mountain. At Abeih, though the truth has had but little influence on the mass of the population, we have an interesting Protestant community, composed of heads of families and others, all yet in the vigor of manhood. Our congregation on the Sabbath has been about the same as during the previous year, averaging from fifty-five to sixty. The good order, and intelligent attention to the word preached, will compare favorably with those of well-ordered congregations at home.

At Aramon, one hour distant from Abeih, a regular preaching service has been maintained, conducted almost entirely by Mr. Aramon, the first teacher in the seminary, who is well qualified, theologically, for the work, and who enters upon it with commendable zeal.

The opposition which arose at Aramon in the summer, (see *Missionary Herald* for December last,) was soon suppressed by the government, through the kind interposition of Mr. Moor, the English consul general at Beirut.

Schools.

Two primary schools have been in operation during the year; one in Abeih, the other at the village of Aitath, about two hours distant. Both have been prosperous, and the instruction has been emphatically scriptural. The seminary has been conducted as hitherto. The number of pupils at the close of the year was twenty-five. Among those who have recently entered, there are some of more than usual promise. The second teacher, Mr. Ruzzuk, renders also much aid on the Sabbath, taking the entire charge of one of the expository services, and thus, we trust, preparing himself for the more direct preaching of the gospel.

A theological class, of four middle aged, married men, was kept up during the summer, and we think with good success. Those composing it are now in their respective fields, preaching the gospel, or laboring as teachers and colporters. We have more and more encouragement in this department of labor. To obtain thoroughly educated young men, and men otherwise well qualified to preach the gospel, to any considerable extent, we find, at present, impracticable. But we can take men of riper age, of good common sense and simple hearted piety, and by a few months, yearly, of more direct theological training, can fit them for the labor to which there is the loudest call, that of proclaiming the gospel to the uninstructed peasantry.

Beirut.

The history of this station for the year has been, it is said, "in all respects similar to that of the year preceding, with the exception of two important changes—the removal of Dr. Smith from the scene of his earthly labors, to his reward on high, and the transfer of Dr. Van Dyck from Sidon, to carry on the important work which Dr. Smith had begun." Mrs. Smith left, with her children, in June. "It was a sad moment, when we were called to bid adieu to the remaining members of a family which had, for many years, filled so important a place in our sta-

tion and mission. We then realized, as we had not done before, how great was our bereavement, and how crippled we were as a station." Dr. Van Dyck, after fifteen years of service in other parts of the Syria field, entered upon his labors at Beirût in November.

Preaching—Church—Schools.

The preaching of the word has been continued throughout the year, without interruption, and with about the usual number of hearers. The native church has been increased by the addition of five members, while it has lost two, one by death, and the other by excommunication. The schools on the mission premises have been carried on with a good degree of efficiency, with 70 male and 40 female pupils, nearly all of them from families in the Greek communion. In the large portion of our station district outside of Beirût, extending northward a day's journey, and embracing the most densely populated part of Lebanon, we have been able to do nothing, with the exception of a brief tour made by Mr. Ford in the autumn. On that tour, however, impressions were gathered decidedly favorable to the extension of our labors in that direction, as soon as we shall have a force at our station adequate to such extension.

Translation of the Scriptures—Book Distribution.

Scarcely any thing was attempted in the translation of the New Testament until October. Since then, that work has been pushed forward with as much rapidity as has been practicable, and at the end of the year the printing had advanced to the 10th verse of the 9th chapter of Matthew.

In consequence of the death of the editor, the printing of the Pentateuch and New Testament was suspended until the latter part of the year, when Dr. Van Dyck entered upon the work. Since that time, the remaining portion of Exodus has been printed, and two sheets of the New Testament, with references. The total number of pages printed during the year was 2,569,000, of which 174,000 are pages of Scripture; 5,536 vol-

umes have been half-bound; and 6,173 volumes and tracts were distributed.

Aspect of the Field—Need of Help.

While the general aspect of our field presents no very tangible or striking evidence of progress, and but few outward signs of encouragement, we yet have convincing evidence that the work of demolishing the hoary battlements of superstition is rapidly going on. The deep-rooted prejudices of centuries are melting away, and the door of access to all classes of the people is opening more widely than ever. Instead of sitting in the attitude of expectation, and hoping that we shall soon have the desired opportunities for making known fully the gospel of salvation, we find ourselves altogether inadequate to improve the opportunities that now present themselves. We are not straitened in the people, but we are straitened in ourselves. Upon one of our number devolves the translation of the Scriptures, the oversight of the press, an amount of medical practice that is by no means small, and a full share of the labors of the pulpit; while the other is responsible for the pastoral care of the church, whose members are widely scattered, for the oversight of the schools, and for the larger part of the Arabic preaching services. Now when it is considered how much of every missionary's time and strength is unavoidably consumed in labors of an indirect and miscellaneous character, it will be seen how far we are from being able to meet, adequately, the demands of our station, in the way of general intercourse with the people, or to avail ourselves of the opportunities we might enjoy for preaching the gospel from house to house. Aside from all connection with the press, Beirût requires the full strength of two efficient men; and the district out of Beirût would give active employment and good encouragement to another, who could itinerate among its hundreds of villages and hamlets. So that, instead of the two who now occupy the station

as missionaries, *four* is the smallest number that could be considered adequate to the present demand. Were this the proper place to do so, we could present many considerations to show the suicidal nature of the policy our churches are contented to pursue, in their missionary operations; leaving many of their most important stations half manned, to struggle for existence, instead of throwing into them a force sufficient to secure a thorough canvassing of the respective fields, and a timely improvement of the openings they present. If such a policy has been justified in this mission heretofore, by the apparent want of readiness to receive the word of God, it is so no longer. The time has come when, if the people of God intend to take possession of this goodly land in the name of their King, they are called on to arise in his strength, and put forth efforts in some degree commensurate with the greatness of the undertaking.

~~~~~  
Deir el Komr.

In introducing the report of this station, Mr. Bird says they find in the review of the year much occasion for gratitude. "Disease has not touched us, nor has the arrow of death singled out a victim from our quiet home. The wrath of the enemy has been restrained, and we have lived securely in this misgoverned country, while the thunder-bolt of war has desolated lands under British sway. Murders and robberies have been rife in these mountains, but the danger has not come nigh us."

*Preaching—Schools.*

The preaching services at Deir el Komr, have been regularly maintained in the afternoon of the Sabbath, and a Bible-class has been conducted in the forenoon. A few times, the necessary absence of the missionary has interrupted the usual routine. The congregations have been smaller than heretofore, averaging not more than twenty adults and youth, but there is more uniformity in the attendance, few being present out of mere curiosity.

The schools have been very much as

they were last year. They have been five in number, two at the station and three in a neighboring village. Evening schools have been maintained, one in Deir el Komr for a portion of the year, and one in Ain Zhalty for the whole time. In the former, the Bible was taught to some extent, but we were obliged to bait the hook with arithmetic. In the latter, God's word was a sufficient charm of itself.

Most of the time, six teachers have been employed. Two of these are church members, and two others are asking admission to the church. All but one have had a complete or partial course in our seminaries. The attendance of the scholars has not been uniform, but on an average it has been about 200, half of that number representing the station, and the other half the villages. About a third of the aggregate are girls.

The boys' school in this place has held on the even tenor of its way, though a little diminished in number through the influence of the rival high school, where the French language is taught, and the instruction is gratis. We employ in this school two teachers. The average number of pupils has been about forty. The girls' school increased in the summer till the attendance was 80, and even 90. For the first nine months of the year, the average was between 60 and 70. Part of the time we had two teachers. Early in the autumn, the principal teacher was obliged to leave on account of ill health, and since that time we have had but one teacher, and an attendance of between 20 and 30 scholars. Thus, for another year, have we kept up our schools in this important mountain centre—this place formerly famed for its bigotry and intolerance. The determined opposition of the clergy has only revealed their weakness, and indicated the fact, that their powers and their dogmas are alike passing away.

*Ain Zhalty.*

Ain Zhalty still continues a bright



spot. The gospel is working there noiselessly, but surely and effectually. Progress has been made, greater than in any previous year. True, there has been no numerical gain, but rather a loss, for two have followed the example of Demas of old, and one has been removed by death. Yet there has been progress. Those who have continued firm, have been strengthened in the faith, and those who stand aloof are losing all confidence in vain ceremonials. They admit the truth of Protestantism, and pay little regard to the requirements of the church. An Ain Zhaltian, if not a Druze, is, when out of his village, set down at once as a Protestant; and many of the Catholics, who are not ready to take upon themselves the odium of a change of religion, nevertheless often, in argument, do battle bravely for the truth.

The old Maronite priest, now in his dotage, still maintains a precarious living in the place. No Greek Catholic priest has been found so poor, or foolish, as to be willing to stay there. When any such one appears, on special occasions, he is regarded by the Protestants as a *lawful prize*. They are sure to measure swords with him in controversy, and either to gain some important concessions from his lips, or drive him into some palpable absurdity.

The day school is in a flourishing state, numbering about forty scholars. The evening school for adults, has from ten to twenty in attendance.

#### *Study of the Scriptures.*

This evening school, which is for the special purpose of studying the Bible, is a most encouraging means of doing good. Every evening, with few exceptions, they have met for this worthy object. Through the busiest season of the year, in the short, hot evenings of summer, and the hurry of harvesting, after the toil of the day was over, a company of these simple-hearted mountaineers would wend their way to the chapel, to engage in searching the Scriptures.

They have thus gone through the historical parts of the Old and New Testaments. On Saturday and Sabbath evenings they read the devotional parts, and hold a prayer meeting. Nowhere else in this land have I seen such zeal in the study of the sacred oracles. Let it be borne in mind, that they have had no mental training, no privileges of education, no habits of study, are poor readers, have no commentaries to assist even their teacher, and but an indifferent translation to consult.

Their chapel is a native room, hired to serve the double purpose of school-house and church. It has been enlarged recently, by removing a partition, while the addition of a single glass window gives the place a more cheerful and civilized look, to say nothing of the necessity for more light in the dark winter days. To save the eyes of readers, and the shedding of tears not strictly penitential, a stove has also just been introduced, whose pipe furnishes an easy way of escape for the customary clouds of smoke, and the genial heat may attract to the room some of the half persuaded.

The native helper, Kell, is spoken of by Mr. Bird as a very valuable man, "at home in the Bible, and ever zealous in the cause of his Master," whose labors have not been in vain. In the warm season he spent a few months in the Abeih seminary, pursuing theological studies.

#### *Remarks on the Field.*

In conclusion, I would say a few words in regard to the field. That there are no trials, no one will imagine. That men here are eager for the light of the gospel, is not true. That the missionary is taught, by intercourse with the people, the awful depravity of our race, as he could be by no logic or eloquence, is an invariable fact. Evangelical Christianity is hated by the unrenewed heart. Its aggressive spirit and its enlightening effects are detected. Hence priests and rulers are arrayed against us. They stand aghast at the introduction of light, liberty, and integrity. The power of

patronage, of family influence, of public opinion, are all but omnipotent. The missionary's heart has often ached, when, after weeks and months of anxious hoping, in the case of inquirers or attendants upon preaching, all his fond hopes are crushed by such influences as these.

Yet the power of the enemy now reminds one of Bunyan's *Pope* and *Pagan*. Religious persecution, by any overt acts, it is becoming fashionable to designate as barbarous. Even a Maronite bishop has been constrained thus to term the treatment of Asaad esh Shidiak, by the Patriarch of his sect. The idea that the priests have a right to prohibit the reading of the Scriptures, is beginning to be repudiated. The attempt to force upon the Greek Catholics the Gregorian calendar, has proved abortive, and has weakened the power of the clergy as nothing else had done for years. The name of the Pope, and that of the obnoxious Patriarch, have been erased from the church prayers of the sect in Deir el Komr. The conviction of the right of religious liberty, has struck its roots too deeply into the minds of thousands here, ever to be eradicated from the land.

We have beheld, and lo, bone has come to his bone; the sinews and the flesh have come up upon them, and the skin has covered them above, hiding many a hideous deformity; but there is no breath in them. We are waiting for the Spirit to come and breathe upon the slain.

---

#### Kefr Shima.

Respecting this station Mr. Eddy reports, that preaching services have been regularly held; a Bible-class and a weekly lecture have been sustained and well attended; and during the summer months, services were also conducted in a village on the mountains. One young man, from a village connected with this station, has joined the church, and an old man, "the oldest member of the Protestant church in Syria," a resident of Kefr Shima, and for several years a teacher of the mission school there, has been called

to join the church above. "His happy death was blessed to the hopeful conversion of his son, a resident of Beirût."

#### Schools.

The boys' school was discontinued during the latter half of the year, partly in consequence of the opening of another school by the Catholics, and partly on account of the relapse of the teacher into the errors of his former corrupt church. This young man had been for several years professedly a Protestant, and had endured much persecution from a most bigoted father, who even sought to kill him for his attachment to the gospel. He was temporarily a member of the Abeih seminary, and had repeatedly applied to be admitted to the church. Being drawn into a disgraceful quarrel with a neighbor, and exposed to merited punishment, he fell, through fear, into the snare of the devil; and being estranged from his missionary, his downward course was rapid, till it ended in his reconciliation with the Greek church and his renunciation of the truth he had once professed to love.

The girls' school has been continued most of the year, with hopeful results. In a neighboring village, called Ain Anub, a very flourishing school has been kept open, numbering at times above sixty scholars, some of whom are Druze girls learning to read,—a rare and hopeful sight. A new school has been opened at Deir Cobel, where great enthusiasm in behalf of education is manifested. It is attended principally by Druzes, of both sexes. This school is mainly important as being contiguous to Schwifat, the fortress of Greek superstition and idolatry in this part of the country.

Mr. Eddy, by vote of the mission, has been transferred to Sidon, and Mr. Aiken takes his place at Kefr Shima.

---

#### Tripoli.

Mr. Lyons, in his report of this station says:

It is not our privilege to record any special influence of the divine Spirit at

this place during the year that has just passed. The work at Tripoli, has been thus far a work rather of faith than of fruits, of sowing than of reaping, and of efforts than of results. Yet we believe that the light is spreading none the less surely because gradually, and that the triumph in the end will be none the less complete, because the beginning has been difficult and slow.

In addition to the difficulties of the work, our strength has been much diminished during the year by the ill health of one of our number and the absence of the other, and we have thus been unable to do all that otherwise might have been accomplished. \* \* \* But notwithstanding the hinderances occasioned by sickness and absence from the station, we feel that we have made some advance. We have extended our acquaintance, not in the city only, but also in the surrounding villages, and are glad to be able to say that, as far as we know, a very cordial feeling exists towards us among all classes.

#### *Sabbath Services—Pleasing Indications.*

Our Sabbath services have been held in our own house, and the number attending has varied from ten to twenty. We have no doubt that the number will be greatly increased so soon as we shall be able to obtain a larger and more suitable place of worship. The greater part of those who attend are young men, some of whom are intelligent, and considerably enlightened in the truth.

Among the regular attendants, there is one young man of whom we cherish the hope that he is yet to be, in the hands of God, an instrument of great good to this people. A year ago, he was the chosen champion of a band of young men who used to come to our house to discuss various points of difference between us and their sect. In these debates he was always vehement, and sometimes denunciatory. But within the past few months, an entire change has taken place in his religious opinions. He has

become a thorough Protestant, and now advocates our views as warmly, and as publicly, as he before denounced them. A few days since, entering the house of the bishop, he encountered four Greek priests, who immediately began to rebuke him for having left the faith of his fathers and embraced "heretical opinions." He asked, "What heretical opinions?" They replied, "Why we hear that you have adopted the views of the American missionaries, who deny that Mary is the mother of God, and reject the doctrine of transubstantiation, and refuse to acknowledge the divine authority of the traditions of the fathers." This opened the door for an animated discussion, in which the priests found, in their former friend, an opponent more than their equal in argument, and that silence on their part would have been more wise than a needless display of their ignorance.

This young man was formerly a member of the bishop's council of twelve, but resigned his place for the reason that the council met and transacted worldly business on the Sabbath. He is very conscientious and sincere, and possesses much more intelligence and strength of mind than we have usually met with among those to whom our acquaintance has extended. He only needs the influence of God's Spirit to make him a most useful and efficient helper, aiding us to carry forward our missionary work. Our native brother Yanni continues firm and unmovable, correct and exemplary in all his daily walk, shedding the light of a true Christian life upon all around him.

We are beginning to have considerable intercourse with the Mohammedans, and have had many opportunities, the past year, of conversing with them upon the great truths of Christianity. A few of them have obtained the Scriptures from us.

The number of copies of the Scriptures, and of our missionary publications, which we have sold during the past year,

is another encouraging indication of the spread of light and knowledge, and of an increased spirit of inquiry among the people.

### *Schools.*

A school for boys has been recently opened in the port of Tripoli, "a city of about one third the size of Tripoli itself, and numbering, probably, not far from 6,000 inhabitants," and already contains more than twenty pupils. The girls' school continues to prosper, though early in the summer, the bishop, for three successive Sabbaths, publicly denounced it, and prohibited the people from sending their children to it under any circumstances. Many were thus intimidated, and the school diminished for a time, but it again numbers thirty pupils, and is still increasing.

### *Summer Residence and Labors.*

We spent the three summer months on the mountains, in Duma, the same village in which we resided in the summer of 1856. Here we had free access to the people, and were enabled daily to preach the gospel without let or hindrance; and though one of the priests forbade his people to visit us, his prohibition produced no perceptible diminution of the crowds of men, women and children, who thronged to our house. Many came, doubtless, out of curiosity, some to hear our singing and music, and some to beg medicines; yet we believe not a few received some new ideas of spiritual truth, which we trust may abide with them, and do them good. Exercises on the Sabbath, both the Bible class in the morning and the preaching in the afternoon, were generally well attended, there being, frequently, thirty or forty persons present at each of these services.

We have visited quite a number of villages, both on the mountains and on the plain, have uniformly been well received, and have rejoiced to find, that whether the people will heed the truth or not, the door for the preaching of the gospel is thrown wide open to us. At Ghurzuz the leaven is quietly yet steadily working. One prominent man there, who has been known, for several years

past, as entertaining Protestant sentiments, has been examined for admission to the Beirût church.

### *Homs.*

### *Preaching.*

Mr. Wilson again refers to the fact, mentioned in the Herald for January, that, having been absent the first four months of the year, he returned to Homs in May, and spent the summer there with his family, without serious inconvenience from the heat. His impression is, that there can be "no urgent reason why a mission family should leave the city during the summer months." During a part of the time covered by the report, he had not been able to collect any assembly to listen to the preaching of the gospel. When regular services were held they were attended by only six or eight natives; "but for the past few weeks there have been more favorable indications in respect to this department of effort." Yet he says:

A fact we have before reported will continue to operate very much against obtaining large or regular congregations on the Sabbath. The principal of the three weekly market days is the Sabbath. A large part of the adult males, among the Christians, are weavers. These, as a general thing, receive their wages Saturday night, and then, as there is no public sentiment in these old traditional churches to prevent it, the next day is, to considerable extent, devoted to laying in supplies for the coming week, paying off old scores, making bargains, &c. In such employments, the beginning, always the best part of the Sabbath, is squandered; and as the Lord's day, like the feast days, is every where regarded as furnishing an occasion for visiting and recreation, much of the remainder of the day is practically given up to sin. Some of these evils are common to all cities in these lands, yet they all prevail here to an unusual extent.

### *Schools.*

When the year began, there was one common school in operation, which, towards the close of the preceding year,



had been nearly annihilated by the opposition of the Greek bishop. This school, during the latter part of winter, and in the spring and early summer, increased slowly, till the bishop again managed to make his opposition felt. By indirect means, he made the situation of the teacher so uncomfortable that he gave up his work and left the city. This success of the bishop was owing to the fact, that there was no resident British consul at Damascus, to look after such persecutors. The business of the office was left in the hands of a papist, who chose not to notice my applications for his interposition. The result of the affair was disastrous, so far as the history of the present year is concerned. People have feared to brave the wrath of a bishop who could thus have things his own way. Yet the result, in time to come, will be of no real service to the cause of this ecclesiastic. It has made him appear to the many as a tyrant, and I have good reason to know, that there are not a few who would exult in freedom from his yoke. There is now a British consul at Damascus, and he will find it a difficult matter to repeat his oppression.

A few days before the breaking up of the common school, early in August, Mrs. Wilson opened a school for girls, which, in the face of much odium, and not a little active opposition, has lived and increased, and was never so prosperous as at the present time. About thirteen girls attend as regularly as could be expected.

Mr. Wilson has been able to do but little in the way of visiting surrounding villages. He expresses "an increasing conviction of the importance of the station, and of its being fully manned."

#### *Statistics.*

The tabular view of the Syria mission for the last year, gives the following among other statistics. There are 9 stations; 16 places for stated preaching, with average congregations varying at the different places, from 6 to 75, and amounting in all to 317; 4

churches, with 75 members, of whom 15 were received during the year; 30 common schools, with 743 male and 277 female pupils; 4 theological pupils; and one boarding school for males, with 25 pupils. Arrangements have been made for reopening the female seminary, a house having been hired for the purpose at Sûk el Gharb, for six years.

---

### *Northern Armenian Mission.—Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. DWIGHT, FEBRUARY  
4, 1858.

#### *The Work of the Lord in Turkey.*

A FEW brief extracts from this letter were published in April, in connection with statements respecting the condition of the treasury. But the whole communication should have a place in the pages of the Herald, and is worthy of careful, thoughtful perusal, by all the friends of the missionary work. It is a brief statement, such as should not be passed by unheeded, of what has been done in Turkey; of what is now needed to be done; of the openings which are before the missionaries, the calls made upon them, and their need of help; and of the dangers connected with neglect, on the part of the Christian church, to follow on in the work to which God is calling.

The work of God in this land has reached a point of interest and importance which should arouse the slumbering energies of all our churches, and call forth their most fervent prayers and their most steady and self-denying labors. Nearly thirty years of toil have been bestowed upon the Armenian people, and the results, thus far, are more or less known to all our Christian friends in America. I will very briefly recapitulate

#### *What has been done.*

More than one hundred and twenty different books and tracts have been translated and printed, for the benefit of this class of the people. Some of these are original works by the missionaries, prepared expressly to meet the wants of the field and to suit the oriental mind. Others are translations of American,

English, and French works, with such adaptations as were required, the translations being revised and re-revised by some one of us, in connection with a native scholar, so as to ensure greater perfection in the work. The Holy Scriptures, in the modern Armenian, and also the Armeno-Turkish languages, are among the first of these works; and they have been published in different forms, and in several editions. Next to the Scriptures, we have brought out such standard books as 'Pilgrim's Progress,' 'Rise and Progress,' 'Saints' Rest,' 'D'Aubigne's History of the Reformation,' (abridged,) 'Flavel on Keeping the Heart,' &c. &c.

More than thirty evangelical churches have been formed, and they are scattered over the whole country. There are, besides, a large number of places in which Protestants are found, who meet together for worship every Sabbath, though no church has been organized. The number of Protestants is constantly increasing, though much more slowly than would be the case if we had the means of employing a larger native agency. Every missionary station, occupied by missionaries, is the centre of a system of native agencies, more or less extensive, which we regard as highly essential to the full development of the work, though, alas! we are very much straitened both for men and funds; at present more for the latter than the former.

#### *What is now demanded.*

It appears to us who have been long in this field, and have closely followed the leadings of Providence with regard to the Armenian work from the beginning, that we are at this moment called upon, emphatically, to go forward and possess the whole land. We need enlargement in every department of our labors. The signs of the times invite us onward. Our vacant book-shelves must be kept full to meet the perpetual call for books. These churches and congregations must be sedulously watched over, strengthened,

and encouraged. The calls that come to us from various quarters, to furnish preachers, must be heard and faithfully responded to. Our seminary and theological schools must be well supported, in order that the native agency we need may be supplied. The large and thickly populated districts of Moosh and Van, hitherto neglected for want of means and men, must be speedily occupied. Erzurum, temporarily relinquished on account of stress of circumstances, must again become the seat of a well-manned mission, from which a strong native agency, in the districts of Khanoos, Geghi, Palu, &c., may be superintended. Every part of the field of the Southern Armenian mission, also needs reinforcements.

#### *The Way fully open.*

And we wish all our Christian friends at home to know, that the way is fully open for us to carry out all that I have now suggested as desirable and necessary. The thing is no longer an experiment. We are not asking for men and money to explore new fields, or to commence a system of operations, the results of which may be doubtful, or at least long delayed. No, no! The providence of God is far in advance of us in this field. The harvest is ripe. We want the means of sending men immediately in, sickle in hand, to save the yellow and waving grain from falling to the ground and perishing. I cannot express to you the fearful forebodings I have, of what must follow a little farther prolongation of the apathy of Christians in regard to this work.

True, God needs not the help of his people. He can make windows in heaven. By the power of his Spirit, a nation may be born in a day, and that without the intervention of any human agencies, or instrumentalities. But this is not his ordinary method of working. He will be "inquired of" by his people, and to inquire of him effectually, they must labor, and deny themselves, as well as pray.

The Lord has long been beckoning the Christian churches to furnish means—

only a small portion of what he has lent to them—for taking full possession of this field, which he has made white for the harvest. How slow have they been to respond! How have his servants in this land been hindered, by want of means, from entering the doors he has placed open all around them! Greatly do I fear, that if we are obliged still further to delay, and especially to recall some of the few laborers we now have in the field, we shall provoke God to shut up the doors, and then, though we knock long and loud, they may not be opened to us again.

### *Retgression.*

It is with the deepest pain of heart that I am obliged to say, this retrograde movement has already actually commenced. Two native laborers have been discharged at Marsovan, where the work was never more prosperous, and there was never more need of such laborers. Two or more have also been dismissed in the district of Sivas. The only cause is want of funds, and the same reason must soon lead to the dismissal of several others, who are now diligently and most usefully employed in other parts of the field, unless we very shortly hear something more encouraging than the advices we have received from America for the last few months.

### *A Misapprehension.*

It was stated at our last annual meeting, and the statement has been published in America, that the Armenian mission could now be considered as having nearly a full supply of missionaries, and that, henceforth, new men could be directed to other races and other fields. I fear this statement has been misapprehended, and that there is danger that great injury will result to the cause of Christ in this land. Unless the Armenian field is vigorously worked, for many years to come, there will be little hope for the other races of Turkey; and if,

through neglect, these newly organized Protestant churches and communities shall sink into formalism and spiritual death, the acceptance of the gospel by the millions of Bulgarians, and other races in Turkey, cannot be reasonably looked for for a century to come.

The statement alluded to was, in meaning, simply this,—that after two or three more central posts in the Armenian field are occupied by missionaries from America, we should consider all the important strongholds as in our hands; and should then be obliged to ask for no more missionaries for the Armenians, except to keep the places good of those already on the ground. But an indispensable condition of such a state of things was declared to be, *a full and large force of native agents to be employed at all the outposts, under the superintendence of the missionaries.*

### *Conclusion.*

And now let me say, in conclusion, we feel deeply sensible, that many of the friends of Christ in America have done nobly in aid of this work; not only the rich, but the poor; not only through large donations, but through widows' mites, equally acceptable to God. Would that all might be aroused to a sense of their obligations, as having been bought by the precious blood of Christ, to live only for him. Much has been done in Turkey; but I would earnestly and affectionately remind my Christian brethren, that the work is very far from being fully accomplished. "There remaineth yet very much land to be possessed." Will they not be persuaded to press on, with us, to its full occupation?

I know they have many calls. But I would have them remember that our gracious Savior hears, and faithfully responds to, far more calls from them for aid, every day, than he, by his providence, places before them for their aid in his work—a work upon which he has fully set his heart—that of redeeming this world from sin and ruin.

## CESAREA.

LETTER FROM MR. FARNSWORTH, JANUARY 5, 1858.

IN this letter Mr. Farnsworth first sends to the churches "greeting at the opening of a new year," with the assurance that, in his field of Christian effort, the laborers had "come thus far rejoicing," the new year finding them "under very encouraging circumstances." He then refers to his journey to Samsoon to meet Mr. and Mrs. Leonard, and gives more particulars than are mentioned in Mr. Leonard's letter, (published in the Herald for March,) respecting Marsovan and Yozgat, places visited on their return to Cesarea.

*Progress and Wants at Marsovan.*

We left Samsoon Monday morning, and reached Marsovan Thursday noon. That place most interests the missionaries of this region, as the resting place of our dear brother Sutphen; but to me it presents peculiar interest as the place where I spent the first year of my missionary life. The readers of the Herald will remember, that about two years ago Mr. Bliss was called from that post, to fill the vacancy caused at Constantinople by the return of Mr. Riggs to America. Since that time it has been without a missionary, an out-station of Tocat. In the three and a half years since I resided there, many changes have taken place. The removal of the missionary must, at the best, be regarded as a great calamity, yet before my late visit I had no just idea of the extent of that calamity. Not that the work has not gone forward there. It has done so, bravely. Few places in the Northern Armenian mission can present more striking evidence of progress, within the last three years, than Marsovan. I found there a large band of brethren and sisters. Nearly all the brethren whom I knew were absent on business, and yet there were nearly one hundred persons present at the meetings on the Sabbath. The best attention was given to the preached word, and I felt that it would be a pleasure, and a privilege, to remain

and labor there. There is a fine band of men in the place, who, if not so intelligent as those in some parts of the field, still seem very sincere and earnest in their love of the truth; and as to the females, I have not seen so large, or a more intelligent company of them any where in the interior, except at Cesarea.

But most emphatically are the Protestants of Marsovan "as sheep having no shepherd." There is a little church, but it is two years since the Lord's supper has been administered. For a long time no baptisms have been performed. There are several, perhaps as many as ten or twelve persons, who seem to be renewed men, but who, nevertheless, have not been admitted to the church. In all probability there are some dead branches, that need to be removed, but there is also, even now, material with which to build up and beautify the church. And what harvests might a missionary hope to gather from the field around.

Mr. Farnsworth proceeds to speak of Marsovan as having "a beautiful climate, perhaps unsurpassed by any place in the interior;" as easy of access, being but about sixty miles from Samsoon; and as a place which, in his opinion, "ought, by all means, to have a missionary." Then, passing to another place, he speaks of

*Cheering Progress at Yozgat.*

Leaving Marsovan Monday morning, we reached Yozgat Friday noon. My visit here interested me hardly less than that at Marsovan. Though that important city has been an out-station of Cesarea, and considerable labor has been bestowed upon it, I had never before been permitted to visit it since the work began there. When on our way to Cesarea, three and a half years ago, we spent a Sabbath there. Several men were then said to be interested inquirers after the truth, but we were unable to have any meeting with them and saw almost no evidence that there, were any sincere inquirers in the place. Since



then what changes have taken place ! The news of our approach preceded us, and nearly a dozen men came out on horseback to meet us. As we came nearer the city, others met us on foot, and all gave us a cordial welcome. Instead of going to a khan, as we were obliged to do three years ago, one of the brethren took us to his house, and its inmates did all they could to make us comfortable. There we enjoyed several days of rest, as we had done at Marsovan. As to the work at Yozgat, though Mr. Ball has kept you informed of its progress, the testimony of an independent witness may not be uninteresting. I have not been ignorant of the progress of the work there from the first ; indeed I have watched it with great interest, and thought I understood it, but I must say that the state of things happily disappointed me. It is clear that the work is thoroughly begun, and I think it is begun right. There are a number of men there, who are firm friends of the gospel, and there seems to be material for a small church. The eyes of the people are open. They begin to understand their miserable condition, and to see something of their need of a better way of salvation than by priests and ceremonies. In the afternoon of the Sabbath which we spent there, I preached to an audience of one hundred and twenty-five. The school is in a flourishing condition ; there is the greatest freedom for religious conversation ; the laborers find people willing to hear, and they are not hearers only. In all respects the work seems most encouraging. It was for the purpose of enabling us to occupy that field that Mr. Leonard was appointed to Cesarea, and could American Christians look upon the work in progress at Yozgat, I am sure they would say, the arrival of this help was most timely.

The travelers reached Cesarea October 30. Mr. Farnsworth was refreshed and invigorated by the excursion, during which they had "most pleasant weather," and were "kept from perils of robbers and all other perils."

### *New Chapel—Turkish Peculiarities.*

Referring now to matters at his own place of residence, Mr. Farnsworth first mentions facts connected with the erection of their new chapel, which exhibit some Turkish peculiarities.

On arriving at Cesarea we found that our chapel had been occupied one Sabbath. This building has been constructed under the name of "a school-house." Indeed it is a school-house, yet it has quite a church-like appearance, and the question has often arisen whether it was to be a school-house or a church. The governor of the city warned us to desist from the work if it were a church, declaring that he himself should not dare build a *Mosque* without a royal firman. Various questions arose during the progress of the work, and we sometimes feared that an injunction would be laid upon it, compelling us to suspend it altogether, but no such injunction was laid. The most serious trouble was about windows. Custom is stronger than law in Turkey, and it has been the custom to put no windows next to a neighbor's court ; but we wished to open three large windows facing the court of a Turkish house. We were anxious to have no trouble about it, and sent to the owner of the house the offer of a recompense for the privilege of putting in the windows ; but he utterly refused, declaring that no such windows should be opened.

One custom in Turkey is, never to undo what is once well done. So we pressed on our work, with all haste, and had got the windows arranged quite to our liking, when orders came from the governor and council, that we should appear and account for what we were doing. The result was, a decision of the judge to this effect—that any man has a right to put in windows facing another man's court, provided they are so high that a person standing on the floor cannot see into the court. This not only settled our claim, but it is an important point established ; as houses are often built

almost without windows, from the tyrannical opposition of neighbors.

We somewhat feared, that when it was finished there might be some opposition to our occupying this building as a place of worship. Though our enemies could offer no reasonable objection to a school-house, this was not a mere school-house. We occupied the house first with the schools, but on Sabbath, October 25, our congregation met there for worship. About two hundred persons were present. There was no disturbance; every thing passed off pleasantly; and from that time we have worshiped there, with 'none to molest or make afraid.'

A description of the chapel is given, which must be omitted here for want of room. The entire cost of the land and building was about \$2,200, no part of which, Mr. Farnsworth says, has been drawn from the treasury of the Board. Though for the present, it is "a beautiful place of worship," they hope that they shall soon outgrow it, and be constrained to erect a church.

#### *Effect of Opening the Chapel.*

You will wish to know the effect of the opening of this chapel upon our work. The influence has been very marked, and very favorable. The time had come for the opening of such a place of worship, and no accession to our working force could have imparted nearly as great an impulse to the reformation in this place. The people formerly feared to come to our meetings. As they were held in our private house, they felt doubtful whether they had a right to come, but now they come with the greatest freedom.

On no Sabbath since we occupied the chapel has the audience fallen below two hundred. The Sabbath school has averaged more than one hundred and fifty, and the weekly lecture about one hundred. Strangers are present at nearly all our meetings, not only on the Sabbath, but week days also. Nor is it Armenians alone who come; Greeks and Turks are almost always present.

All nations, all ages, and both sexes, are coming as never before, and the word is not preached in vain. In many cases those who come once are pleased, and come again and again. Several families, of whom we knew nothing a few weeks since, are now punctual at all our meetings, and declare themselves Protestants. I should like to give instances, did time and space permit, illustrating the character of the work now in progress. It is clear that the consciences of men are awake, and the word makes an impression.

#### *Review of the past Year.*

We review the year that has just closed with great pleasure. In the city there has been almost no persecution. The feeling of hostility that existed at the beginning of the year gradually wore away, and never was there more friendly feeling between Protestants and Armenians than now. During every month of the year there were more or less additions to the community, and the growth of our congregation was constant even before we entered the chapel. Several men of some influence, whom we had long known as enlightened, but for whom we had almost ceased to hope, have joined us. Our schools have continued to be full, and the Armenians patronize them with as much alacrity as ever. We have employed one male and two female teachers most of the year. For a time we opened a fourth school, in another quarter of the city, and that, like the others, was immediately filled with scholars. When the chapel was opened, we removed the schools to that place, and employed one male and one female teacher. A young man came on with Mr. Leonard, who divides his time between teaching him the language and teaching in the school; so that now we may be said to have two teachers and a half. The pupils now number one hundred and four, viz., sixty-one boys and forty-three girls. We might increase this number very much if we chose to do so.

Fifteen were added to the church, on profession, within the year, making the whole number received since the church was organized (in July 1853) forty-four. The Sabbath school has been large and interesting, there has been much less trouble among the brethren of the church than in 1856, and they have manifested a good degree of liberality, in giving to the cause of missions and for the support of the poor. The work continues to progress cheerfully among the females, and some excellent additions to the number of their native helpers also encourage the missionaries. "But alas!" Mr. Farnsworth says, "there is *one dark spot*. We know that the Board, and the friends of the Board, are straitened. May the Lord provide for you and for us."

### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. COCHRAN, JANUARY 15, 1858.

THIS letter presents a brief general view of the aspect of affairs connected with the missionary work among the Nestorians, more particularly in respect to the action of the government and its agents. It will be seen that there is yet much occasion for prayer, that obstacles and perplexities may be removed, and that not the missionaries only, but especially their native helpers, and those who have embraced the truth through their means, may be permitted to live a more "quiet and peaceable life." Mr. Cochran says: "No material change has occurred of late in our relations to the government; no open opposition appears; and the Nestorian agent, when here, is avowedly friendly, permitting schools to be opened where the people desire them, and our helpers to labor in any portion of the plain, without prescribed restraint. Still we have constant evidence that we are regarded with suspicion and jealousy, both by Mussulmans and the bigoted Nestorians."

#### *Annoyances and Oppressions.*

Our helpers are frequently annoyed, and often sorely oppressed, in ways for which we try in vain to obtain redress. They are not always made to suffer for opinion's sake, but if not for this cause, their sufferings are none the less disheartening; as they equally illustrate the abject and helpless condition to

which they are reduced. A recent instance, the oppression of one of our most amiable and worthy helpers, will afford an illustration, though I will not burden you with the details. This individual has, within a few years, been cruelly beaten several times, and fined, threatened and annoyed in various ways; and though he has sued for redress, he has never, in any case within my knowledge, obtained it. This is not an extreme or solitary instance. Our ears are burdened with complaints of wrongs and indignities, which well nigh crush the life out of the sufferers, not to speak of their deleterious influence upon their character and standing.

At present, this portion of the province is nominally governed by a mere lad, a poor sprig of royalty; but, in fact, there are probably scores of khans and masters of villages who have more power over their ryats than he. Each section is consequently subject to the caprice and tyranny of these khans, and little less than a state of anarchy prevails. Our helpers, and the evangelical portion of the Christians, are of course doubly exposed in such a state of affairs, owing to the malicious instigations of the enemies of the truth. But had we a better disposed and more efficient governor, we could hardly hope for any essential relief. The whole government, from the lowest tax gatherer up to the chief ruler, is hopelessly corrupt. Foreign interference alone can secure any radical improvement, if indeed improvement can be predicated of such a state of things. The good intentions of England are not doubted; the only question is whether, without another rupture and a harder contest, she will be enabled to gain prestige enough to accomplish her benevolent purposes. In relation to the last treaty, we are not without hope that, in the end, some good will be secured; but for ourselves, and the Christian community, we shall be thankful to regain the position we occupied previous to the war.

*Jesuit Influence.*

The evangelical, or anti-papal spirit, in Salmas, is not wholly extinct, though efforts on the part of the Jesuits, of the blackest character, have not been wanting to crush it. Nearly every month we receive appeals for help. A short time since two residents of Khosrowa, who have been active in inviting our labors, came to us to secure redress in a case of civil oppression. Application was made to Ascar Ali Khan, who promised, most unqualifiedly, that in visiting that village he would see that justice should be secured. Upon reaching there, however, he fell under the potent sway of a liberal bribe from the papal bishop, and not only refused to adjudicate the matter, but caused one of the innocent complainants to be so severely beaten, that he was confined to his couch for weeks. He is reported also to have joined in the ribaldry and abuse of the English name, so rife in that community.

He committed this outrage when on his way to Tabreez, and probably with the expectation, that time will wash the crime away before his return to Oroomiah. Meanwhile, a letter from the authorities at Tabreez, obtained by Consul Abbott, has arrived, for Ascar Ali Khan, directing him to protect officially, all Nestorians (meaning our helpers and friends) in that village. The letter is full and reads well enough, but from past experience, we dare not hope or expect much from it.

The Vizier Nizam, whose visit to Oroomiah was noticed in our last, Mr. Abbott informs us, has returned to Tabreez loaded with plunder, and was expected soon to quit the province for Tehran, where he can enjoy his treasures without the burden of meeting claims which their extortion, as Governor of the Province, has created.

*The Seminary—Efficient Native Teachers.*

Our male seminary numbers, at present, forty-eight pupils. We have kept the number down to this limit only by

rejecting all new applicants from the plain. We have twelve young men from the mountains; half of whom were members of Mr. Rhea's school in Memikan. The seminary is now under the more immediate supervision and instruction of three very efficient native teachers, who are qualified to teach nearly all the branches in which we have text-books, including their own classic, the Ancient Syriac. Much of the discipline of the seminary, and the care of the boarding and other departments, which were formerly attended too chiefly by Mr. Stoddard or myself, personally, are now committed to them. They are, however, subject to daily supervision, and are required to make weekly reports of all their departments of duty, and to prepare their respective classes for stated monthly examinations. I have rarely seen teachers more enthusiastic in their labors. Mr. Perkins gives daily instruction in theology to the two upper classes, now numbering about thirty individuals. He also gives regular lessons in vocal music, and performs a large share of the preaching.

Our annual fast, the first of the month, was a day of much interest, but we have still to mourn the absence of the special influences of the Spirit among us.

The recent occurrence of a case of drunkenness in a member of the seminary, gave occasion for the organization of a temperance society and the adoption of a pledge. A good degree of enthusiasm was awakened and about seventy signatures were readily obtained, including helpers from a few of the villages who happened to be present at the meeting.

The hope is expressed, that this movement will have some influence in doing away "the almost universal drunkenness which exists among the people, especially during the wine season of the year." Mr. Cochran mentions that the prices of provision, though still very high, ("more than twice their usual rates,") had fallen considerably within a few days. He refers to the facts, that two priests of Amadiab had gone over to the papacy, and



that two young helpers of the mission have begun labors in that district, and says Mr. Rhea hoped, by his visit to the region, to arrest the current so strongly setting "towards the worship of the man of sin." In Gawar, Mar Sleewa was taking occasion, from the absence of Mr. Rhea, "to oppose, to the extent of his ability."

~~~~~  
LETTER FROM MR. COAN, JANUARY 29,
1858.

WRITING the monthly letter for the mission, Mr. Coan mentions Mr. Cochran's letter, of Jan. 15, and says it seems hardly necessary for him to add any thing to that. He first adverts to an interesting

Communion Season.

The Friday succeeding the first Monday of the month, was observed by us as a season of communion, in which about one hundred and seventy of the hopefully pious natives joined us. Twelve were admitted for the first time, making the whole number who have been admitted two hundred and twelve, of whom four have died.

The great severity of the season prevented many females at a distance, most of them mothers of little children, from coming. This was a sore trial to them, for the day is anticipated by all who have been received into fellowship and have once joined with us, with great pleasure and lively interest; and it is no ordinary sacrifice of feeling to be deprived of the delightful privilege. Some incidents will show how the ordinance, administered in the primitive simplicity of apostolic usage, is prized as a means of grace. One poor woman came about sixty miles, through deep snow, in piercing cold, crossing a bleak mountain, to enjoy the hallowed occasion. Two individuals came a greater distance from another direction. These solemn seasons are growing to be of deeper and deeper interest. They have proved to be, thus far, eminently, means of grace, of advancement in the divine life, and of great comfort and spiritual edification to Christ's chosen ones here.

The whole day was given up to religious services. An early morning prayer meeting was held, and soon after breakfast the people assembled again for the same purpose, and continued together till near noon, when there was a recess for refreshments. This might not inaptly be termed a love-feast, where large companies sat down to a plain repast, and ate bread together "with gladness and singleness of heart, praising God." In the afternoon our chapel, which will comfortably seat three hundred, was crowded. Previous to the sermon, our little son, David Stoddard, was consecrated to God in baptism, thus giving the people an opportunity to witness the administration of this rite in a solemn and impressive manner, strikingly in contrast with what they have always been accustomed to see in their churches. Previous to the administration of the Lord's supper, a translation of the covenant of the mission church was read; and the communicants all rose with us and gave their assent to it. It was a scene of solemn and thrilling interest to the Nestorians, and we have reason to believe its effect was most happy.

These are occasions of deep solicitude to us, that those who come may receive the greatest possible good. They are also occasions of great anxiety, labor and care on the part of the ladies, who attend to the temporal wants of so many coming from a distance, many of whom are our guests for at least two nights and a day. But they cheerfully sacrifice their own comfort and spiritual edification for the good of their Nestorian sisters, who so seldom can come to the table of our Lord. Many have expressed a desire that they might oftener unite with us in this ordinance; but justice to ourselves and our families requires, that at least once in four months we should observe the season by ourselves. There are several villages where the number of communicants would warrant the formation of a separate church; but alas! there is no religious freedom in

Persia. In Geog Tapa alone there are seventy-two communicants. We will try in patience to wait for the Lord's own good time, and meanwhile do what we can for these scattered lambs of Christ's fold.

Schools.

Our village schools seem to be recovering, in good measure, from the effects of government opposition, and are at present doing very well, better than there seemed reason to fear, when we reflect that the times, always hard for Nestorians, are now vastly changed for the worse, on account of the very high prices of food, and that every child, who can earn a crust of bread, or a penny a day, is needed to help in the general distress. And when I reflect farther, that sinister motives, or the hope that their children may get a livelihood by their learning, can have little influence in inducing the parents to send them to school, I confess to a feeling of encouragement. Sixty-one schools are now in operation, and of the teachers, fifty-two are hopefully pious.

Helpers—The Villages.

Our helpers in the villages are mostly doing well, and are encouraged in their labors among their people. The Sabbath congregations in Geog Tapa, average about three hundred and eighty or four hundred, and in the four or five hamlets about Geog Tapa, and supplied by laborers from that village, the attendance on the Sabbath numbers from eight to thirty-five or forty.

In Ardeshai, Priest Abraham labors under many discouragements, but still holds on his way. That is a government village, and the harpies who successively succeed in farming the revenues, each in turn filch the last mite possible from the groaning victims of their rapacity. Two or three drunken, unprincipled Nestorians, with the vile, licentious bishop Mar Gabriel, join hands, and save their own necks by abetting the cause of their op-

pressors. The evangelical persons of the village are peculiarly obnoxious to them, and they are made examples of to deter others from joining in their religious assemblies, and from sending their children to our schools. One poor woman there, a widow and the mother of four children, a communicant and a consistent Christian, has been driven from her home by her father-in-law, for presuming to allow her oldest daughter to attend school. I passed the last Sabbath there, and was gratified to see the steadfastness of her faith, and that of others. We had a company of nearly a hundred present at the afternoon services, and in the evening, in a neighboring village, where a pupil of the seminary is stationed, thirty-five were present. In all the villages where we have schools, there are services regularly on the Sabbath, and in most of them nightly meetings are held. At the city, our congregations on the Sabbath have, for some time past, numbered about two hundred. The papists seem to be losing ground this year. Many have left them.

We continue to mourn the absence of the special and converting influences of the Holy Spirit, without whose aid all outward prosperity and success is nothing. Pray, O pray for us.

Recent Intelligence.

SOUTHERN ARMENIANS.—Mr. Beebe, of Marash, in a letter dated January 20, mentions that the Pasha of the city had called on the missionaries in a very friendly manner, a thing, he says, "never done here before, and perhaps not in all Turkey." "He was received in the family sitting-room, and thus had the pleasure (or pain, just as he counted it) of paying his respects to the lady of the house." The Pasha mentioned a plan of his for bringing the Zeitoonites under Turkish rule, and expressed a strong desire that Protestantism might enter Zeitoon, hoping the missionaries would labor for that end, "for then," he said, "the Zeitoonites will be peaceable, and will pay their taxes well." Subsequently the Pasha sent several officers to Zeitoon to collect taxes, but they were

driven away, empty. The Pasha had sent orders to Albustan, Yarpuz, and other places, that no grain should be sold to the Zeitoonites. Several persons from Zeitoon had also been seized and imprisoned. "The end is not yet," Mr. Beebee says, "but if the Pasha remains firm it would seem that the Zeitoonites must submit or starve; and should they once be brought to submit, and any thing like a decent government be established over them, then will Zeitoon itself, a place of one thousand houses, and all the region round about, be open for direct missionary effort."

Seven persons, three men and four women, were received to the church at Marash in November. Against two others, who were expected to be received, some complaints had been made, and it was thought best that they should wait for a time. The church now numbers forty-eight, seventeen of whom were received in 1857.

On the last Sabbath in December services were commenced in a second place of worship at Marash. The missionaries hope thus to increase and extend their influence in the city, as well as to relieve the old place, which was becoming quite too small for the Sabbath congregation. The Protestants have accepted the conditions on which aid was offered them from the Hamlin fund in the erection of a church edifice, and a very fine site for a church has been purchased. The lot was owned by a Mussulman who had been unfriendly to the missionaries. Efforts had been previously made to purchase it for a church, but he had refused to sell, and about a year since built a new house on the lot. On the 30th of December this house was burned to the ground, and a few days after he called on Mr. Perkins, proposing to sell the place, as he did not feel able to build again. In a few days—"fast work for Turkey"—the arrangements were all completed, and the lot secured at what the Protestants consider a very reasonable price. When the house was burned, Mr. Beebee says, "the Pasha seeing the fire, and supposing it to be one of our houses, and that we had been set upon by a mob, immediately ordered his horse and came over, but returned when he discovered his mistake." An agent of the Porte, then at Marash, making the same mistake, was also on hand, manifesting his friendly feelings.

MADURA.—Mr. Little writes from the Sanitarium, January 5. He had been afflicted by the death of a little daughter, aged nine months. He had also been injured in one limb, more severely than was at first supposed, by a fall from a horse, and his general

health was not good. He repeats the call for a physician for the mission, and also for "a large reinforcement."

MACAO (Canton Mission).—Mr. Bonney says, December 16: "Yesterday about fifty were present at the services in my chapel, though it was a rainy day. I may truly say, nearly every one was an attentive listener." On the 5th of January he gave up his old chapel, and was preparing to enter a new one which he had engaged, situated in one of the most crowded thoroughfares of the Chinese part of Macao, which he hoped to have ready for public services within two weeks. "If we are favored with as large and constant audiences as last year," he says, "we may hope to see some fruit of the seed sown, and that truth will displace error in many hearts." Dr. Ball had secured a good preaching place outside the city walls. Mrs. Bonney received another little girl into her family school, January 7. She now has seven. Mr. Macy was expecting to leave Macao, January 14, to join the Shanghai mission.

CORRECTION.

A singular mistake occurred in announcing the departure of Mr. and Messrs. Jessup for Syria, in the Herald for April. The name should have been HENRY HARRIS JESSUP.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Durham, Ch.	5 00
Freeport, 1st cong. ch.	6 00
Gorham, Rev. W. Warren,	25 00—37 00
Kennebec co. Aux. So. B. Nason, Tr.	
Sidney, J. S.	2 00
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Phillips, L. B.	4 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer Village, Cong. ch. and so.	42 52
Orono, do.	26 33—68 85
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South cong. ch. and so.	28 00
Wells, Mrs. HANNAH GOOCH, wh. cons. her an H. M.	100 00—128 00
Brownfield, Ch.	6 90
Gilead, Friends,	10 00
Isle Haut, Rev. I. Eaton,	1 00
South Paris, Ch. and so.	33 55
Sumner, do.	10 00
Sweden, E. W.	2 00—63 45
	303 30

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Jaffrey, G. A. P.	5 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover Centre, 1st cong. ch. m. c.	15 00
Orford, Mrs. F.	1 00—16 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Greenfield, 1st cong. ch.	8 00
Nashua, do. (to cons. Rev. CHARLES J. HILL an H. M. 50)	150 00—158 00

Merrimack co. Aux. So. G. Hutchins, Tr.	
Concord, E. par. Rev. A. Manning, 12 00	
Sanbornton, Cong. ch. and so. 46 09—58 09	
Rockingham co. Conf. of chs. F. Grant, Tr.	
Brentwood, Cong. ch. and so. 19 53	
Exeter, 1st and 2d do. m. c. 12 24	
Greenland, Mrs. L. P. W. 10 00	
Windham, Pres. ch. and so. 12 00—53 77	
Strafford Conf. of chs. E. J. Lane, Tr.	
Laconia, A thank offering, 10 00	
Wolboro', S. C. 10 00—20 00	
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Cornish, Gent. 7,95; la. 26,02; 33 97	

"It is the Lord's,"

344 83
5 00
349 83

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
New Haven, Cong. ch. and so. 20 00	
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, R. A. 2 00	
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Cong. ch. 320,45; m. c. 22,55; av. of pew rent, 12; 255 00	
Orange co. Aux. So. L. Bacon, Tr.	
Wells River, Cong. ch. and so. 39 00	
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Albany, Rev. P. Bailey, 75	
Coventry, Cong. ch. and so. 14; m. c. 10; 24 00	
Derby, Cong. ch. 7 67	
Glover, do. 14,45; m. c. 2; 16 45	
Irasburg, Cong. ch. 15 00	
North Craftsbury, Rev. Jacob N. Loomis, to cons. Mrs. DEBORAH W. LOOMIS an H. M. 100 00—163 87	
Rutland co. Aux. So. J. Barrett, Tr.	
Brandon, Cong. ch. wh. and prev. dona. cons. E. D. SELDEN an H. M. 2 00	
Fairhaven, Cong. ch. m. c. 7 00	
Orwell, Rev. J. Hall, 20 00—29 00	
Windsor co. Aux. So. J. Steele, Tr.	
Ascutneyville, 19 00	
Barnard, m. c. 1; Mr. S. 1; Nemo, 2; 4 00	
Bridgewater, m. c. 2 00	
Woodstock, Cong. ch. and so. 4 00—29 00	
	537 87
Bennington, 1st cong. ch. m. c. e. 25 00	
Dorset, Cong. ch. 36 63—61 63	
	599 50
Legacies. — West Windsor, Vt. Nathan Rand, by C. Coolidge, Ex'r, 313 03	
	912 53

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Centreville, South cong. ch. 27 60	
E. Falmouth, Cong. so. 13,70; B. H. 5; 18 70	
Chatham, Cong. ch. and so. 30 80	
Provincetown, do. 18 28	
North Falmouth, m. c. 5 00	
Truro, Cong. ch. and so. 30 00	
Waquoit, Coll. 5 00	
Sandwich, Calv. cong. ch. 42 00	
West Barnstable, Ortho. do. 13; G. M. and wife, 3; 16 00—193 38	
Berkshire co. Aux. So. H. G. Davis, Tr.	
North Adams, Cong. ch. 27 64	
Pittsfield, 1st do. 111,23; W. Tracy, 18; 129 23—156 87	
Boston, S. A. Danforth, Agent, (Of wh. fr. two friends, 43; W. T. S. 2;) 3,331 09	
Brookfield Asso. W. Hyde, Tr.	
Spencer, Cong. so. to cons. CHAS. E. SUMNER and Mrs. LUCRETIA H. UPHAM H. M. 237,92; la. for Turkish m. 10; 247 92	
Ded. for printing, 49 00—198 92	
Essex co. South Aux. So. C. M. Richardson, Tr.	
Gloucester, J. P. Trask, 20 00	

Manchester, Cong. ch. a bal. 4 00	
South Danvers, A friend, 15 00—39 00	
Essex co.	
Andover, West par. gent. 67,58; la. 48,58; m. c. 35,84; to cons. Miss SARAH GLEASON an H. M. Students at Phillips academy, 15; a theolog. student, av. of first sabbath preaching, 7; 174 00	
Ballardvale, Cong. so. m. c. 10 00	
Danvers, Gent. 110; lad. wh. cons. Mrs. CATHARINE WILKINS an H. M. 113; 223 00	
Lawrence, A friend, 25; Lawrence st. ch. wh. and prev. dona. cons. EZRA H. BOOTH an H. M. 52,61; 77 61	
Salem, Crombie st. ch. m. c. 10 45—195 06	
Franklin co. Aux. So. L. Merriam, Tr.	
Conway, Gent. 60 71	
Wendell, Cong. ch. and so. 8; A. J. 10; 18 00—78 71	
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, L. H. 1 00	
Easthampton, Williston sem. miss. so. 40 00	
Hadley, 3d ch. benev. so. 30 00	
South Hadley, 1st par. gent. 71,95; la. 47,10; 119 05	
Hatfield, Cong. ch. and so. to cons. Rev. JOHN M. GREEN an H. M. 55 00—245 05	
Harmony conf. of chs. W. C. Capron, Tr.	
Sutton, 1st cong. ch. and so. 40; m. c. 21; 61 00	
Westboro', Cong. so. m. c. 20 21—81 21	
Middlesex North and vic. C. Lawrence, Tr.	
Fitchburg, A. Kenney, 10 00	
Leominster, M. S. H. 1 00—11 00	
Middlesex co. South Conf. of chs.	
Holliston, A lady, 10 00	
Lincoln, Cong. ch. 2 50	
Saxtonville, Edwards ch. and so. 100 00—112 50	
Middlesex co.	
Charlestown, 1st par. indiv. 27 00	
Dracut, West cong. ch. and so. 19,50; 1st do. 12; 31 50	
East Cambridge, Evan. ch. and so. m. c. 16 34	
Lowell, Miss S. V. Hosmer, for ed. in Nestorian m. 50; John st. ch. 1; 51 00	
Winchester, C. Richardson, 50 00—175 84	
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Brookline, Harvard st. ch. to cons. JOHN E. HERR and SHADRACH ROBINSON H. M. 375 07	
Franklin, Cong. ch. and so. 18 00	
Roxbury, Eliot ch. and so. gent. 342; la. 298,60; m. c. 66,60; Vine st. ch. m. c. 15,82; 723 02	
West Roxbury, Evan. cong. ch. and so. 23,80; S. B. 1; 24 80—1,140 82	
Old Colony Aux. So. H. Coggeshall, Tr.	
Cohasset, 2d cong. ch. 61 15	
Palestine Miss. So. E. Alden, Tr.	
Braintree, 1st cong. so. 60 00	
Scituate, 1st Trin. so. 11 38—71 38	
Pilgrim Aux. So. J. Robbins, Tr.	
Marshfield, 1st ch. and so. 30 16	
Taunton and vic.	
Attleboro', 1st cong. ch. and so. m. c. 6 00	
Pawtucket, Gent. a bal. 11,75; la. do. 5,25; 17 00—23 00	
Worcester co. Central Asso. W. R. Hooper, Tr.	
(Of wh. fr. friends, to cons. Hon. CHAS. SUMNER and Hon. HENRY WILSON H. M. 200; for m. to Greece, 10;) 310 00	
	6,755 14
A steward, 1,000; a friend, 60c.; Chelsea, Winnisimmet ch. and so. m. c. 69,11; Holmes' Hole, cong. ch. 22; 1,091 71	
	7,846 85
Legacies.—Hadley, Rev. J. W. Curtis, by J. B. Porter, Ex'r, 100 00	
	7,946 85

CONNECTICUT.

Fairfield co. East Aux. so. Rev. L. M. Shepard, Tr.	
Bethel, Cong. ch. wh. and prev. dona. cons. Mrs. MARGARET HARVEY and H. M.	52 00
Hartford co. Aux. So. A. G. Hammond, Tr.	
East Hartford, 1st cong. so. 101,90;	
la. 58,15; m. c. 32,08; C. P. 3; 195 13	
Manchester, 2d cong. ch. m. c.	7 00
South Windsor, 2d do.	26 43—228 56
Hartford co. South, H. S. Ward, Tr.	
Glastenbury, A friend, wh. cons.	
JAMES B. WILLIAMS and H. M.	100 00
Middletown, 1st so. gent. and la.	
(of wh. fr. LUCIA C. BIRDSEY, to cons. her and H. M. 100;)	297 43
Worthington, Cong. so.	64 44

	461 87
Ded. disc.	1 00—460 87
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Bethlem,	32 72
New Hartford Centre,	18 00
Norfolk, Cong. ch. and so.	210 00
Woodbury North,	70 00
Salisbury, Tithe of a gift, from friends, by Rev. J. Lee,	1 00—331 72
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, United m. c. 37,70; Yale college m. c. 12; I. M. B. D. 15; 3d ch. m. c. 51,20; South ch. m. c. 6,31; North ch. 22;	144 21
New Haven co. East, F. T. Jarman, Tr.	
Madison, Married la. sew. so. 31; J. T. Lee, 10;	41 00
New Haven co. West Aux. So. A. Townsend, Tr.	
Bethany,	19 00
Birmingham, Cong. ch. m. c.	20 00
Derby, W. H.	2 00
Waterbury, 1st so. 96,35; m. c. 30,90;	127 25—168 25

New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
East Lyme, Cong. ch. and so.	11 00
Lebanon, 1st ch. and so. m. c.	25 00
New London, 1st cong. so.	15 00
Stonington, 2d do.	20 78—71 78
Tolland co. Aux. So. E. B. Preston, Tr.	
Andover, Cong. ch. and so.	51 00
Hebron, Cong. so. 36,25; la. 21;	
m. c. 19,69;	76 94
Union, Cong. so.	24 00
Vernon, Gent.	152 80—301 74
Windham co. Aux. So. J. B. Gay, Tr.	
Abington, Cong. ch.	40 39
Cantebury, Miss L. M.	5 00
Pomfret, 1st so. gent. and la. 253,92;	
m. c. 47,83; ded. unc. note. 5;	296 75
Plainfield, Cong. ch.	22 93
W. Woodstock, do.	9 00
Windham, do. la.	17 54—391 61

A friend,	2,194 74
	5 00

	2,199 74
Legacies.—Norfolk, Miss Elizabeth Wetmore, by Joseph Battell, Ex'r,	146 72
	2,346 46

RHODE ISLAND.

Little Compton, S. B.	75
-----------------------	----

NEW YORK.

Board of For. Miss. in Ref. Prot. Dutch ch. E. A. Hoyt, Tr.	
For Amoy miss.	1,000 00
Auburn and vic. I. F. Terrill, Agent.	
Auburn, 2d pres. ch. 28; a poor student, 5;	33 00
Delaware co. Aux. So. Rev. D. Terry, Tr.	
Franklin, 1st cong. ch. to cons. Rev. S. P. MARVIN of Franklin, and Rev. B. C. WARD of Otsego, H. M.	100 00
Geneva and vic. G. P. Mowry, Agent.	
Bath, Pres. ch.	15 00
Holley, Mrs. S. A. Perry,	10 00—25 00

Monroe co. and vic. E. Ely, Agent.	
North Bergen, Pres. ch.	12 00
Ogden, do.	14 54
Rochester, Plymouth ch.	50 00—76 54
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. from G. Carpenter, 50; W. N. Blakeman, 20; Edward J. Woolsey, 1,000; J. Prentice for Constantinople, 7,50; Central pres. ch. 144,16; Fisher Howe, 50; West 23d st. pres. ch. 116; Mrs. Harriet L. Parker, 100; C. Adams and wife, 60;)	2,026 20
Otsego co. Aux. So. D. H. Little, Tr.	
Cooperstown, Fem. miss. so. which and prev. dona. cons. Mrs. S. W. BUSH and H. M.	50 50
	3,311 24

Aurora, Pres. ch.	46 00
Elbridge, Coll.	18 00
Glens Falls, Pres. ch.	60 60
Gowanda, do.	10 25
Homer, Cong. ch. and so. 180,37; a friend, 10;	190 37
Howell's Depot, A. D. 1; G. R. 1;	2 00
Manlius, D. W. M. S.	1 00
Middletown, Pres. ch.	2 00
Newburgh, A friend,	2 00
Northville, Young people's miss. so.	5 00
Owego, A friend,	20 00
Parishville, Cong. ch.	8 00
Port Jervis, Pres. ch.	16 29
Southold, do.	15 00
Weedsport, Rev. G. W. W.	3 00
Woodstock, Ref. Dutch ch.	1 25—400 16

Legacies.—New York city, Miss C. B. Patton, by Rev. W. B. Patton, D. D., Ex'r,	1,000 00
	4,711 40

NEW JERSEY.

Bound Brook, Miss E. D.	3 00
Fairton, Rev. I. Boggs,	7 00
Madison, Pres. ch.	73 11
Newark, 1st pres. ch. la. asso. 196,25; South Park pres. ch. a lady, 15; C. S. Haines, 50;	261 25
Orange, 1st pres. ch. E. Starr,	50 00
Springfield, Rev. O. L. S.	10 00
Morristown, Mrs. L. D. Canfield,	25 00
	429 36

PENNSYLVANIA.

By Samuel Work, Agent.	
Dunmore, Mrs. T. R. T.	10 00
Germantown, Market square pres. ch.	7 00
Harrisburg, 1st pres. ch. female prayer meeting, 25; m. c. 17,12; 42 12	
Philadelphia, 1st pres. ch. Northern Liberties, 125; Rev. I. Miller, 10; Calvary pres. ch. 31,34; 166 34—225 46	
Franklin, m. c.	17 00
Girard, S. H. Selden, for India miss.	5 00
Great Bend, Pres. ch. m. c.	5 00
Shirleysburg, J. Brewster,	75 00
Wellsboro', Pres. ch.	23 00—125 00
	350 46

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.	69 76
---	-------

DISTRICT OF COLUMBIA.

Washington, 4th pres. ch. juv. miss. so.	137 00
--	--------

VIRGINIA.

Richmond, United pres. ch. David Turner, Jr. to cons. Mrs. MARY C. TURNER and H. M.	100 00
---	--------

OHIO.

By G. L. Weed, Tr.	
Cincinnati, 1st ortho. cong. ch. m. c. 60; 2d pres. ch. m. c. 27,50;	87 50

College Hill, Pres. ch. m. c.	2 80
Columbus, 2d do.	7 88
Coshocton, Pres. ch.	7 45
Roscoe, do.	8 55
Walnut Hills, Lane sem. ch. m. c.	7 42

	121 60
Ded. disc.	1 18—120 42
Bedford, m. c.	2 00
Chester, H. T. Reed,	10 00
Cincinnati, J. E. P. and wife,	5 00
Columbia Centre, Cong. ch.	7 00
Defance, 1st pres. ch.	1 85
Elyria, do. 19; H. Ely, 10;	
E. D. 10; I. S. M. 10;	49 00
Oxford, M. C. W.	1 00—75 85
	196 27

INDIANA.

By G. L. Weed, Tr.	
Bethany,	10 05
Gosport,	5 75
Indianapolis, 4th pres. ch.	26 00
Salem, Pres. ch.	2 00
Spencer, Mrs. Adams,	3 00
Vandalia,	13 20

	60 00
Ded. amount ack. from Gosport, 10;	
do. disc. 50c.	10 50—49 50
Putnamville, Mrs. W.	50
	50 00

ILLINOIS.

By G. L. Weed, Tr.	
Belvidere, 1st pres. ch. wh. cons.	
Miss SUSAN MITCHELL an H. M.	100 00
Chicago, 1st pres. ch. m. c. which	
cons. CLAUDIUS B. NELSON an	
H. M.	100 00
Morgan co. Mrs. M. C.	1 00

	201 00
Ded. disc.	2 00—199 00

Chicago, 2d pres. ch. 185; New Eng-	
land cong. ch. 56,97; 1st cong. ch.	
I. W. B. 5;	246 97
Danville, Pres. ch. 20,54; disc. 44c.	20 10
Elmwood, Cong. ch. m. c.	25 48
Lockport, Cong. ch. and so.	14 00
Moline, m. c.	12 50
Morris, Cong. ch.	32 25
Rushville, C. S. H. B.	6 00
Washington, A teacher,	4 00
Waukegan, Rev. I. M. Weed and	
fam.	10 00—371 30

	570 30
--	--------

MICHIGAN.

By Rev. O. P. Hoyt.	
Augusta,	2 00
Brighton, C. O.	10 00
Fentonville,	20 32
Jackson,	31 70
Hastings, 7; M. S. E. 3;	10 00
Kalamazoo, Pres. ch.	70 18
Lodi, B. N.	2 00
Pontiac,	46 71
Saginaw City,	26 33—219 24
Ann Arbor, Pres. ch.	89 89
Dexter, N. D.	10 00
Salem, Cong. ch.	5 38

	105 27
Ded. disc.	1 07—104 20

	323 44
Adrian, 1st pres. ch. 48; disc. 72c.	47 28
Detroit, Fort st. ch. 147,81; disc. 1;	146 81
Milford, United pres. and cong. ch.	16 00—210 09
	533 53

WISCONSIN.

Columbus, Pres. ch. m. c.	1 75
Quincy, Cong. ch.	2 00
Wyoming Valley, do.	3 56—7 31

IOWA.

Burlington, Mrs. Abner Leonard,	50 00
Des Moines, Rev. T. Bird,	3 48
Wayne, Cong. ch. m. c.	5 00
Westfield, Rev. J. S.	1 00—59 48

MISSOURI.

St. Charles, J. Cary,	20 00
St. Louis, Holland pres. ch.	10 00—30 00

GEORGIA.

Macon, E. Graves,	10 00
-------------------	-------

NORTH CAROLINA.

Mater,	10 00
--------	-------

TENNESSEE.

Bristol, J. B. Anderson,	10 00
--------------------------	-------

KENTUCKY.

Bowling Green, N. S. pres. ch. fem. mem.	28 30
--	-------

FLORIDA.

Fort Brook, G. Loomis, U. S. A.	12 00
---------------------------------	-------

MINNESOTA TERRITORY.

Chatfield, Rev. E. D. H.	2 33
Faribault, Cong. ch. and so.	50 00
Monticello, do.	5 00—57 33

NEBRASKA TERRITORY.

St. Stephens, Mrs. S. Ballard, 2,50; Miss	
S. H. B. 2,50;	5 00

OREGON TERRITORY.

Forest Grove, Rev. C. Eels,	10 00
Oregon City, Mrs. A. H. S.	6 00—16 00

IN FOREIGN LANDS, &c.

Boggy Depot, C. Na. M. J. T. Jones, for	
Micronesia m.	2 33
China, A friend, by Oliphant Sons,	875 00
Dakota miss. Hazlewood, m. c. 4,13; New	
Hope, ch. com. coll. 4,48;	8 61
Goodwater, Choc. na. Miss Mary E. Denny,	
50; Wheelock, ch. 58,11; Stockbridge,	
two indiv. 5,25;	113 36
Madura, Rev. William B. Capron,	25 00
Montreal, C. E., Union meeting,	30 00
St. Catharines, C. W., 1st pres. ch. m. c.	60 00
	1,114 30

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 13 45
NEW HAMPSHIRE,	19 07
VERMONT,	5 20
MASSACHUSETTS,	75 40
CONNECTICUT,	49 52
NEW YORK,	55 70
NEW JERSEY,	15 50
PENNSYLVANIA,	123 00
OHIO,	7 90
ILLINOIS,	12 12
MICHIGAN,	4 50
WISCONSIN,	3 00
IOWA,	84 96
GEORGIA,	2 50
TENNESSEE,	1 00
MINNESOTA TERRITORY,	7 67
OREGON TERRITORY,	10 00
IN FOREIGN LANDS, &c.	50 19

\$ 540 68

Donations received in March,	19,348 45
Legacies,	1,559 75

\$20,908 20

3 TOTAL from August 1st to	
March 31st,	\$154,158 63

THE
MISSIONARY HERALD.

VOL. LIV.

JUNE, 1858.

No. 6.

American Board of Commissioners for Foreign Missions.

Northern Armenian Mission.—Turkey.

ARABKIR.

LETTER FROM MR. RICHARDSON, DECEMBER 31, 1857.

THIS letter, though dated December 31, did not reach the Missionary House until the 17th of April. It is made up, in great measure, of extracts from Mr. Richardson's journal for November and December, so that much of it relates to matters which occurred at a date still earlier than that of the letter itself. But no more recent communications from this station have been received, and the intelligence will be new to the reader.

Visit to Keban Maden—The Welcome.

Keban Maden, Monday, Nov. 9. I came to this city, twenty-five miles from Arabkir, on Friday, through deep mud, and in a heavy rain. Passing the Euphrates at sundown, I was soon after a welcome guest in the excellent and beloved family of baron Abgar, the father of our native helper. Elizabeth and Margaret, both sisters in the church, soon brought in dinner, on a large, round, well whited copper trencher, full three feet in diameter, which being placed upon a little square stool, a foot high, we gathered about it, sitting upon our heels, and each provided with a snow-white napkin and a large, clean wooden spoon.

With thankful hearts and a keen relish, we applied ourselves to the several dishes, as they were successively brought before us and removed. To a hungry man, nothing can be more grateful or wholesome than the native *pilafs*, which these sisters know how to prepare in perfection. After dinner, the same fair hands brought the copper urn and basin, that we might wash; and then the repast was ended with the little cup of strong Turkish coffee.

By this time the news of my arrival had been spread abroad, and the brethren and sisters and friends were gathering in. Each, on entering, advanced to the upper end of the room that he might welcome the missionary, (who must, of course, sit on the extra cushion in the corner of honor,) and then retired to find a seat in the lower end of the room, "in honor preferring one another," while the master of the house commanded each in turn "to come up higher." Inquiries concerning the brethren and the work in other places having been answered, arrangements for the morrow and the coming Sabbath were discussed.

A Wedding—Additions to the Church.

Arrangements were made for a wedding, to take place at the chapel Saturday forenoon,

for a conference and prayer meeting, and the examination of candidates for admission to the church Saturday evening, and for a baptism and the administration of the Lord's supper on the Sabbath.

The marriage was solemnized at the place and time appointed; and, as such an occasion always awakens interest, many who had not hitherto been seen at our chapel were present. The fifth chapter of Ephesians was read, and the important relations and duties therein mentioned commented upon. From the chapel we went to the house of the bridegroom, where, with the invited guests, embracing all or nearly all the members of the little Protestant community, we spent a while in pleasant conversation, interspersed with the singing of "spiritual songs," accompanied by a native stringed instrument of peculiar construction, quite skillfully played by one of the young men, and then gathered around the marriage supper, prepared in the best style of native art.

Respecting the examination of candidates, Saturday evening, Mr. Richardson says: "After an extended questioning in regard to their knowledge of the doctrines and duties taught in the word of God, and their reasons for hoping that they had been made partakers of his free grace in Christ Jesus, the candidates (with all others not members of the church) retired to another room; when the daily walk and conversation of each was made a subject of thorough inquiry." The three persons thus examined, two men and one woman, were accepted, and the next day were received to the fellowship of the church, which now numbers fifteen. Two children were baptized.

Keban Maden, unlike all the other cities in our field, is rapidly hastening to decay, the silver mines, which gave it its name and former importance, being now little worked. As a consequence, its inhabitants are constantly leaving, and their forsaken houses are tumbling in ruins. During the last year, four of the Protestant families have removed to Kharpooot. However, it is still a place of importance, and should European enterprise and capital, at some future day,

get possession of the mines, the waste places may be rebuilt and Maden yet surpass its former self.

On Monday, in company with Bedros, the native pastor, Mr. Richardson visited the shops and the families of several of the native brethren, and also spent some time in the school, which he found to consist of about thirty pupils. Tuesday, returning to Arabkir, he encountered a severe snow storm, and reached his home with much difficulty.

In November a new civil governor for the city and district arrived at Arabkir, and on the 14th of the month "commenced his administration by imprisoning a number of Protestants," who declined making payment on a false claim against them. They secured their release by loaning the governor 4,600 piasters.

Mashkir—Ansherteek.

Mr. Richardson's next date is Mashkir, Nov. 30. There also two persons were examined and "took their places at the table of the Lord." Three children were baptized. The church there now numbers twelve members, "one having died in the full assurance of a blessed immortality."

The Protestant community in the village consists of twenty-three men, nineteen women, sixteen boys, and nine girls,—in all sixty-seven souls. Our audiences on the Sabbath numbered about seventy, fully half of whom were women. Our native helper here, Baron Krikore, is a very amiable and good man. He preaches on the Sabbath, and teaches the small school of twelve Protestant children through the week.

From Mashkir, Mr. Richardson passed to Ansherteek, the native place of Kevork, "the eccentric but very good man known in the earlier communications from this station as the apostle to the Gentiles." In connection with this place an evil is referred to, said to be common in the Christian villages of that region.

Boys at an early age go to Aleppo, and other cities, and learn trades, or find employment as servants. They return after some time and are married, when they go back again to their labor, leaving their families behind, visiting them at intervals of from three to five years.

The husband of Kevork's sister, a very pretty young woman, is at Alexandria in Egypt, and has not been at home for ten years, though he occasionally makes a remittance of a few hundred piasters; and this is by no means a rare example. The disastrous consequences of such a state of things, to morals and society, can easily be conceived.

In that village, of one hundred Armenian houses, there are no declared freinds of the missionaries and their work, though quite a number of the natives of the village, in the various places of their dispersion, are "firm freinds," and some of them, members of the evangelical churches. During the day our brother called on several families, and visited the Armenian church and school.

In the evening quite a number of the principal men of the village, including the teachers, called at my lodgings. I occupied the time, until a late hour, in explaining and enforcing the great doctrines of grace, in answering their questions and explaining their difficulties. Disputed points were at once referred, without controversy, to the decision of the word of God, so that the evening passed without an unpleasant feeling. All gave reverent attention to the devotional exercises in which we engaged at the close, and rose to depart with many expressions of thankfulness and goodwill, evidently seriously impressed with the solemn truths which they had heard. We rode home, six hours, through a blinding snow storm.

Shepeek—A Want Met.

Shepeek, Monday, December 7. This is the village whose "Promise and Need" are described in the Herald for 1856, page 375. The appeal then made was heard, and we are happy to say, that by the liberality of the friends of missions, a suitable room for chapel and school has been provided during the past summer. Yesterday it was vocal with praise and prayer, from an early hour in the morning till late at night. As it forms part of the house of the converted priest, our helper, it constituted also my place

of entertainment. I doubt whether a place for the worship of God was ever dedicated with gratitude more sincere, or love more fervent. In the forenoon I preached to a congregation of fifty, from John iii. 36; and in the afternoon, the little church of five, which was organized the first of April last, was increased by the addition of one member; after which this little band of (I trust) true disciples, partook of the emblems of the broken body and shed blood of their crucified and risen Lord.

The new member is the "Little Girl Preaching," of a former communication, who has become a very intelligent reader, and mighty in the Scriptures, notwithstanding the long and determined opposition of her father, and a large family. Her name is Juha, and she is now about seventeen years of age. She is henceforth to be employed as a teacher; and now that there is a good school-room, we shall expect soon to have a most flourishing and useful school in this poor and hitherto neglected village. The little Protestant community, though nominally but four houses, yet numbers ten men, eleven women, thirteen boys, and fourteen girls; an aggregate of forty-eight. The greater part of these boys and girls are of a suitable age to attend the school, and brighter, prettier children I never saw. May they prove to be a generation chosen of God, to honor him and build up his church.

New Armenian Church.

In consequence of our efforts to provide a small chapel and school-room, the Armenians of Arabkir, with aid drawn from all the neighboring villages, have this year built in this village one of the best church edifices to be found in all the region, at an expense of 40,000 piasters, or \$1,600. For hundreds of years these poor peasants have been without a place of worship, for the attainment of which, now, they must thank the entrance of Protestantism. We hope to see the day, when the one only

anointed picture shall be removed, and when the pulpit and the preacher, and a devout people, shall occupy the place of it and its worshippers.

This morning a priest from Ambergan, another village, was present at our parting services, and listened with attention while I read and expounded portions of the twelfth chapter of Hebrews. Three men, and as many women, from the same village, were among those who came in yesterday. The Lord grant that some arrow from his own quiver may have fastened upon their hearts, which shall lead them to the obedience of faith.

Purchase of a Chapel at Arabkir.

Arabkir, Dec. 7. This afternoon, negotiations for the purchase of a house and grounds, for the chapel and grave-yard, have at length been successfully terminated. The site is high and commanding, but a short distance from the houses of the missionaries and the market, and is easily accessible from all quarters, for the large Armenian population of the east end of the city. We have also secured a very acceptable building for a chapel and school-room in another large Armenian ward, at the west end, distant about one mile and a half from the former. These acquisitions exert an auxiliary and favorable influence on the multitude, furnishing palpable evidence that our work is to be one of stability and permanence.

An Obstacle Removed—Protestants at Malatia.

The next day, December 8, Mr. Richardson refers to the civil concerns of the Protestant community at Arabkir, and to differences which have grown out of the fact that two men, neither of them a member of the church, have long been rivals; each seeking to be the acknowledged head of the Protestant community, each having his own partizans, and each succeeding in becoming the "head" according as the party of one or the other has been the stronger. Our brother says: "This afternoon the two rivals, and all the principal men of both parties, met in my study, when an arrangement satisfactory to

all, signed and sealed, was entered into, which, with the divine blessing, will unite all hearts, prove a barrier of strength against our enemies, and remove an obstacle to the progress of the cause of God."

On the 10th of December, Mr. Richardson left home for Kharpoot, and from there, accompanied by Messrs. Wheeler and Allen, he went to Mezereh, to visit the pasha. A principal object was, to present to "His Excellency" a new copy of the imperial firman granted to the Protestants in 1850, to call his attention to it, and request from him an order, in accordance with its provisions, for the separation and protection of the Protestants at Malatia. The brethren were courteously received, and after some evasion and delay, a satisfactory order was obtained, with which they went to Malatia. There the governor and his council, the Armenian primates, and many other citizens were assembled, the case of one persecuted man was specially presented and satisfactorily settled, and an evangelical Protestant community was organized.

The 31st of December was observed at Arabkir, as the thanksgiving day of the Protestant community in Turkey, appointed in 1855, by the acknowledged head of that community at the Porte, specially to commemorate the reception of their chartered rights, the firman of 1850. A sermon was preached by baron Marderos, and in the evening an entertainment was provided at the mission house, of which more than seventy Protestants partook.

KHARPOOT.

LETTER FROM MR. WHEELER, JANUARY 18, 1858.

General View of the Work.

THIS letter is much in the form of a report, presenting a summary, but very interesting and encouraging view of the circumstances of the missionary work at and around Kharpoot.

Several changes having taken place in our field since the annual report, a brief sketch of our work, as at present conducted, may be of interest. You are aware, that the two Armenian portions of this city are so distinct and so far separated, that two places of worship, and two schools, are necessary. To these we have recently added a school for

girls, taught by priest Kevork, who also preaches on the Sabbath, in the city or at an out-station. We now have, also, what we have very much needed, an educated native, Marderos from Bebek, who, in addition to preaching upon the Sabbath and once during the week, gives daily instruction to our native helpers in the city, and to Krikore of Mezereh. He also has a class in moral philosophy and theology, composed of the helpers and Krikore, together with nearly all the male members of the church, at whose request the class was formed. At this *evening* lesson there are frequently persons present who do not venture to come to our chapel.

Favoring Incidents.

Several incidents have recently called attention to our work, and, as a result, we see new faces in our chapels. First came an order from the Sultan, that Hagop Agha, the chosen head of the Protestants, should be a member of the Mejlis, the civil court of the pashalic. To our surprise the order was obeyed, causing much talk in the city and vicinity. Then came the Protestant Thanksgiving, when Marderos preached an appropriate discourse to an audience of 101 persons, and 117 accepted an invitation to spend the evening at our house. Some came whom we had not seen before, and we hope they were profited by the remarks and religious exercises, as well as filled with the "loaves" which were provided.

An Impressive Funeral.

Thanksgiving was soon followed by the death of a member of the church, the wife of Hagop Agha. Though suddenly called, her end was peace. The Master had come soon, she said; she had hoped to serve him a little longer on earth; but if it was his will, she was ready to go. As this was the first death of an adult Protestant, we thought it a good time to break in upon the custom, hitherto universal, of hurrying the un-

coffined dead into the earth with indecent and tumultuous haste. Hagop Agha readily assented to our proposal that the body be kept till the following afternoon; and meanwhile, as no other mechanics were to be had, with our own hands we prepared a coffin and a bier. At the appointed time, the coffin, covered by a pall, was placed before the pulpit in the chapel, with the mourners seated by it, and appropriate religious exercises were held. The novelty of the scene drew many together, and probably for the first time, all felt awed in the presence of death. At the close, all followed the body in an orderly procession to the grave, and then quietly dispersed.

Such a funeral neither they nor their fathers had seen, and we feel that one step has been taken towards making death preach to the living. The Protestants, being called together, approved all we had done, and promised to conduct their funerals with like decency and order in future. Could you have been with us, a few days since, at the funeral of an infant, when a man bearing in his arms the body, wrapped in a simple piece of cloth, was followed by a disorderly and laughing crowd; and have seen, as we did, boys with shovels running races with each other to be first at the grave to fill it—you would realize, as we do, the pleasing contrast.

Schools—Praiseworthy Helpers.

A school of thirty boys is now taught in Heulvank Keuy, by Bedros, a native of the place, who is a member of our church. At that place preaching is sustained on the Sabbath by our helpers from the city, who go in turn. The school in Mezereh is taught by Hohannes, superintended and aided by Krikore. Krikore also has the care of the bookshop in Mezereh, and on the Sabbath preaches either there or at a neighboring out-station. This man is a model of industry, preparing daily, in addition to all his other labor, two recitations, and coming two and a half miles to recite

them to Marderos in the evening. Our native helpers in the city, also, are worthy of all praise for the zeal with which they strive to gain knowledge. While performing their tasks as teachers, and caring for their families, they prepare their two recitations daily, and on Saturday are ready to go wherever sent, to spend the Sabbath and preach the gospel. At Palu, a small school is taught by Sdepan, a native of the place, who in the midst of many persecutions holds fast the faith. We have recently sent thither Hagop, a young man of considerable intelligence, and one who promises to make a useful helper.

Garabed, a native of Mezereh, is stationed at Ichmeh, where he teaches a school, and upon the Sabbath receives and instructs all who come to him. Bedros still remains at Haboosi. A school is to be opened there, taught by Sarkis, a native of the place. Krikore, who is at the station among the Koords, has sent for Turkish books, and reports a school of thirteen boys; all who can be accommodated in the room now occupied.

A Chapel rented by a Turk.

Somewhat to our surprise, a Turk, knowing the use for which we wanted it, has rented us a place for a chapel in Hensenik, a village about a mile southeast from Kharpoot. On Sabbath, Jan. 10, we occupied it for the first time. Marderos, one of our teachers, preached two sermons, and the intermission, of three hours, was spent in reading the Scriptures and discussion. Thirty-eight were present at the morning service and above forty in the afternoon, and in all, not less than seventy-five persons spent some time in the chapel during the day. One man of wealth and influence in the place was present, and took special pains to express his pleasure in having such services. This station will be supplied with preaching on the Sabbath, by the missionaries and native helpers from the city.

Many villages calling for Labor.

Our policy is to occupy as many as possible of the great number of villages near the city where the work can be under our own immediate supervision. Upon a clear day, twenty-four such villages can be seen with the naked eye, from my study window. Mr. Allen and myself have just returned from a tour among them, and though absent from home but a single night, we visited seventeen, and passed within a few minutes' ride of ten others. In these twenty-seven villages, there is a population of not less than 10,500 Armenians and 7,500 Turks; and yet the portion visited is but a very small fraction of this great field. In three of the places,—Keserik, three miles, Hooeli, nine miles, and Tadam, ten miles from the city, we ought immediately to station native helpers. At the first we shall secure a place, and supply them with preaching on the Sabbath from the city. At Hooeli the people are very accessible. This is the village in which Mr. Dunmore and myself spent the first night on our recent tour, and now, as then, the guest-chamber was in a stable, with the added luxury of having our share, nine feet long, and seven wide, raised four feet above the rest, which was occupied by twelve cows, horses and donkeys. Going to the church at sunset, we were not sorry to find it crowded by 200 or 300 men and women. We hoped that those thus zealous in a false faith would be no less so in the true, when found.

A crowd followed us from the church, and while twenty-seven pressed upon our small platform, some standing, some sitting upon the floor and some upon the mud wall around us, about twenty others stood below among the cattle, and others failed to get in at the door. A large part of them remained three or four hours, listening and conversing. We were surprised and gratified by their perfect silence during prayer. At Tadam, twenty or thirty men gathered about us

at once, and heard respectfully, and some of them with apparent interest, what we had to say.

More Helpers Needed.

One object of our tour was, to get a more definite idea of that small part of the field which lies immediately under our view. And looking at even this small fraction, our feeling, that the harvest is great but the laborers few, is deepened.

We need not other missionaries so much as more native helpers, to labor under our direction. But these we cannot have, because we cannot pay them. Were not the salaries of the helpers at this station much less than at any other in Turkey, we should be obliged to dismiss at once several men, and this we must do when the order comes to "Take in sail." If that order comes, through you, from the churches, we hope they will tell us how we may safely *cast anchor*, and not be driven back by the storm. But we hope no such order will reach this station. Already we are under *short sail*, and, with less canvas spread, we may well fear that we shall find our destruction.

LETTER FROM MR. DUNMORE, JANUARY 16, 1858.

A LETTER has also been received from Mr. Dunmore, of this station, in which he gives some account of a tour of nine days, with Hohannes, on the western part of the plain, where there are Kuzzelbash as well as Turkish and Armenian villages. At Scun, the principal Kuzzelbash village of that region, or rather a cluster of four villages, they spent two nights. The first night they were "cordially received and treated with marked attention." Twenty persons spent a long evening with them, and "listened with manifest interest to the reading and preaching of the word." One was a priest. The next night, at another village of the cluster, they were welcomed and had commodious apartments, and during the evening the room was filled with as many as forty persons, including their moolah. Their champion said to Mr. Dunmore, privately, "We can't reject Mohammed.

We know all about Ali Gako. He is up there in the mountains, quite independent of the Turks; but we are here under the Turks, and can't do as we would." One of their number, more than three years ago, openly declared himself a Protestant, and was sent into exile, with his family.

In many other places they were well received, but at Korpéh, an Armenian village of one hundred and forty houses, they met opposition and abuse. Mr. Dunmore writes respecting that village:

After delay of half an hour, we were conducted to comfortable quarters. As it was early in the afternoon, and the sun was shining brightly, we stood outside of the door, reading and preaching to a small company that gathered about us. Presently we had a shower of manure thrown upon our heads by a woman on the roof, who repeated the insult three times, and stormed furiously because we stood in front of our own door, reading the words of Jesus. But as we were unmoved by the assault, the modest maiden, despairing of success, soon retired. In the evening we had between twenty and thirty persons at our room, though but few of them were disposed to listen to words of truth and soberness. Filled with wine from morning till night, and from night till morning, the people of that village are as degraded, and in as hopeless a case, as I have found anywhere. The next morning, when we were mounting our horses, a shower of dirt and water came down upon us from the roof; but remembering the words of Jesus, "If they have persecuted me, they will persecute you also," we prayed God to forgive them and rode home.

CONSTANTINOPLE.

LETTER FROM MR. PEABODY, MARCH 12, 1858.

Opposition at Khanoos.

MR. PEABODY continues to feel much interest in his former field, Erzroom and its vicinity; and this letter has reference mainly to the present state of things in that region. The aspect of affairs has changed, not for the better, but for the worse, so far as the

liberty and peace of the Protestant community are concerned; yet the opposition has been awakened by indications that the truth was making progress, and may result in occasioning its far greater progress.

In my last in regard to Khanoos and the region around, I was able to report a good degree of prosperity and liberty. The enemy could not witness this without alarm; and as there is now no missionary at Erzroom, and Mr. Brant, the former English Consul, to whom, under God, the Protestants there were indebted for the peace they have for several years enjoyed, has removed from that city, they have regarded the present as a favorable opportunity to return to their former practices. Wheat, to a large amount, has been demanded of the pastor, and of the Protestants, and stones which they have taken from a burying ground given to them by the Armenians without any conditions, and which belonged to that ancient sect of Protestants, or Paulicians, that sprang up there hundreds of years since, they are not allowed to use for building a chapel and school-room, unless they pay 500 piasters each; though it has been decided by Turkish law that they have a right to them, the Turks not being willing to carry that decision into effect.

Not long since one of the Protestants went to a neighboring village to collect some debts, when an Armenian attacked him, striking him in his face and breaking out one of his teeth. He made complaint of this abuse, but was told it would not be regarded unless he could produce witnesses, though the blood with which he was covered was a sufficient testimony to the outrage committed, and the Turks well know that no Armenians dare to testify in favor of a Protestant.

Outrages in Moosh.

A short time ago another Protestant, a young man, went to a village of Moosh, was married by an Armenian priest, and returned home with his wife. At midnight two Armenians entered his house,

took the bride by force, mounted her upon a horse, and sent her with a Turk to another village, and so maltreated the young husband that they compelled him to say he was of their faith. But notwithstanding these gross outrages, these two men are left unpunished.

Another Protestant, residing in a village of Moosh, gave his niece to a young man of the same faith with herself, for which offence he has been beaten, imprisoned, and so tortured that he has been compelled to leave the village with his family. But this was not enough. He was at length, when all other means failed to effect the object of his persecutors, carried before the moodir, (governor,) and compelled to take an oath, that if at any future time he should become a Protestant, or should attend Protestant meetings, he would pay a thousand piasters to the government, and submit to the indignity and barbarity of having his nose and lips cut off.

In speaking of the causes of this new persecution, I should have mentioned the conversion of a teacher and one of his pupils, belonging to John the Baptist's monastery near Moosh, where he was employed as a teacher. This event produced a tremendous excitement both in Moosh and Khanoos, and was the immediate occasion of the outburst of violence. This teacher is now employed in our school at Khanoos, but the hostility manifested towards him is so great that he is anxious to remove to some other place.

Special Prayer-meetings at Constanti-nople.

In view of the extended religious awakening in our own country, which to so great extent is connected with, and manifested in meetings for prayer, the following paragraph will awaken much more interest than might be the case under other circumstances; and will, it may be hoped, lead many at home to more earnest supplication in behalf of the missionary stations.

There exists in Scotland, a society which for several years has sent out a circular, inviting all evangelical Chris-

tians to observe eight days of special prayer for the extension of the Redeemer's kingdom throughout the world. This invitation was extended to our brethren at the monthly concert, last Sabbath. At our regular prayer meeting Monday morning, the topic suggested by the circular was made a subject of special prayer. All present seemed to feel that it was good to be there, for the Holy Spirit was evidently with us. After the close of this meeting, one of our most influential and devoted native sisters sent a request to me, that on each of the seven succeeding days we should hold a similar meeting, taking up, each morning, the subject suggested by the Scotch brethren. The next morning the meeting was well attended, though it was not extensively known that there was to be one, and so all the meetings, thus far, have been. An unusual degree of interest and tenderness of feeling are manifested in them, and we trust this is the commencement of a far greater degree of spiritual prosperity in our churches. Similar meetings are held at Hass Keuy and Pera. Some of our brethren appear to possess an unusually deep impression of entire dependence upon the Holy Spirit for their own progress in the divine life, and for the conversion of sinners. May this impression be greatly deepened and strengthened.

Southern Armenian Mission.—Turkey.

O O R F A.

LETTER FROM MR. NUTTING, FEBRUARY 5, 1858.

In this letter Mr. Nutting gives some account "of the events of the past year at Oorfa, and of the present condition of the field" under his care. "The gospel has been regularly preached on the Sabbath, and two or three times during each week, by a missionary or a native preacher." In the spring, some disaffection sprung up in the congregation, towards the native preacher and also towards the church; and the preacher ultimately left, changing places for the sum-

mer with another, who had been laboring at Marash and Birjik. He "won the confidence of all, and labored faithfully." Mr. Nutting removed from Aintab early in the summer, reaching Oorfa, with his family, on the 13th of June.

Obtaining a Chapel—Violent Opposition.

Soon after my arrival the lease of our chapel expired, and being unable to renew it, or to secure any other house for a place of worship, owing to the determined opposition of the Armenian ecclesiastics, public worship and preaching could be held only in my own dwelling, which was remote from the Armenians. In August I obtained part of a house by rent, sufficient for our present necessity. The owner of the other part of the house had rented it to a Catholic, who was greatly opposed to the Protestants, and especially to having the gospel preached so near to him. He declared he would not allow us to worship there, and that if we did so he would convert his part of the house into a groggery and distillery. This threat he actually carried into execution so far as to procure a large jug of rum, and collect a large company of Armenians to drink it during the time of our evening meeting, that by their drunken shouts the preaching and worship might be broken up. Hundreds of people also collected on the roofs of the adjoining houses and threw stones, filth and water upon the Protestants, as they were leaving the place of worship to return to their homes. I was not present that evening, but was told the native preacher adapted his remarks to the occasion, discoursing upon the duty of meekness and forbearance, returning good for evil, and praying for those who persecute us; and that the brethren, with one exception, were enabled to act in this spirit towards those who were persecuting them.

But one of them, naturally of a very violent temper, could not bridle his tongue, when a woman, employed by the enemy to do it, came up and spit in his

face, just as his eye lighted on an ecclesiastic among the crowd. He exclaimed, in a loud voice, "There," pointing to the priest, "is the ringleader of all this tumult." This still more enraged the bystanders, and though no blood was shed, there were some blows and more curses; and the next day nearly if not quite all the Armenians in that ward signed a petition to the pasha, that the Protestants might not be allowed to assemble any more in that new place of worship.

A wise Pasha.

The pasha, who had then recently been appointed, and had previously been somewhat acquainted with the distinctive differences between the Protestants and the Armenians, as also with the merits of the case in question, gave them no countenance. He told them the Protestants had a right to any place of worship which suited them, if they could hire it; and that the way to eject them from their present place would be, for the tenant of the other portion of the house to buy them out. Or, if they could not effect that, and the tenant did not wish to be so near the preaching of the gospel, he might leave and find another house. This answer silenced them at the time, but at our subsequent meetings, on the very next Sabbath and the second Sabbath, so much noise and disturbance were made by the Catholic, and those of like mind whom he brought into his house for the purpose, that the pasha, being informed of the facts, ordered the man to leave the premises forthwith. The result was, that I felt constrained to purchase, not being able to hire the part he vacated, in order to be secure against similar disturbances in future.

The price, Mr. Nutting says, was less than twice the rent paid for the other and smaller part of the house, for two years. The Protestant congregation is small, about twenty, and has not increased; yet it is said the number of readers and hearers of the gospel is constantly increasing, and more Bibles and Testaments were sold during the last than during any previous year.

A Reform Movement.

Early in 1857, a considerable number of Armenians began to assemble by themselves, in the school-house connected with their church, on the Sabbath and evenings, for the purpose of hearing the Scriptures read in an intelligible language. The readers were the school-teacher and another very interesting and intelligent young man, son of one of the principal Armenians. The Armenian ecclesiastics (they were without a bishop during most of the last year) allowed this movement because they feared those concerned in it would become Protestants if forbidden to search the Scriptures, and they wished them still to retain their connection with the old church and its sacraments. The number of those thus assembling increased through the summer, until, as I am credibly informed, it amounted to not less than forty men; who were bound together to assist each other in case of persecution, to contribute to meet the expenses attending their meetings, and not to join the Protestants except in a body, when they should have been excommunicated from the old church. About the first of November a bishop arrived, and though at first very gracious to the reform party, it was not more than a month before he forbade their assembling for such a purpose in the school-house, and deposed the school-teacher. The effect of this has not been, as we supposed it might be, to drive the inquirers entirely away from the church and its worship, to hear the gospel as preached by us; neither has it caused them to discontinue the private reading of the Bible, and assembling to hear it read; nor yet has it served to diminish their number, but rather to increase it. They at first talked of buying or building a place for public worship, and employing the deposed school-master to teach their children and preach. But they have given that up, and now meet together in two divisions, in each others' houses. None of them have been excommunicated, nor

have any entirely discontinued their attendance at the Armenian church, though some go only often enough to avoid the reproach of having deserted their religion. I have no doubt that all this is working for the ultimate furtherance of our cause, though the present effect is to prevent the increase of our congregation. Men inclined to read and hear the truth go with these reformers, as they can do this without the reproach of being Protestants.

Mr. Nutting thinks some of the leading men in this movement really desire the progress of the truth, and do not suppose they are preventing this by keeping aloof from Protestantism. They fear reproach, persecution, and family divisions, if they join the missionary.

The Church—Prospects.

One member of the little church at Oorfa has been suspended. "The other five give increasingly clear evidence that they are the children of God." After referring to various wrong views and expectations which had apparently been entertained by the Protestants, and to his efforts to correct them, our brother writes:

On the whole, I feel encouraged. There is evidence that our labors are not in vain. The brethren seem to be growing in grace, are beginning to feel that they have been brought into the vineyard to work, and are more diligent in studying the Bible and in bringing others to the knowledge of it. Those out of the church are feeling less anxious to press into it, and to the Lord's table, prepared or unprepared, and are beginning to have higher views of what true Christianity is, and of the necessity of regeneration. There is, I think, also, a deeper and more general feeling of the absolute necessity of the Holy Spirit's influence, to make the preaching of the gospel of any avail to the enlightening and salvation of men here. The people see that they have been putting too much dependence upon having a missionary with them, and thinking that only a missionary was needed to make every thing go right. Now, three at least of the brethren seem

to feel, as never before, especially within two weeks, that "except the Lord build the house, they labor in vain that build it." The way seems now in some measure prepared for God to work. Seeds of gospel truth have been sown in many minds.

Out-stations.

There are two out-stations connected with Oorfa, Adiaman and Severeck—the former containing about 8,000, and the latter perhaps 7,000 inhabitants. "In both a good work seems commenced, but it is specially interesting and promising at Adiaman." Mr. and Mrs. Nutting went to that place, supposed to have been never before visited by an American missionary, in August last. They were accompanied by Mrs. Hodges, the mother of Mrs. Nutting, who there "fell asleep." But before her death she became much interested in the people, so as to say, "Here, rather than in any other place, would I like to live and labor." Immediately after his return to Oorfa, in September, "in accordance with the earnest request of a little company who had left the old church," Mr. Nutting sent a married helper to that place. In November, accompanied by Mr. White, who was at Oorfa for the winter, he visited Severeck and Adiaman. He writes:

We found a more interesting state of things at Severeck, by far, than we had expected, there being four men who seemed to love the truth, and to be determined, at all hazards, to know it. Many others were said to be reading the Bible, and accessible. Baron Manook, from Diarbekir, (educated at Bebek,) is there for the present, until some one can be procured from Aintab. We reached Adiaman Saturday, and remained until a week from the following Monday, over two Sabbaths. Nine men wished to be enrolled as Protestants, who seemed a good deal enlightened. One of these, with whose apparent modesty and docility we were much pleased, had been, until after my visit in September, a priest in the Armenian church.

There were found to be 660 tax-payers (i. e. males over fifteen years of age) of the Armenian and Syrian population of the city. "The Mussulman population, mostly of the Koord-

ish race, is twice the Christian." Mr. and Mrs. White went again to Adiaman January 15, and Mr. Nutting had not heard from them February 5, the snow which fell the day after they left having rendered the roads impassable.

Other Places.

There are other places in this field which should be occupied as out-stations; Germish, an Armenian village of 600 inhabitants, six miles east of Oorfa; Jibbin, 35 miles west-north-west, containing, I am told, about the same number of people as Germish, about half Armenians and the others of a sect much like the Fellahs; and Ali Gore, a Yezidee village of 500 inhabitants, among whom are about ten families of Armenians. This place is 25 miles south-west of Oorfa, on the fertile and populous plain of Serooj, the Arabic name of Abraham's great-grandfather. Some seeds of gospel truth have been sown in each of these places, and we hope to be the means of sowing more as soon as the Spring opens.

Within fifteen or twenty miles of Ali Gore, on the plain of Serooj, there are said to be more than 360 villages. On my way from Aintab, in November, I turned a little from the usual road and passed through the north part of Serooj, seeing only, as I was told, the poorest part of the country, and the beginning of the population; yet I counted sixty villages averaging thirty houses each. From what I saw and heard, and from the fact that the most fertile part of the country was below and beyond the village of Ali Gore, which was the limit of my opportunity for observation, I feel confident that there cannot be less than half the number of villages universally reported by the inhabitants. In Serooj, within forty miles of Oorfa, south-west, there cannot be less than 25,000 souls, nearly all of whom were originally Yezidees, or something resembling them. The larger part now are nominally Moslems, made so by force. Their language is generally Koordish.

Mr. Nutting urges the claims of Oorfa to at least one more mission family. He supposes the whole population of the field coming immediately under the care of that station cannot be less than 128,000.

Later Intelligence — Persecution at Adiaman.

On the 19th of February, Mr. Nutting added:

As the roads have been blocked up with snow, I have left my letter unfinished until now, that I might add the latest news when there should be some prospect of forwarding it to Aleppo. Mr. White has written me twice from Adiaman since my last date. Mrs. White had been very sick, but was nearly well five days ago. The work there is full of interest. There has been persecution, and the Armenians say they will wipe out Protestantism from the city. They are at their old tricks, increasing the taxes of those leaning to Protestantism, and causing them to be imprisoned and beaten on false charges. The truth, nevertheless, is spreading. The average congregation on the Sabbath is already much larger than it is here. Last Sabbath, at the noon meeting, Mr. White writes, sixty were present; and Monday evening thirty-five, of whom twelve were females. The progress of the work there is much like that at Aintab, and many interesting incidents are mentioned.

The Spirit Working.

Since I commenced this letter many things have come to my knowledge which, though I cannot now mention them particularly, seem clearly to indicate that God is working by his Spirit in very many minds. Nearly as many books have been sold within the last twelve days as were sold during the whole of January, though in January more were sold than during several previous months. Mr. C., the oldest of the members of the little church, is very active and prayerful. He has recently been twice invited to go among the

Syrians, and tells me that as many as twenty Syrians come and listen attentively to his reading and exposition of the Scriptures. He has gone again this evening, to hold a meeting at a private house by special invitation. He is a plain, blunt man, but one whom I love, and I can truly say of him, that he seems to prefer the progress of the gospel above every thing else. May God raise up many like him here.

Syria Mission.

B'HAMDUN.

STATION REPORT.

THE report from this station was not received in season to appear in the Herald for May, in connection with other station reports from Syria; a few extracts will be given here. Mr. Benton commences his review of the year by saying: "We desire, first of all, to offer humble and devout thanks to God, for the preservation of life, and the renewed opportunities for publishing the glad tidings of salvation upon this goodly mountain." "While we have lived, the first founder, and a most earnest and successful laborer at this station, the lamented Dr. Eli Smith, has ceased from his labors."

Religious Services.

During the year, the preaching services, Sabbath school, Bible classes, monthly concerts, and other means of grace, have been sustained with much the same attendance as in former years; and with some more distinct manifestations of the presence and power of the Holy Ghost, and the promised advancement of Christ's kingdom, than we have witnessed before.

Three persons, "first fruits from the daughters of Lebanon," have been admitted as members of the church at Beirut, and the report says:

Two other members of the same class, and also six members of the men's Bible class, have more recently been examined for admission to the same evangelical church; and we inquire, in faith, "Is it not yet a very little while, and Lebanon

shall be turned into a fruitful field; * * * and the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness? The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

Schools.

Eight primary schools, including the girls' school at B'hamdun, have been continued, or resumed, from the previous year, comprising upwards of 350 pupils, of whom about one-fifth are girls.

The entire system of education is pre-eminently Christian, designed and adapted ever to set forth Christ crucified as the promised Savior of the world, and especially the Savior of all them that receive him. The only books used in these schools are the publications of our mission press, and of the British and Foreign Bible Society. The daily inculcations of evangelical doctrines and Christian duties, explained and exemplified by the teachers, is always the leading object. The immortal soul is unfettered; the mind is aroused to think; reason is called into exercise; conscience is made free; and light arises out of darkness.

Among these hundreds of promising pupils, which might readily be increased to thousands, scattered in a hundred villages of this district; and among other hundreds of patients, in all their sicknesses, coming to us for medicines and relief, we find new encouragements to hope from year to year, and stronger motives and obligations to keep us at this advanced outpost, to live and to die, if the Lord will, for the christianization of Syria.

Changes in Syria.

As this report was made at the close of his tenth year of missionary service, Mr. Benton naturally looks back upon that whole period; and after referring to deaths, and various other changes in the mission, he remarks:

In 1847, no evangelical church had been organized. Now we have the churches gathered at Beirut in 1848, at

Hasbeiya in 1851, at Abeih in 1852, at Sidon in 1855, and one at Aleppo, transferred with the northern part of our territory to the South Armenian mission. (An immense field at the east has also been transferred to the Assyria mission.) The number of converts gathered in the first twenty-five years has been increased five fold, and the primary schools ten fold during the last ten years. Instead of two we have nine stations, with sixteen places for preaching the gospel from Sabbath to Sabbath; and nearly four times as many preachers as in 1847.

Reviewing the entire history of the mission, from its commencement, we find one hundred and twenty years of labor, by all its members, in this field. If a suitable deduction be allowed from this, for time spent in acquiring the language and gaining a knowledge of the habits and prejudices of the people, and a comparison be made with other fields, I am persuaded that the mission to Syria will be found to occupy a high position on a list of the most favored missions; a position adapted to encourage the faith and reanimate the hope of all the friends of Zion, and awaken new anthems of praise to the great Redeemer.

After the temporary disbanding of the female boarding school in Syria, a select class of girls was formed at B'hamdön, "all residents of the village and Protestant girls of much promise." The hope is expressed, that a church may be organized at that station within a few months.

Assyria Mission.—Turkey.

DIARBEEKIR.

STATION REPORT.

No very marked incidents, it is stated, have occurred at Diarbekir during the year 1857, materially affecting the condition of the missionary work. The brethren say: "We would that we could speak more of souls converted, and of cheering evidence that Christ's kingdom is to be speedily established in this wide field. * * Duty is ours, results are from the Lord. Yet, knowing that he is usually pleased to bless faithful

effort on the part of his servants, we humble ourselves in view of the fact that so little progress has been made here during the year now passed." Yet labor has by no means been in vain.

Preaching—The Church.

The average attendance upon the Sabbath and weekly services has been, in numbers, about the same as during the previous year; but we are glad to say that it has been a more uniform and regular attendance than ever before. During the hot months of the summer, the audiences were never before so large. The lack of general increase may be accounted for, in part, from the formation of a party in this city, headed by men either hostile to the Protestant work, or endeavoring to quiet an awakened conscience and yet escape the odium of Protestantism.

During the year our chapel and school-room have been enlarged and very materially improved, and our former native preacher, Tomas, has returned from Bebek to labor again with us.

Nine persons (seven males and two females) have been received to the church on profession of their faith, and with one exception, give good evidence that they are new creatures in Christ Jesus. This exception gave the first occasion for the sad duty of excommunicating since the formation of our church, now numbering forty members. Three more have been propounded for admission, at the first communion season in 1858.

Schools—Books.

Our schools still continue to exert their useful influence. Especially does the girls' school now bid fair to be a very valuable auxiliary to our work. A sister of our native preacher Tomas has returned from the Hass-keuy seminary, and, under the supervision of Mrs. Knapp, makes a very efficient teacher of a girls' school, of a higher grade than Diarbekir has hitherto enjoyed.

The former teacher of the girls' school now has charge of the instruction of the women in reading, giving lessons from house to house. More than forty women are thus learning to read the word of life, and some of them make very commendable progress.

Nor can we lightly esteem the influence exerted by the many books, principally Bibles, which have been sold during the year; by which truth, making wise the simple and purifying the heart, enters many a house where the preacher does not find entrance, and exerts its silent influence upon the minds of many who would not be seen listening to the public proclamation of it.

Books have gone forth from our depository, this year, to the distance of Billis, and we have received, from sales, more than two hundred dollars. The medical practice of Dr. Nutting has been, as usual, of great service, and not alone to the missionaries and the work in Diarbekir. Our friends at Aintab, Oorfa, Kharpoot, and Arabkir, have also received most important aid, in visits made by Dr. N. to these several places.

Out-Stations.

The congregation and school at Cuttebul, on the other side of the river, have continued through the year in a prosperous condition. Five members of our church are residents of that village. At Hinee things seem to remain nearly stationary, yet we hope the work of grace is advancing in the hearts of a number there who have received the truth, and several were accepted for admission, in October, to the church at Diarbekir; but the weather prevented their attendance. Chermooagh, eighteen hours from Diarbekir, and formerly an out-station of Kharpoot, has been assigned to Diarbekir, and a Protestant school, with a few scholars, has been commenced there.

Visits of longer or shorter duration, by missionaries and native helpers, have been made during the year to the large

towns of Hazro, Egil, Argana, and Bakur-Maden, and thus the way is being prepared for a permanent occupation, as we hope at no distant day, of these important posts. Some arrangements have also been made for a system of colportage, by which we trust light may be spread among a multitude of smaller villages sitting in darkness.

Great disappointment is expressed, that no provision has yet been made for manning Mardin, "the head quarters of the Jacobite church, and the stronghold of Catholicism, which is so rapidly extending its influence;" and at the close of the report, touching reference is made to the early death of Mrs. Williams, at Mosul, the sister of Mrs. Walker of this station.

Micronesia Mission.

WITHIN a few weeks, a large number of letters, journals, and other documents, connected with the Micronesia mission and the voyage of the *Morning Star*, have been received at the Missionary House. Most of these documents were brought by the *Morning Star* to the Sandwich Islands, but the dates are from as early as November, 1856, to December, 1857. Of course, a selection must be made for the pages of the *Herald*, even from among such as were perhaps designed for publication. In several instances, different journals cover the same ground, and in letters different writers narrate the same events; so that what would otherwise have been published from one communication, is superseded by what is found in another.

P O N A P E.

LETTER FROM DR. GULICK, JULY 1, 1857.

Labors.

This letter will serve, in some measure, to bring down the history of the missionary work at Shalong Point, (Ascension Island,) from the date of letters previously published, to near the time of the arrival of the *Morning Star*. Dr. Gulick first presents some view of his varied efforts to bring the truth in contact with the minds and hearts of the degraded people around him.

I have comparatively little to report respecting my field during the months of May and June. My Sabbath labors have been about the same as in past

months, only that I have added another to my former preaching places, and am therefore obliged to cease visiting the north part of the tribe on the Sabbath. I preach at my own place early Sabbath morning, before breakfast, to a congregation of from twenty to twenty-five, and then leave the Sabbath scholars to Mrs. Gulick, while I go out to my other congregations. The first of these is at Tulapail, where I have an assembly varying from twenty to forty. Without stopping to teach them from books, farther than, sometimes, to write on their slates the heads of my discourse, I pass on to Mutokaloj, the residence of a white man, where my congregation varies from five to twenty-five. After a religious service, I teach them to read. Then I visit the islet of Na, where I teach and pray with the chief and his wife, who have but recently applied for instruction. During the week I visit Owa and Aru, in the north of the tribe, to teach a white man's family, and to instruct the Wajai, with two of his wives. I go with my wife, as frequently as possible, each week, to the different places near us where we have scholars; and our time is much occupied, particularly that of my wife, by scholars coming to receive instruction. They bring their books with them when they come to trade or work, and they often come merely to read.

Printing—Scholars.

On the 16th of January we commenced printing, and we have, thus far, printed about 7,000 pages in Ponapean. In May we struck off four Ponape hymns, which are read by our pupils, and also sung, for it is a part of our labors, at present, to teach singing. Some already sing Mr. Sturges's translation of "There is a happy land," in accents that are, to us at least, very sweet. Our scholars now number about an hundred, some having fallen off, as might have been anticipated. Those that do continue to study are constantly surprising us by their enthusiasm and diligence. Four

young persons are able to retire from my preaching and write a very respectable synopsis of the discourse. Several others, both men and women, have bought slates, and are beginning to write short sentences of their own construction.

The Wajai, the second chief of the tribe, is professedly on the Christian side. It is a very significant foreshadowing of the coming reformation, that such a chief is willing even to be spoken of as on this side. He prays daily to God, and professes to keep the Sabbath. He is spoken of by the natives as doing so, but I have occasion to know, that this observance is hardly even an external one; and he is a polygamist.

Foreign Residents.

The foreign residents are very respectful in my presence, but some of them are becoming much displeased with my increasing influence among the natives and their consequent enlightenment. I have heard of their telling the chiefs, in the hope of alienating them from me, that they were losing their power over their subjects, and I was becoming their chief; but they only defeat themselves. Beyond the circle of those who come under our special instruction, a gradual but palpable change is being effected in conduct towards us. We are treated with much more respect than we were even six months ago. In cases of difficulty with sea captains, we are applied to by chiefs for advice and influence; and they very frequently come to us to know the prices of articles of trade, having more confidence in our word than in that of other foreigners.

Encouraged yet Sad.

I need hardly say that we are much encouraged by these various indications of an agitation in the stagnant waters. But it saddens us that we can report comparatively little of a directly religious nature. We know of none of whom we feel sure that they have gone to Christ to ask forgiveness of sin, with

a sufficiently realizing sense of sinfulness. Several profess to pray, night and morning, and a number are very constant and attentive hearers on the Sabbath; but they do not seem to be drawn to a Savior with that warm gratitude we desire to see. There is little, we often fear, specially attractive to them in prayer and praise. Our hearts are inexpressibly heavy and anxious at this state of things. We are very assiduous in teaching, and in endeavoring, by various means, to open avenues for communicating the gospel, which is the only power in which we have any confidence for awakening and renovating. We would by no means speak, or think, of these various measures as *preparatives* for the gospel; they are merely different methods of getting the glorious words of life before those whose souls we seek.

A Few of whom there is Hope.

Let me not, however, give the impression that we have no hope as to a true religious work in any of our poor people. There are two or three individuals over whom our hearts yearn with great interest. One is a man somewhat advanced in life, who has for two years been a very diligent and interested hearer, and for most of that time has professed to pray daily. He has become quite familiar with Scripture history and truth. Nearly every Saturday he comes by canoe from his place, a mile and a half distant, and spends the night in my boat house, to be present at our early Sabbath service. He is, and has for a long time been, very bold in opposing heathen ceremonies, and has nothing to do with them. I am frequently surprised at the way in which he will attack the heathenism of priests and chiefs before their faces.

They have prophesied his death, but he replies that he will probably outlive them. He frequently volunteers to help paddle my canoe on my Sabbath trips, and as he is the head man of his station, this is quite an act of condescension. When

sent for to feast a chief on the Sabbath, he always refuses. Every evening, at least, he has family singing and prayer. Sabbath evening, after my return from preaching, he comes in with docility, to be catechised with the members of my family, and usually a few others, on the subject of my morning's discourse. I sometimes query how much more we are to require of a dark-minded heathen before admitting him to church privileges. He has a daughter, fourteen or fifteen years of age, who seems to be very conscientious, and interested in the truth, and who has professed to pray in secret for more than a year. There are one or two other individuals quite attentive, and for whom I have hope. "Brethren, pray for us."

~~~~~  
*A P I A.*—(CHARLOTTE'S ISLAND.)

LETTER FROM MR. BINGHAM, NOVEMBER 23, 1857.

*Voyage of the Morning Star.*

THE Morning Star left Honolulu, Sandwich Islands, August 7, and Waimea, August 11, 1857, for Micronesia. Passing through the two chains composing the Marshall Islands, she reached Strong's Island September 8, took on board Messrs. Snow and Pierson, and anchored at Ascension Island September 23. From there, after the general meeting of the Micronesia mission, the vessel returned, leaving Mr. Snow again at Strong's Island, placing Mr. Bingham at a new station, on Apia, and Messrs. Doane and Pierson on Ebon, or Covell's Island, also a new station, and reaching Honolulu, January 28, 1858. Captain Moore has forwarded a full journal of the cruise, and Mr. Gulick, father of Dr. Gulick, of Ascension Island, who went with the vessel, as delegate from the Hawaiian Missionary Society, has also made a report. But this letter from Mr. Bingham, who, it will be remembered, went in the Morning Star from Boston, to join the Micronesia mission, while it brings to view the circumstances under which he has commenced his work at an island before unoccupied, is perhaps sufficiently full in its account of the voyage. Captain Moore says, on returning to Honolulu: "We have anchored fifteen times, have discovered a new island, were the first to enter Covell's Island lagoon, and for the

amount of work done, our chapter of accidents is small—one sounding-lead lost and two oars broken."

The reader may be aided in tracing the course of the vessel, by turning to the map of Micronesia, in the *Missionary Herald* for February, 1857. He will also find many interesting facts respecting the groups of islands visited, and the two islands on which new stations have now been taken, in the journal of Dr. Pierson's voyage, in the *Herald* for March last. This letter was commenced by Mr. Bingham on board the vessel, at anchor off his new station on the island of Apia.

### *From Waimea to Strong's Island.*

Our long, long wanderings in the little missionary ship are now at an end. We reached our pleasant anchorage on Tuesday evening, November 17. Perhaps you will be interested in a brief outline of our voyagings since I last wrote you, when off Waimea, August 11. You will have learned of our departure from that port on the evening of that day. For more than a fortnight we were favored with gentle trade-winds, and on Wednesday, August 26, the *Morning Star* made the first island of Micronesia. This was Udirick, one of the northernmost of the Radack chain. A few inhabitants were observed upon the shore, but we held no intercourse with them. On the morning of Saturday, August 29, we sighted the Prince Menzikoff Islands, the central group of the Ralick chain. During the day we passed seventeen islets connected by coral reefs, but observed no inhabitants till we reached the last and southernmost. Here we counted eighteen people upon the shore. A canoe was observed, putting off towards us. It was manned by four athletic, copper-colored natives; who reminded us, in their appearance, of the Indians of North America. Circular ear rings, four inches in diameter, were completely enveloped by the extended flesh of the lower part of the ear. Their long hair was twisted up in a knot behind their heads, and their only clothing was a fringed skirt, of stripped bark, about their loins. We

made them a few presents, but could not induce them to come on board. We tried to tell them that our vessel was a "missionary ship," but we spoke in an unknown tongue. This canoe was afterwards joined by another, containing only one man, whose constant theme but too plainly indicated the commonly vile conduct of foreigners visiting the island. This, our first interview with the heathen, made me long to tell them of the blessed Savior.

### *Welcomed by the Missionaries.*

Calms, head winds, and currents, made our passage from this group to Strong's Island very protracted and tedious. It was not till the morning of Tuesday, September 8, that we came to anchor in the beautiful mountain-locked harbor of Lile. Here we were most cordially welcomed by Mr. Snow and Dr. Pierson, with their families. For two years they had received no letters from home, and as you will doubtless learn from their pens, they had been in a very unsettled state for several weeks, a party of rebels having been blockaded by the king's forces for two months. For days in succession they had considered themselves in great peril, and hailed with joy the arrival of the "*Morning Star*."

We remained at Strong's Island a week, when, having taken on board Mr. Snow and Dr. Pierson, we made sail for Ascension Island, September 15. On the morning of the 22d, we sighted Wellington Island, at which we touched for a few hours. Here we found the natives friendly, and much under the influence of Mr. Higgins, from Brewster, Mass., who seems to have induced them to adopt quite a civilized dress for this part of the world. We came to anchor the next day in Metalanim harbor, Ascension Island, where we were cordially welcomed by Dr. Gulick, whose meeting with his grey-haired father was quite affecting. Our stay at this island was upwards of three weeks, during which time the sessions of our "general meet-



ing" were held, in part at Shalong, in part at Ron Kiti.

Any exploration to the West, on the present trip of the *Morning Star*, was deemed unadvisable. On her way from Metalanim to Ron Kiti, the vessel touched at Jekoits harbor, where we took on board Mr. Doane's effects. While at this place, on one occasion, the Wajai was about to stone his people, alleging that Mr. Doane was leaving them on account of the irregularity of their attendance upon Sabbath worship.

#### *Return to Strong's Island.*

At their general meeting the mission designated Messrs. Doane and Pierson, with their wives, to commence a new station among the Marshall Islands, and Mr. and Mrs. Bingham, with Kanoa, from the Sandwich Islands, to go to the Kingsmill group.

We left Ascension for Strong's Island on the 16th of October, our little vessel being crowded apparently to the utmost, having on board no less than forty-one persons, besides a hold crowded with missionaries' provisions and effects. On our way to Strong's Island, we touched at Wellington and McAskill Islands. The wildness, crudeness, almost entire nakedness, uncouthness, friendliness, and inquisitiveness; the eagerness for fish-hooks and beads, and the noisiness of the inhabitants of this latter group, will not soon be forgotten. We trust, that not many years will pass before a Hawaiian missionary will be placed among them. On Monday evening, October 26, we were off the mouth of Lile harbor. Mr. Snow and Dr. Pierson reached their homes in our small boat. Before morning the current had carried us thirty miles to the eastward of the island, and it was not till Wednesday noon that we were able to reach our anchorage, and even then we were assisted by the boats of two vessels at anchor in the harbor, during a towing of several miles, under a burning sun. At this port we left six individuals, and took on board eight more, thus making our number forty-three. In addition to our full cargo, we

also took on board Dr. Pierson's, Doreka's and Kanoa's effects, and other articles, which filled up nearly every square foot of the decks.

#### *Ebon, or Covel's Island.*

On the morning of November 3, we weighed anchor and made sail for the Kingsmill Islands, intending to touch at Pleasant and Ocean Islands. The winds carried us so far to the east that we sighted Namarik (Baring's Island) on Sunday morning, November 8, but held no intercourse with the shore, and on the next morning made Ebon, (Covel's Island,) the group on which Mr. Doane and Dr. Pierson will probably be located. Seventeen canoes came off to us, manned with an average of six men each. One man, in the first canoe that reached us, upon being addressed in his own language by Dr. Pierson, immediately recognized him, and exclaimed repeatedly, and with great joy, "Doketur," "Doketur," (Doctor.) The news soon spread like wildfire among the fleet of canoes. The man who recognized the doctor, was one of the party who were drifted to Strong's Island, in April, 1856, and who started for their homes in canoes, a part of which they had built at Strong's Island, in the following August.

When they learned that Dr. Pierson was expecting to return to Ebon in the course of one or two moons, they were greatly delighted. After a visit of several hours with them, we held on our course for the Kingsmill Islands, having been very favorably impressed with the natives, notwithstanding the frequent reports which we had heard of their treachery and ferocity. On account of Dr. Pierson's acquaintance with the Kingsmill Islands, it was deemed best that we should be located before himself and Mr. Doane.

#### *Apia, or Charlotte's Island.*

On the morning of Friday, November 13, while I was standing on the royal yard, it was my privilege to be the first

of our company to descry my future field of labor. During the day we coasted for miles along the south-western shore of Apia. Being unable to find a good anchorage before night, our captain determined to stand off and on until morning. At midnight it fell calm, by sunrise a westerly current had drifted us nearly out of sight of land, and it was not till the next Monday night that we came to anchor off the main entrance to the lagoon, about midway of the coral reef which forms the south-western boundary of this lagoon. On the afternoon of the same day, the Sarah Ann, of Sidney, a hermaphrodite brig, engaged in the cocoa-nut oil trade, and commanded by Capt. Randall, who has been a resident on these islands fifteen years, came to anchor two miles to the south of us, off the mouth of a narrower entrance to the lagoon. On Tuesday morning we sounded out the passage against which we were anchored, and at the same hour in the afternoon the two vessels entered the lagoon by their respective passages. The average depth of our passage was from three to four fathoms, and the least depth over which we passed was two and one-half fathoms.

Kuinána, the capital, lies on the other side of the lagoon, five or six miles distant from the small islet, near the passage by which we entered. While beating up to this village, we were favored with a fine view of this noble ocean lake, over which we glided along with as little rocking as if moored to India Wharf. The depth of the lagoon varied from five to fifteen fathoms. At sun-down we came to anchor off Kuinána, in five fathoms of water. Quite a number of canoes came about us, by one of which we sent word to the chiefs that we desired to see them in the morning. The Sarah Ann came to anchor two miles to the leeward of us, occasional shoals rendering the navigation of the lagoon imprudent after dark, although its length is sixteen miles and its average width five.

### *The King—Captain Randall.*

Early in the morning the king, Te-mána, came off to us in a canoe. We invited him on board, told him who we were and for what we had come, as well as we could, by means of two Kingsmill people, whom we had brought from Strong's Island, and who had been put ashore there by a vessel which had picked them up at sea. He seemed pleased, and putting his hand on me, and on some lumber which I had brought for house building, he pointed to the shore, thus signifying his willingness that we should remain among his people.

At devotional exercises, which were held on deck, about forty natives were present. In the mean time the Sarah Ann had nearly reached us. I boarded her and requested Capt. Randall, when he should have come to anchor, to come on board the Morning Star and act for us as interpreter, in our interview with the king; to which he readily assented. While he was at anchor, on the morning of the day previous, Mr. Doane, Dr. Pierson and myself, paid him a visit. Dr. Pierson, whom he had met two years ago at Apamama, (Simpson's Islands,) he remembered. When we told him the object for which we had come, he could scarcely realize that we had no trading end in view; but being assured that we had no intention of interfering with his cocoanut-oil trade, he expressed a readiness to assist us in any way he could. The information which we obtained from him in reference to various islands of the group, from his thorough acquaintance with them, was very valuable.

### *A Mission Station commenced.*

From the information which had been previously obtained, through Dr. Pierson, it was the prevalent opinion that Apia would be the first island in the group to be manned. Its inhabitants were known to be friendly; their number had been estimated, from good authority, at 2,500; the island was distant only six miles from Taráwa, the largest

island of the group, with a probable population of 3,000, and from Maiaki (with a population of 1,500), twenty miles.

We had, however, contemplated a visit to Apamama, the population of which is probably not less than 4,000. It was said by some to be the most fertile island in the group, and the authority of the king, which is great, was said to extend over Hendeville and Kuria, (Woodle's,) the two adjacent islands. When Dr. Pierson visited Apamama, two years ago, the king was unwilling to receive missionaries, because, as he said, the common people would be elevated to the rank of chiefs, and he would be allowed only one wife. By his permission, nineteen whites were killed on one of his islands, and since then he has allowed no foreigners to reside on Apamama. From Capt. Randall, who has been there very recently, and who has considerable influence with the king, we learned that his feelings towards whites were still the same; and he himself could not obtain any assurance of protection from the king were he wishing to remain there permanently. For the present, he thought no place more suitable for a "depot" than Apia; and from this interview with him, our minds were more inclined to the belief that Apia was the place for the commencement of our labors.

But to return to the morning of Wednesday. Before Capt. Randall and myself left his vessel for the *Morning Star*, he received a visit from a son of the king, the most influential and popular man on the island. At our invitation he accompanied us in the boat, and on being informed of the object for which I had come, he expressed a willingness to receive missionaries and to render them what protection he could. When we reached the *Morning Star*, we stated our object in coming, to him and his father, as definitely as we could through Capt. Randall. The father, also, expressed his willingness to render what protection

he could, to our lives and property, and wished that we should take up our abode in or near Kuinána. In the afternoon of the same day, he gave us the choice of three sites, one in the village, one in its suburbs, and the third a quarter of a mile still farther distant.

### *House-Building.*

All being agreed that Providence had apparently opened a door for us on this island, the last mentioned site was chosen as the most desirable for the erection of a small frame house, 24 feet by 16, (timber for which was on board the *Morning Star*,) and on the next day the labors of house-building commenced. These labors will be continued, Providence permitting, to the end of this week; when we hope the house will be rendered a suitable protection from sun and rain, for Mrs. Bingham, myself, and our effects. You would be interested in watching the faithfulness which my missionary brethren and the various members of the ship's company now daily exhibit, not exactly in preaching, or rope-pulling, but in house-building. Kanoa is also engaged in erecting an Anglo-Hawaiian house for himself and family, near by, most of the posts and poles being brought from Strong's Island, as suitable wood is exceedingly scarce on this island.

### *Prospects.*

While in some respects the circumstances under which Mr. and Mrs. Bingham commence their lonely residence on Apia seem to be very favorable, and such as should call forth fervent gratitude, in other respects it would seem that a more desirable position might have been selected. To be upon an island so unproductive as this is said to be, and thus constrained to rely, to so great extent, for common comforts, if not for the necessities of life, upon the regular trips of the *Morning Star*, or any other vessel, is by no means in itself desirable. Yet Dr. Pierson, on his visit to this island in 1856, seems to have been very favorably impressed, and then stated his willingness, and that of his wife, to make it their field of labor. Under date of November 26, Mr. Bingham writes:

Should the vessel leave us on the second of December, it will hardly be necessary to remind you of the coincidence of this date with that of our sailing from Boston, Dec. 2, 1856. We have found our little vessel a pleasant home for many a month, while we have sailed in her not less than twenty thousand miles, over trackless oceans. It will seem strange to part with her, but it is with joy that we enter upon the work of preaching Christ to these perishing thousands. It would be pleasant to have with us an American or a medical associate; but till the Lord shall send us one, I trust we shall be willing to labor on alone, so long as the Master shall have need of us. For our temporal sustenance we shall be greatly dependent on the regular trips of the *Morning Star*. If the *Micronesia* mission shall be carried on as it ought to be, we fear she may be found too small, unless she be constantly employed in the service. The soil on the Kingsmill Islands is extremely poor. The natives raise nothing except a very coarse kind of large kalo, in no wise to be compared with the ordinary Hawaiian kalo. The growth of the pandanus nuts and cocoa-nuts, upon which the natives greatly subsist, is spontaneous. Fish is caught in abundance. We have not as yet discovered upon the island any wood suitable for fuel. A great abundance can be obtained at Ascension and Strong's Islands; and when another *Morning Star* shall be built, it may be found the part of economy to provide her with a small propeller, so frequent are our calms, and so strong our currents.

Before closing, let me earnestly present the claims of the thirty thousand benighted heathen who inhabit this group. Who will come to our help? So far as regards the comforts of this life, there are few attractions here; but when we think what Christ has done for us, and what he is willing to do for these poor islanders, and when we think of their perishing souls, we should find it hard to turn away from them. And we do be-

lieve that many who are now content to preach Christ among those to whom he is already known, could they but look upon these naked men, boys and girls, and almost naked women, would gladly come to our assistance in these far-off islands of the Pacific.

The year of wandering was completed, the missionary was now stationed, and the *Morning Star* sailed from Apia Dec. 2. Captain Moore gives the following as the position of the island:—Lat.  $1^{\circ} 52' 30''$  N., Long.  $173^{\circ} 4' 40''$  E. The cut, from a drawing sent by Captain Moore, represents the form of the island, and of the coral reef enclosing the beautiful lagoon upon the western side, and thus illustrates the general character of these coral islands. There is usually a lagoon, on the lee side of a principal island, mostly inclosed by islands and reef, but generally with a passage or passages through, by which boats, if not ships, can enter and secure a beautiful harbor. Often, as here, what is called an island is rather a cluster, composed of one island of some magnitude and a number of small "islets" along the reef.



The clusters of dark triangles in the cut indicate the location of native villages; the



shaded spots within the lagoon designate shoals; Mr. Bingham's location is at the place marked by a star; the Flying Fish (a tender of the U. S. Exploring Expedition) got aground at the point marked by a cross; 1, 2, 3, are passages through the reef. The Morning Star entered at 1, and the Sarah Ann at 2; 3 is a boat passage only.

~~~~~  
EBON (COVEL'S ISLAND).

LETTER FROM DR. PIERSON, DEC. 1857.

HAVING, in the foregoing letter from Mr. Bingham, followed him to his new home, it may be best to give, next in order, portions of a letter from Dr. Pierson, in which he also speaks of Mr. Bingham's situation, as well as of his own settlement, with Mr. Doane, upon Covell's Island.

Kind greeting by the Natives.

The scene here mentioned is referred to by Mr. Bingham, but Dr. Pierson's account is more full in its statement of the feelings of the people among whom he was soon to commence his residence.

On Monday morning, November 9, we were near Ebon. A large number of proas came off to us, as we did not go ashore. I stood upon the quarter deck, with the other passengers, and as soon as they came near the vessel they recognized me, and immediately my name was passed from mouth to mouth, and from proa to proa;—"Doctor! Doctor! Missionary! Missionary!"—and every one appeared delighted with the news. Soon a number of the natives were on board, all anxious to know if we intended to remain with them now, saying they had been waiting a long time for us to come. They told me, that on account of our long delay some had said they did not believe we would ever come. But others, who had become acquainted with us at Strong's Island, said we would come, "for missionaries always do as they say they will." During our interview with them I was several times taken by the arm and drawn to the side of the vessel, that I might be seen by those in the proas; so anxious were they that all might see me with their own eyes, and be assured that we had actually come.

We were told that there was but one feeling among the people, from the highest to the lowest, and that was one of desire that we should take up our abode with them. We learned that all those who were at Strong's Island, and started home in their proas, (as I mentioned in a former letter,) arrived in safety. They landed on Ailingalublub, or Elmore Island. Only a part of them were on Ebon at this time. Others were visiting around upon other islands of this chain, and they will communicate intelligence about missionaries.

Apia—Dr. Pierson's Impressions.

We did not now remain at Ebon, because Capt. Moore and Mr. Bingham both wished me to go to the Kingsmill islands, on account of my acquaintance with the people and islands, formed during my explorations. At Apia we found things as favorable for establishing a mission as when we were there before, and after considering the various indications of Providence, which appeared very clearly to designate that as the island to be now occupied, Mr. Bingham decided to remain there. This decision gave great pleasure to the people, who, according to the promise we made them two years previous, were expecting a missionary to come and reside among them. They were as kind and friendly as any one could ask them to be.

That I consider as one of the most interesting portions of Micronesia, though time may prove other portions to be not a whit behind it. Indeed, all Micronesia, so far as I know it, is exceedingly interesting to my mind. But Apia is situated in the midst of a group of densely populated islands, of which all the inhabitants speak one language, and their prominent traits of character are essentially the same; so that the missionary will be welcomed on all the islands so soon as he is known. And a few years will be sufficient to make him known, on account of the various means of communication among these islands.

Return to Ebon.

After remaining at Apia till Mr. Bingham was comfortably located, we bade him adieu and took our course to Ebon (pronounced A-bone), where we arrived again, December 5. As soon as the natives saw our flag, the dove, they recognized the vessel, and came off to us, in great numbers, rejoicing to see us return; and the first question was, whether we intended now to remain with them. The head chief, Kaipuke, whom we saw when among these islands two years ago, seemed delighted to see us, and expressed great pleasure at the thought that we intended to take up our residence on the island, assuring us that our lives and property would be perfectly safe.

We came to anchor about the middle of the afternoon. Towards evening Mr. Doane and myself went ashore with Kaipuke, and were most cordially received by the people. Since my first visit here, there has been a continued chain of incidents through which all the people have heard of me, while with many I have become personally acquainted; and by the kind ordering of Providence, the reports and impressions they have received have all been of the most favorable kind. Consequently, as we walked along through the island, a large company of natives attended us, and when we came near a house, some one of the company would call out, "Here is the Doctor," upon which all would rush out, and hastening towards us, ask, "Which is the Doctor?" expressing the kindest feelings.

Reputed Character of the People.

In these expressions of regard for us we could not fail to see the answer to our prayers, that the Lord would prepare the way for our entrance among this people, and dispose them to look upon us with favor. We were the more earnest in these prayers, because there is no people in Micronesia so badly spoken of by

foreigners, and especially by commanders of vessels. They are almost always represented as merciless savages. Two ships were at Strong's Island when we left there, and the commanders and crews said all they could to deter us from coming here, assuring us that our lives would be taken immediately and the vessel cut off, unless we should come prepared to defend ourselves with fire-arms. We told them the gospel of peace was not to be propagated by force, and that, on account of my acquaintance with the people, I was willing to trust myself in their power, knowing that God's power was greater than theirs, and feeling assured, from the indications of Providence, that it was my duty to come.

We told the people, Saturday evening, that the next day was the Sabbath; that it was a sacred day, and we did not wish any one to come on board the vessel. They promised to comply with our request, and did so; for not a canoe came alongside till after sunset, when one came to ask if Sunday was ended. We told them "No," and they returned to the shore.

Station selected—Building.

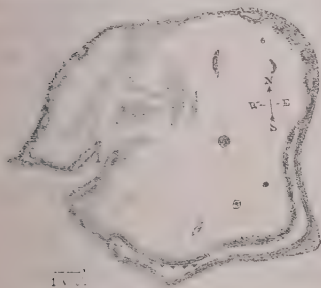
On Monday morning we came ashore again and selected our building spots, with the approbation of the chief, who told us to select any place we pleased on the island. He also promised to put up houses for us immediately. Tuesday we returned again from the vessel, to see to the building of our houses; and since that time, myself and family have remained ashore, living in a little native house, close to the spot we have chosen for our residence, while the natives have been hard at work for us, beginning, usually, before sunrise in the morning, though they stop some time before sunset. It is delightful to see them at work, they take hold with such will, and hearty cheerfulness. The roof is now on our house, many of my things have been brought ashore and placed under the roof, and though they are thus exposed

to a people who scarcely ever saw so much property before, no one disturbs them, because of the authority of the chief. He, by the way, calls me his son, (he is old enough to be my father,) and says that any injury done to me will be regarded as done to himself. He has also shown me a little son of his, three or four years old, whom he says he wishes me to take and bring up in a missionary or Christian manner. The people are also at work on a house for Mr. Doane near by.

Dec. 24. We are now in our house. The people are still friendly and kind, and we have every reason to believe they will continue so.

This island (or cluster) is represented by a cut, as was Apia on a former page; the star indicating the missionary station, and the figure 1 the passage by which the Morning Star entered the lagoon.

EBON ISLAND.



LETTER FROM MR. DOANE, DECEMBER 6, 1857.

MR. DOANE, now associated with Dr. Pierson, on Ebon Island, has also written at some length; giving interesting incidents connected with leaving his station on Ascension Island; mentioning various indications of Providence which seemed to direct them East instead of West, (where he had wished to explore,) and to their present location; and speaking of the voyage, the location of Mr. Bingham, &c., as others have done. Some of the closing paragraphs of his letter, relating to circumstances and prospects in his new field, and his feelings of satisfaction and joy as he enters on the work there, should not be omitted.

Ebon and its Inhabitants.

The soil here is quite good; perhaps I should say excellent, for these low islands. Not only is the cocoa-nut tree here in abundance, but also the bread-fruit, quite a valuable article in the way of living. Bananas are also raised, and fowls are common. The taro is of inferior quality, because the natives do not care to cultivate it. There is here quite a large amount of rain water, which falls yearly; and it is this, I suppose, which causes the fertility of the soil.

The people possess traits of character which interest one in them very much. Their personal appearance is quite prepossessing. They are neat about their persons, wearing a native skirt which wholly covers the loins, and taking much pains in arranging the hair, tying it in a top-knot, and fixing in and around it flowers—a lilly of fragrant odor.

They are, as a people, very active—unusually so, I think. Of their religion, their political affairs, their customs, &c., I can say but little, as I am ignorant of them. But I can say, our lot, at present, is among a very interesting people. The expression of all has been, What a pleasant people! How desirable to live among them, and preach to them the gospel of our Lord! Most cheerfully have they taken hold and erected for Mr. Pierson an entire native house; and for myself they have done as much as the frame I brought from Ponape required. I procured a frame there, twenty by thirty feet, of Dr. Gulick. It was not perfect, not finished; yet, getting some extra timbers, I have erected it, the natives putting on a thatch roof, and thatching the sides; while the carpenter of our vessel has put in the door frames, window frames, &c. All the natives have done has been well done, and most cheerfully.

Joy in the Work.

And now, in a day or two, we shall have our house finished, and be in it.

The Morning Star will again unfurl her sails and be away for Honolulu, and we shall begin that work for which we have sought here a home. I never entered upon any work with so strong love for it, and so ardent wish to do in it all I could, as I feel for the work now before me. It has been delightful to contemplate the fact, that I was to stand upon heathen shores—to stand among a people but little known to the world, with the *Bible*—God's word—and as fast as I can, unfold its precious truths to them. Nothing else do I wish to teach them till they begin to appreciate this. Then, with God's permission, I desire to give them whatever else shall be for their good, here and hereafter. Oh, this precious work of missions—how blessed is it! It has its trials—severe, keen, heart-breaking, at times. They come upon one, often, as if they would crush him with their weight. But there comes, too, divine strength, and he rises above them all, victorious; and then what joy fills the soul! Then he receives a great reward for all which has been endured. Yes, let me be a missionary—a pioneer missionary, if my Master so wills it—and I ask no other, no higher employment in this world. To enter in among a people lost, depraved, exposed to endless ruin, and tell them of the way to life—of the blessed Savior—of the riches of his dying love; this is all and the only work I ask for in this life. And so long as He shall call me to the work, I will pursue it. To this dying, lost people do I desire to come, knowing nothing among them but Christ crucified.

In this our new field, we desire your prayers, and those of the Christian church, that speedily the work of grace may be here begun and completed, and this people become a praise in the whole earth.

GENERAL LETTER FROM THE MICRONESIA MISSION.

At the meeting of the mission already referred to, which was held at Ascension

Island, September and October, 1857, a committee was appointed to prepare a general letter for the Missionary House. In this letter the brethren first refer to the

Establishment and Prospects of the Mission.

Through the grace of God, the Micronesia mission has ceased to be an experiment. Its permanent existence, and its final success, may henceforth be relied upon by its friends and supporters. We dare not speak positively of victories, yet we feel assured that progress has been made in the work of salvation. Religious systems have been gradually giving way; wicked advisers no longer hold the controlling power; we have the confidence of most in authority, and the respect of all.

Preaching has been regularly maintained on the Sabbath at various places, and the attention given to our messages assures us that truth is doing its appropriate work. Many have ceased praying to native spirits, and regularly offer their devotions to the true God. Respecting some, we hope that the reformation is not merely external, but reaching the heart; though our hope is mingled with fear, and we solicit the prayers of God's people for these inquiring ones.

Our population is much scattered, obliging us to itinerate in order to meet the people; and during the week, visits are made from house to house and from tribe to tribe. In these preaching tours our hearts are much cheered with the readiness of the people to hear our messages.

Trials—Increased Facilities for Labor.

On Strong's Island the brethren have been called to pass through scenes of great trial and peril. Foreign residents banded together to overthrow the native government, and had they not been betrayed, would no doubt have executed their bloody purpose. For more than two months both parties were greatly excited, doing acts of violence. Some

were killed, the lives of the mission families were in great danger, and their work was entirely interrupted. The poor, fast disappearing people of that exposed island, and their lone missionaries, have, we feel, special claims upon the sympathies of all who love the cause of missions.

On Ascension Island, the opposition has been more secret, but not less indicative of moral changes. Against the liberties of a licentious commerce some of our rulers have taken a decided stand, and this has brought upon the missionaries much hatred. The spreading of the truth has also done much to break up native customs, and weaken the power of priests; and this has excited opposition to our movements. But we doubt not the wrath of man will be overruled, in all these instances, to the glory of God.

At the Shalong station, the progress in education has been encouraging. Both children and adults have taken an interest in learning, and we confidently expect the interest will increase and spread.

Our increased facilities for carrying on our work are indeed inspiring. We have now acquired sufficient knowledge of the native languages to be able to make our character and objects known, and hence feel stronger for our work; while a small press, and a native printer, are already beginning to assist us.

Gratitude for the Morning Star.

We know not how sufficiently to express our gratitude for the increased facilities afforded by the coming of the "Morning Star." We pleaded earnestly, and, we trust, waited patiently for it; and now that our eyes are permitted to behold its graceful form, and we welcome to our shores its precious treasures, our hearts fill with emotions of gratitude, joy and hope. Especially do our bosoms swell, and forget all the loneliness and inconveniences of the past, as we think of the more than ten thousand little

owners following it, like guardian spirits, with their prayers and sympathies. God bless the "Morning Star"! God bless its owners! May the stock they have taken in this more than earthly enterprise, bring to them the largest profits; may their hearts ever follow this Missionary Packet, as it carries to and fro, through these dark seas, the messengers of peace; and may they love the Lord Jesus, and many of their number come to preach Christ among the heathen.

Early on the morning of the 8th of September, the Missionary Packet was welcomed by the friends on Strong's Island, and on the 23d, by those of Ascension. By her we have received comfortable supplies for the coming year, and have been permitted to hold, literally, a *general meeting* of the Micronesia mission. Entire harmony has pervaded our deliberations; our zeal, we trust, has been quickened in the blessed work of our Master; precious seasons of prayer, praise, and communion, have been enjoyed; plans for more efficient and extensive operations have been matured; and we are soon, Providence permitting, some of us to resume, and others to commence, our labors at our several stations.

New Stations.

We have decided on occupying, immediately, the Marshall and Kingsmill Islands. To the former, we have designated Messrs. Doane and Pierson; to the latter, Mr. Bingham and Kanoa. The importance of these movements will be gathered from the various reports respecting these fields.

On account of the greater similarity of the Kingsmill language to that of the Sandwich Islands, from the prevalence of vowel syllables, and on account of the greater population of those islands—the inhabitants numbering not less than thirty thousand—that will doubtless become the prominent field for the employment of Hawaiian missionaries. We request, earnestly, that a medical asso-

ciate for Mr. Bingham may be sent out as soon as possible. We believe, that by means of the Morning Star, the Group may be rendered comfortably habitable for American missionaries. It is hoped the vessel will bring annual supplies for all our missionaries. Her accommodations, for a vessel of her size, are excellent; but we fear, unless her visits should become semi-annual, she will be found too small. Already have her cabins and hold been crowded to their utmost capacity, but we feel ourselves highly favored by the accommodating spirit of the captain.

Will Needed Means be Provided?

The brethren express their agreement with the opinion of the Prudential Committee, and of the Directors of the Hawaiian Missionary Society, as to the expediency of concentrating efforts, for the present, in Eastern Micronesia; but express the hope that they may make some exploration of islands west of them, on the next trip of the "Morning Star," and say:

With these extensive and promising fields opened and opening before us, and in view of the expensive apparatus necessary for reaching and working these fields, we cannot avoid feeling some solicitude lest we shall be crippled by want of means. To the churches who have planted the Micronesia mission, watering it with their tears and prayers, and caring for us, their unworthy missionaries, with more than parental love, we say,—Your Micronesian enterprise must succeed. The hand of God has been in it from the beginning, and is most marked. You have literally prayed us into the field, and have prayed for many open doors. The great need of the mission you have already met, in giving us the Morning Star. But in doing this, and in laying open fields by means of this little packet, you have brought upon yourselves the necessity for doing more. * * * It will be policy to give the vessel ample employment, and to do this you must send on more of your sons and daughters.

It will not be possible for us to explore among these islands without opening flood-gates for the evils of a licentious commerce. No sooner is it known that missionaries are planning to take possession of an island, than wicked men rush in and thus oppose us in our work. You will readily see the importance of taking possession of every spot as soon as possible, before the people are corrupted. So important does this seem to us on the ground, that we have consented to divide our forces, leaving a brother to labor alone on one island, and breaking up another promising station, that we might have men for manning new fields; while Mr. Bingham takes his post in a new field without an American associate. * * *

We cannot believe the churches will withhold their contributions, when they see how impossible it is to do the work now upon their hands at the present rate of giving. If we take this mission as an example, and study the providences of God in preparing so much and so promising work, we are forced to the conviction, that Christians must pray less or give more. They must not ask God to open fields, and then refuse to furnish means for their cultivation; and we will not entertain the feeling, that the great plans for evangelizing these seas will fail or be crippled, because there is not money to carry them on.

In the review of the past, we have much to mourn over, and also much to quicken our efforts and prayers. We feel prepared to enter anew upon the blessed work of preaching Christ among the heathen; and we bespeak special prayer to be made for our brethren going forth to new and untried fields, and also, that old spots may no longer be parched, but watered with the dews of grace.

REPORT ON HAWAIIAN MISSIONARIES.

A REPORT was adopted by the mission, at its general meeting, addressed to the Ha-

waiian Missionary Society, respecting the employment of natives of the Sandwich Islands as missionary laborers among the many islands of Micronesia. It presents a very favorable view of the success which has thus far attended the experiment, and of the character, capacity and usefulness of several among those who have been employed. Individuals are indeed mentioned who have not done well, and whose return to their native islands was judged to be expedient; but others have been so decidedly praiseworthy in their deportment, and useful in their labors, that the mission is, as will be seen, unitedly and decidedly in favor of the continued and extended employment of Hawaiians. The following language is used in the report:

In regard to "Hawaiian missionaries in Micronesia, their proper position and fields, and their usefulness," we feel that a sufficient time has now elapsed since the commencement of our work, for the mission to express a unanimous and a reliable opinion.

Our first remark is, that the Hawaiian Missionary Society has ample reason to be encouraged by the results already witnessed from the labors of native Hawaiian missionaries. No difficulty ever arose with Opunui, and his name is still fragrant among us. Kaaikaula has run well, very well. He was advanced in life, and comparatively uneducated; not competent to be even a school teacher at the Sandwich Islands; yet his life on Ponape has been of such usefulness as utterly to forbid our estimating it by dollars and cents—such as to more than justify the wisdom and sagacity of those who sent him. Both himself and his wife are fellow-laborers whom we love and rejoice in. Kanoa, and his wife, are proving themselves to have, in every respect, the missionary spirit, with many qualifications that will make them useful in any part of Micronesia. Those sent here were not the best educated, nor the most severely tried men, as were those sent to the Marquesas Islands. Yet their position and character is not less satisfactory. Have they not even taken higher positions than were at first hoped

for? Our presence has somewhat overshadowed their labors, but let it not lead any to forget or underrate them.

Ability to learn the Language.

It is asked, "Can the Hawaiians learn the languages of Micronesia?" We reply: There is scarce a doubt that Hawaiians of average capacity will learn the Kingsmill Island language, its sounds, and a very large number of its words, being so purely Polynesian. Concerning the languages of the Marshall and Caroline Islands; there are several sounds and vocal laws in them which render it somewhat difficult for a Sandwich Islander to pronounce them. The difficulty is in the *vocal* part of the languages, not in the *grammatical*; and this difficulty is felt, almost alone, by those whose native range of sounds is limited; so that we dissent from the statement in the sixth Annual Report of the Hawaiian Missionary Society, that "the language spoken by the people of Ascension, and of the islands westward of Ascension, is difficult to acquire, and also to speak." We are confident that even Hawaiians, if sufficiently youthful, (which Kaaikaula was not,) and if sufficiently docile and persevering, would make attainments quite sufficient to qualify them for being very useful lay-preachers and exhorters, and teachers in elementary studies, such as will alone be needed for many years to come. We question whether they will be able to become more than lay-preachers and elementary teachers, (and this was what we intended to express in our letters of 1855,) but we are confident they can be all this: To fill these positions, we earnestly call for native Hawaiian missionaries for the Marshall and Caroline Island; and we pledge ourselves, that if any of those who come have the requisite intellectual and moral qualifications, and acquire sufficient command of any of our dialects, they will be unhesitatingly ordained.

We would be glad to have Hawaiians

stationed with us, at least during the early years of the mission, as this will permit a more wide separation among ourselves; but our course will probably be to spare them from us, to be stationed alone, as soon as they have sufficiently mastered a dialect, and then to ask for fresh associates. And we would gladly station alone, immediately, on many of our islands, such persons as the Hawaiian Missionary Society would recommend for this purpose. Had we now such laborers as you would desire to see located by themselves, we should proceed to settle them, without hesitation, on the Young William's group, on Ponape, on McAskil Island, Pleasant Island, Ocean Island, and on the Kingsmill and Marshall ranges.

I had a desire to increase my acquaintance with the missionaries in Micronesia, and if it should be in my power, to cheer them a little in their work, and assist them to keep good fellowship with their Hawaiian helpers, whose language few of them understood. I have also wished, ever since I have been in this field, to see heathens who had never heard religious instruction. In East Micronesia I had all I desired of such a sight, and a heart-affecting sight it was. As to the other points mentioned, I am not the one to report; yet I may say, I think my visit was not without some good fruit. You have a choice band of laborers there; some of whom have hazarded their lives (and all would I trust, if called to do it) for the name of the Lord Jesus.

~~~~~

LETTER FROM REV. P. J. GULICK, OF  
THE SANDWICH ISLANDS, FEBRUARY  
16, 1858.

MR. GULICK, in addition to his report of the voyage in the *Morning Star*, has forwarded a letter from Waimea, most of which has reference to the Micronesia mission and its prospects, and should have a place in this connection, in the pages of the *Herald*. It will be seen, that he was much gratified with his excursion, and encouraged by what he learned of the character and work of the missionary laborers, both American and Hawaiian, and of the prospects in that field of effort.

#### *Pleasant Reminiscences.*

On the whole, I never spent six months more satisfactorily, more pleasantly, nor, as I think, more profitably. I did not suppose it possible, at my age, and feeble as I have been these many years, to be more than five months on board a vessel and yet be so comfortable. I went rather from a sense of duty than with a hope of enjoyment or pleasure. Yet, as I believe is usually the case when we cheerfully pursue the path of duty, the Lord graciously caused my cup to overflow, and especially with spiritual blessings.

#### *Hawaiian Helpers.*

The Hawaiians remaining in the field, so far as I could judge from the reports of their associates and from what I saw of them, appear to be not a whit behind their white brethren, in faith, patience, and self-denial. They are a comfort and joy to their brethren, an ornament to their nation, and will, I believe, shine brilliantly in the diadem of our blessed Redeemer. Kanoa, now associated with Mr. Bingham, of whose piety and fidelity Dr. Pierson and Mr. Snow spoke in very high terms, surprised me by his facility in acquiring languages. It may be recollected, that he was a school teacher in Mr. Coan's field; one who had never been to Lahainaluna, and whether he had been in Mr. Lyman's school I cannot say. I am told he was not conspicuous among his fellow teachers, except for modesty and consistent piety. He had a wife of similar character, and both being willing to go, they were sent on the mission. While with Dr. Pierson, in the bark *Bell*, they touched at Charlotte's Island, of the Kingsmill group. Finding there a people more like his countrymen, in language, appearance



and habits, than any other people he saw, it was quite natural that he should wish to live with them and try to teach them. It was decided, in the general meeting, that he should be associated with Mr. Bingham, on the island of that group which, after exploration, should appear most eligible, and Charlotte's Island was selected.

It seemed providential, that while he was on Strong's Island a man and a woman were somehow dropped there, from the Kingsmill group, and much of his time was spent with them, in studying their language and writing it down. It is remarkable, that while so engaged, in great measure, he acquired, I believe in less than two years, such a knowledge of Kasaian, (i. e. Strong's Island language,) that I heard him preach to Mr. Snow's audience, including the king, and there was profound attention during the whole service. Yet that language is deemed difficult; it is certainly widely different from his native tongue, and he had to catch it flying, as it were; for it is not printed, and I believe but little of it is even in manuscript. I was told the people there desired he should remain with them. Dr. Pierson stated that when they were together in their long cruise, with Capt. Handy, whenever opportunity occurred, Kanoa might be seen, with pencil and paper in hand, noting down words or facts, obtained either through an interpreter, or by signs and broken language. In that way he procured and sent home a large amount of interesting information.

This seems encouraging with reference to the *talents* of Hawaiians; but that is a trifle as compared with the moral aspect of the subject. Think of this man, born thirty years ago, or less, (he seems not more than twenty-five,) of parents probably rank heathens, now with a bright Christian character, standing up and publishing efficiently, to benighted heathens, that glorious gospel which has raised him from the horrible pit of heathenism!

### *Prospects at different Stations.*

Mr. Gulick speaks very encouragingly of other Hawaiians, and then says:

My intercourse with the missionaries and their families, in that field, was not only delightful but edifying, and I saw what I deem decisive evidence of progress in their work; though none of them, as yet, speak confidently of converts.

At Ualan, it was evident Mr. Snow had great influence with the king and people. I heard the king say, repeatedly, that he wished no white man save the missionary on the island. On Ponape, at Shalong in the Metalanim tribe, where my son is stationed and where we anchored first after leaving Ualan, indications are no less encouraging. The highest chief, it is true, up to the time that we left there, paid very little if any attention to the missionary or his instructions; but some of the lower chiefs, and about one hundred of the people, were learning to read, and some of them, I believe nearly all, were also learning to write; the brethren on that island having printed about thirty pages in their language. It is, I think, peculiar to this station, that the influence of the missionary is chiefly over the people and a few of the lower chiefs, owing, I suppose, to the peculiar character of the high chiefs there. There are a few cases in which it is hoped the Holy Spirit has begun his work in the heart.

Of Mr. Doane's station on that island I can say nothing, except as I heard from Mr. Doane himself. He stated, that the highest chief, when he found the missionary was about to leave, manifested great vexation with his people, because they had so closely copied his *own example* in disregarding the instructions of their teacher, and *consequently* he was going away. At Kiti, Mr. Sturges's station, the highest chief is said to be the most energetic and enterprising chief on the island; and he is decidedly friendly to the missionary, and attentive to his instructions when in that vicinity. There

may be some ground to hope he is a Christian ; but whether he be so or not, his present course brings many under the sound of the gospel, who probably would not otherwise hear it. Appearances there seemed more like what we formerly saw in the Hawaiian islands, than any thing else I witnessed during my visit. I left the field, however, with a strong impression that the laborers there, and at Ualan, (Strong's Island,) had been quite as successful as were the pioneers of this (the Sandwich Islands) mission, within as short a period. And I hope their progress may henceforth be more rapid than we have ever witnessed.

They have suffered in various ways, from the want of regular communication with us, so that they hailed the arrival of the Morning Star as the commencement of a new era. And whether it has been *accidental* or not, there have been many more offers to take letters this winter than in any winter before since the mission was established ; though I have not heard that the number of ships bound in that direction has increased. Formerly, many left here, going directly there, who, when asked if they would take letters, would reply, that they *did not know* whether they should go there, and therefore did not wish to take them.

#### *The Heathen seen.*

I need not describe the heathen ; Paul has done that, in the first chapter of his Epistle to the Romans ; and though I hope those whom I saw are not addicted to *all* the vices and crimes which he enumerates, yet certainly they are poor, oppressed, ignorant, degraded, naked creatures. They may be said to have "fallen among thieves," who have robbed them of almost every thing that raises man above the brutes, or makes life desirable, and then, to complete the ruin, have put out the eyes of their understanding, so that they are not even aware, to any great extent, of their wretched and fearful condition.

The entire dress of many whom we

saw, of both sexes, was merely the fringed skirt worn around the loins and extending toward the knees. Some, on different islands, wore small mats instead of the skirt. On Apia, (Charlotte's Island,) children of both sexes, up to ten or twelve years of age, go entirely naked, and some adult males, supposed to be slaves, were in the same condition. I believe such is the custom throughout the Kingsmill group. On returning to the land of my adoption, I felt that I had come again among a civilized and Christian people.

---

#### Gaboon Mission.—West Africa.

LETTER FROM MR. PIERCE, FEBRUARY 5, 1858.

#### *Death of Messrs. Herrick and Ford.*

"WHO hath known the mind of the Lord ? or who hath been his counsellor ?" "How unsearchable are his judgments, and his ways past finding out." Yet "the word of the Lord is right ; and all his works are done in truth."

The Gaboon mission has been visited with very sore affliction. Not only the members of the mission now in Africa, but also, and more especially, some of its members now in their native land, are brought to feel a weight of sorrow under which they might well sink, but for the grace of God sustaining them. Within the space of a few weeks, two members of the mission were taken away by death ; Mr. Herrick on the 20th of December, 1857, and Dr. Ford on the 2d of February, 1858. The wives of both these brethren were in the United States, denied the privilege of ministering to the last wants, cheering the last hours, and listening to the last words of those so dear to them ; and ignorant of their sickness, until informed of their death. Very little intelligence has as yet been received in regard to circumstances attending the death of Mr. Herrick, except that his disease was fever, that Dr. Ford reached him too late to be of essential service, and that his death occurred at Nengengen, December 20. Respecting the case of Dr. Ford, who also died of malignant fever, Mr. Pierce writes as follows :

Soon after the doctor returned from attending upon the burial of our deceased brother Herrick, it was thought

best for some one to go up, to take charge of the station. Dr. Ford (always ready) proposed to go; but as I could speak the language, it seemed best for me to go. I started on the 5th of January, and arrived the next day at Nengenenge. Finding that the death of our brother had apparently made an impression on the minds and hearts of the people, and that there were four or five lambs of the flock to be taken care of, besides a comparatively large population to preach to, I concluded I would remain until some one should come to occupy the place. On the 1st of February, at daylight, I heard the voice of boatmen at our landing, and was told the boat had arrived from Baraka. This startled me, as I knew it must have left on the Sabbath. Letters were brought in, and I read. Dr. Ford had been sick one week, and, as his recovery was doubtful, they had sent for me!

With all despatch I made my preparations, and started before ten o'clock for the sea-coast, but, on account of head winds and contrary tides, did not reach Baraka until the next day at or near ten o'clock, having been about twenty-four hours in the boat. Mr. Walker met me at the beach. Telling me the story with tears in his eyes, he said he feared I should not arrive in time to see our brother alive. We went up, and as I entered the room, the doctor seemed to make an effort to recognize me, but it was vain. He was nearly blind, and his mind was wandering.

The death of Dr. Ford was something we had not been accustomed to anticipate—something that perhaps even we, and much more the natives, had hardly even thought of. He was generally so well; was so constant in his attendance upon the wants of the sick, *by day and by night*; so seldom, if ever, spoke of himself—of being unwell, or unable to attend—one could scarcely realize that the strong man could sicken and die. Indeed, but little more than a week before, he had been complimented, by a

physician from Fernando Po, on his enjoyment of so good health in Africa.

Yet he was probably, at times, unwell, and ought to have taken his bed, when, instead, he would take quinine and keep about his work. He was made of energy and resolution, did what he found to do with all his might, and labored incessantly. He did too much, and felt, on his dying bed, that he had not taken such care of himself as was really needful.

He had calm moments before my arrival, and I learn that he had sweet peace of mind. He said he had had a conflict, but peace had been given him. At his funeral, there was a large attendance and much feeling. Mr. Walker spoke in Mpongwe, and Mr. Best in English, from these passages:—"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

The sea captains, whom he was accustomed to visit, will not forget Dr. Ford; the natives here, and up the river, will not forget him; the people at home will not forget him.

~~~~~  
LETTER FROM MR. JACK, FEBRUARY 18,
1858.

Mr. and Mrs. Jack, and Miss Van Allen, who sailed from New York in October last to join this mission, arrived at Baraka a few weeks before Dr. Ford's death. Mr. Jack gives a few particulars respecting the sickness.

The aid of the neighboring French physician was sought, but nothing availed to stay the progress of his disease. On Sabbath night, Jan. 31, he lost his sight; on Monday night he became delirious, and remained so until he died. But our hearts were cheered, in this hour of sadness, by pleasing evidence of his Christian peace, before his delirium. On Monday, while he was yet in possession of his reason, he spoke frequently of the

peace and joy which he had in Christ Jesus, while passing through "the valley and shadow of death." During that day we gathered at his bedside twice, to witness his departure. On one of these occasions, when the ladies sang a favorite hymn, he repeated, with much emphasis, the stanza :

"O glorious hour ! O blest abode !
I shall be near and like my God ;
And flesh and sense no more control
The sacred pleasures of my soul."

I then read to him the description of Heaven, given in the latter part of the book of Revelation ; and he repeated, with evident enjoyment, such passages as, "And there shall be no night there."

Our hearts are burdened with grief ; a dark cloud seems to be passing over this mission ; we can only turn to God and cling to his promises. We need the prayers of Christian friends at home.

But though the new members of the mission are called to commence their work in circumstances so trying, Mr. Jack says, at the close of his letter : "We are happy in being permitted to come to this dark land, to bear the news of salvation to benighted souls ; and we hope, ere long, to be useful. We have found the Savior true to his promise, 'Lo, I am with you.'"



SINCE the foregoing statements were in type, a letter has been received from Mr. Walker, most of which will be published in the Journal of Missions. It appears that Mr. Herrick was taken sick with fever Thursday evening, December 17, the day after his return from an excursion, by boat, to Pudum, "the farthest Pangwe town on the Nkâmâ," Mr. Walker says, "of which we have any definite information," "a few miles farther than any white man had been before ;" not more than 20 or 25 miles, in a direct course from Nengenenge, but much farther by the river. On this excursion Mr. Walker accompanied Mr. Herrick, and left him the next day, but a few hours before the fever commenced. Dr. Ford reached Nengenenge Saturday evening, December 19, but it was already too late to arrest the disease, and on Sabbath evening, December 20, our brother slept in Jesus.

Recent Intelligence.

ZULUS.—Mr. Döhne wrote from Cape Town Feb. 20. He completed the printing of his Dictionary, for which he went to Cape Town, as early as December ; but at the request of Sir George Grey, had consented to remain for a short time, laboring among the Kaffirs who had come to the Colony. The fearful famine among that people, arising in part from the prevalence of the "lung sickness" among their cattle, but more from their folly in listening to "the prophet," has swept away thousands by death, and scattered other thousands in all directions. It is supposed, Mr. Döhne says, that "about 30,000 have entered the Colony for service."

Mr. Lindley, of Inanda, wrote, Sept. 2, 1857, that some progress was making towards the survey of "locations" for the natives and lands for the missionary stations. He was assured, that both the home and the local governments were firmly determined to keep the "locations" at their present size. Respecting prospects at his station, he says :

From the statistical table, (which you have probably received,) you will see that we are making a little hopeful progress at Inanda ; but in that table you will not see all the signs from which we derive encouragement in regard to the future. On some accounts, the last year was one of the most satisfactory of my missionary life. I need say nothing about the indolence, the want of energy and enterprise, which so emphatically characterize all barbarian heathens, especially all such as inhabit the fruitful parts of the earth. Nor need I tell you, that the converted among them, who "have put off the old man with his deeds," are still slow to put off his *habits*, of mental and bodily laziness. This particular feature of heathenism is disappearing from my station. The men, especially, have waked up to something like energetic, persevering industry. The result of this is, that some of them are obtaining worldly substance so fast as to make me fear they may lose sight of the "true riches." Up to the present time, however, I am happy to say, they appear to bear their prosperity with great equanimity. With all their gains, it is plain they are getting "understanding," and this is giving firmness and reliability to their Christian character.

Seven adults, from among the heathen, have joined themselves to the population of the station.

GABOON.—Mr. and Mrs. Jack and Miss Van Allen reached the Gaboon January 18. Miss Van Allen has charge of the girls' school at Baraka. Mr. and Mrs. Jack have been appointed to the station at Nengenenge. Mr. Walker states that the French traders at the Gaboon, and their government, are "going into the slave-trade with vigor." How

much of injury is to result to the missionary cause, from this new movement, cannot now be told; but the friends of the mission will see in this, as well as in the recent death of two of the missionaries, increased occasion for prayer.

SOUTHERN ARMENIANS.—Letters from Dr. Pratt, now of Aleppo, and Mr. Coffing, mention serious difficulties, at last happily settled, in the Protestant community at Aintab, growing out of questions connected with the support of Sdepan Agha, the representative and agent of Protestant Armenians at Constantinople. Not being properly sustained, he resigned his place some months since; but the liberality of the Protestants at the Capital secured another six months' delay, for a final effort to bring the people to support him. Some at Aintab would not admit that his services were necessary to them, or that they were bound to aid in his support. The pastor of the church, the church session, and the select men of the community took a different view, as did the missionaries. For a time the organization of an independent community was threatened, and a serious schism seemed inevitable. Dr. Pratt was earnestly requested to visit Aintab and felt it his duty to go, though at much inconvenience. After spending a whole day in conferences, in the evening articles of agreement were signed by all, and the next day these were ratified at a meeting of the whole community,—“only a few holding out.” The case has served to exhibit, and develop, the good qualities of the pastor and other members of the church, and to increase the confidence of the missionaries in the good sense and good principles of the people. Dr. Pratt remarks:

In looking back, we see great gains from this unprecedented confusion. (1.) We have the whole matter of Sdepan Agha fully understood by all the people, a thing vainly striven for before, for more than three years. (2.) We have their confession of ability, and their promise to pay, and to render it obligatory on every member to bear his proportion of this burden. (3.) The position and relations of the pastor are better defined, and his influence increased. And (4.) we have tried, and proved to be sound, the moral sense of the mass of the people. However many adhered to the opposing party for a time, it was not from any unwillingness to do their duty in the matter, but from an undefined fear of some tyranny to result from this relation (to Sdepan Agha). This fear removed, they were on the side of right. The hold the pastor has on the affections of the people was also manifested. The women, especially, were very zealous, and one proposed to get two hundred women to subscribe and pay the whole amount.

Mr. Coffing says:

Our dear pastor has been greatly tried, but has come out of it all as gold seven times purified. Strong efforts were made to frighten, intimidate and enslave him; but they utterly failed. Baron Avedis also has been of invaluable service, and so have Baron Alexan, Krikore, and other lay members of the church. And even many of the women declared that, if their husbands would not pay the tax, and treat their pastor respectfully, they would pay it themselves. When these men are properly trained and enlightened, they possess all the essential and reliable qualities necessary for native pastors. I confess my mind has undergone a very happy change on this point; or rather, my better hopes have been confirmed.

NORTHERN ARMENIANS.—Mr. Wheeler writes from Kharpooot, March 20, that priest Kevork has left the Protestants. The act caused great surprise and grief in the church and community; but the missionaries were much less surprised, and for many reasons were “glad that he had gone.” He had ever been “fond of contention,” “accustomed to dictate,” “hard to control,” “indisposed to work, and “covetous;” so that, though possessing some good qualities, and sometimes doing good, the brethren had been constrained to “stand in doubt of him,” and had felt much care and solicitude on his account. They hope, also, that his present apostasy may be overruled for his spiritual good; that, “persecuted by enemies without, and goaded by conscience within,” he may be brought to true repentance. He has made a bargain with the Armenian priests, and now preaches in their church. It is believed that he will preach there, substantially, the truth which he has preached while connected with the Protestants, so long as the priests and people will suffer him to do so, and that in this way many will hear the truth who would not otherwise have heard it, and good may be done. “With the exception of his wife and children, neither of whom were members of the church, he goes out alone. He has grieved many, but shaken the faith of none.”

Mr. Pollard, of Arabkir, mentions (March 17) that he spent the previous Sabbath at Shepeek, accompanied by Kevork. They had a pleasant meeting with the brethren Saturday evening; and on Sabbath morning, at the usual time, a sermon was preached to about forty, “which was considered a good congregation for that village. They gave very good attention. In the afternoon, the sacrament of the Lord's supper was administered, when many of the Armenians came in, filling the room entirely, (it will hold about seventy-five persons.) Many were obliged to stand near the door, and others outside.”

The occasion was a very pleasant one. A child was presented for baptism. One poor lame man, unable to walk, came on his crutches during the forenoon, crawled to a more comfortable place when the people had dispersed at the intermission, and remained through the service in the afternoon, his wife bringing him food. A third service was held in the evening, when Kevork preached to an interested and attentive audience.

AHMEDNUGGUR.—Mr. Ballantine visited Lonee, an out-station, early in February, and admitted three persons to the church there, two of them young men, the other a woman formerly excommunicated from the first church at Ahmednuggur, but now apparently penitent. The little church at Lonee, formed in 1856, with seven members, experienced sore bereavement in the death of its faithful deacon, Yesooba, December 17. A memoir of this deacon has been prepared. He was one of the most faithful native assistants of the mission. Another member of the church also died in the year 1857. Mr. Ballantine says, (February 22,) "All the operations of the mission appear to be in an encouraging state."

Mr. Barker wrote, from Bhingar, March 6:

I feel sad to-day. Our way is hedged up so that we cannot remove to our dear rural home, (at Khokar.) Until yesterday we expected to leave next week, but then an authoritative letter came, saying that "ladies should not go" to reside at a place so near the disturbed Nizam's dominions. My family must therefore remain here, while I go out again alone. This is a great trial to us, but we hope still to be able to move out before long. Yet it is uncertain how soon the guerilla warfare that government is carrying on with the lawless Bheels will come to an end.

Cassumbhaee is now touring in my field. He writes that "the delight which the preaching of the gospel gives is beyond description." One of the converts from the weaver caste is with him, and seems equally delighted with the work.

MADURA.—A statement from Mr. Herrick, respecting the withdrawal of Mr. Winfred, native pastor at Mallankinaru, from his connection with the mission, was published in the Herald for May. That statement, as it now appears, does injustice to Mr. Winfred's motives. At the annual meeting of the mission a committee was appointed to confer with him, and from a written communication, as well as verbal statements made by him to that committee, it seems apparent that his great difficulty arose from what he believed to be the injurious influence upon the church of the pecuniary assistance received from the mission in his support, and of the *superintendence* connected with the rendering of such assistance. He felt that the church did not,

and under such circumstances could not be led to do what they might do for the support of the pastor; and that, leaning upon the mission for pecuniary aid, they looked to the same source for direction also, making the missionary, in their feelings, the pastor, and thus diminishing the influence and usefulness of the real pastor. Mr. Taylor says "his mind has long been on raising up his countrymen, to act for themselves." Mr. Herrick writes:

He expressed the opinion, that a church should never have a native pastor ordained over it, until both able and willing to support such pastor, entirely independent of the mission. At length, quite unexpectedly to us, he proposed to remain as pastor of the church, provided they would promise to do *what they were able to do*, for his support; trusting in the Lord for the remainder. He then retired to consult with the church, and they afterwards came before us. They were at first frightened by the supposition that they would be expected to contribute about the same amount which he has heretofore received. They were assured that this would not be so; that they were asked to give only according to their *ability*, and that they themselves, acting in the fear of God, were the proper persons to decide as to that ability. They still hesitated, expressing some doubts as to the sincerity of the proposal, but finally assented, and the matter was dropped there. The Lord only can foresee the result. I think there is some ground for hope, as well as for apprehension.

Should the experiment thus ventured upon by Mr. Winfred succeed, a very important point will be gained, and important lessons will be learned. He seems to have entered upon it in a very good spirit; aware of the difficulties, and of the danger that, for a time at least, his support may be quite limited; but earnestly desiring to bring the people forward to support their own religious institutions; desiring the sympathy and asking the prayers of Christians; and looking for divine grace and wisdom, to be ministered to him and to the people, in these changed and trying circumstances.

MADRAS.—The steamer which left Madras on the 15th of February, was wrecked off Trincomalie, and the mails were lost.

CEYLON.—The new laborers on their way to this mission, Rev. Messrs. Hitchcock and Quick, with their wives, reached Madras March 15, after "a pleasant passage of one hundred and eleven days" from Boston; all in good health.

FUH-CHAU.—Mr. Hartwell wrote Feb. 20. The taking of Canton, he says, had not disturbed the quiet of Fuh-chau; and though "the effect of the contemplated expedition of the English and French to Peking" could

not be foreseen, he saw no reason to apprehend any interruption of their missionary labors, by the Chinese. He considered the missionary work as "in an interesting state." One individual was admitted to the church the previous Sabbath. Another, who was expecting to be received, one of Mr. Doolittle's scholars, had died, "expressing his faith in Christ, and his reliance upon him."

SANDWICH ISLANDS.—Mr. Bond wrote from Kohala, December 29: "My quarterly tours have been duly performed, though I have not particularly cheering report to make of progress in divine things among our people during the year. A goodly number have indeed been on my list of *inquirers*, but, in general, their appearance has not been such as to warrant the belief of their fitness to be received to the communion of the church. The current of affairs with us has run on so smoothly through the year, that little need be said by way of a report, save to acknowledge, with becoming gratitude, the loving kindness of our Lord and Master, unceasingly shown us. At the close of a year so securely passed, we would heartily erect our Ebenezer and say, "Hitherto hath the Lord helped us." Eight candidates stand propounded for admission to the church.

DONATIONS,

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Cumberland, Cong. ch. 50; m. c.	
17;	67 00
Lewiston, 1st cong. ch.	100 00
New Gloucester, Cong. ch. and par. wh. and prev. dona. cons. Rev. WILLIAM WARREN of Gorham, and Miss A. C. M. Foxcroft H. M.	80 00
Yarmouth, Cong. ch.	44 51—291 51
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, Central ch. m. c.	17 00
Union, Cong. ch. m. c.	1 00—18 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, 1st cong. ch. 75; a friend, 2;	77 00
Brewer Village, Cong. ch.	12 00—89 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunk, m. c.	33 25
Limerick, L. P.	5 00
York, 1st cong. ch. and so.	90 00—128 25
	526 76
A poor woman,	5 00
Eastport, A. D. H. 1,50; a friend, 50c.; 2 00	
Machias, F. M.	50—7 50
	534 26

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Ridge, Cong. ch. and so.	82 80
Grafton co. Aux. So. W. W. Russell, Tr.	
Bath, Cong. ch. and so. m. c.	18 00
Littleton, Cong. so. 10; W. B. 10; 20 00—38 00	
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Mont Vernon, Gent. 19; la. 41;	60 00
New Boston, Elizabeth Christie, dec'd, for Ceylon m.	21 00

New Ipswich, Cong. ch. and so.	
37; m. c. 8;	45 00
Temple, N. W.	3 00—129 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Epsom, Cong. ch. and so.	70 00
Fisherville, do. wh. and prev. dona. cons. ALBERT W. FISKE an H. M. for Syrian m. 60,52; A. Harris, 10; Mrs. H. 1;	71 52
Henniker, Cong. ch. and so. coll. and m. c. to cons. JOHN HARTSHORN an H. M.	103 28
Pembroke, Franklin and Caroline W. Hale, dona. in last sickness,	100 00
Pittsfield, Cong. ch. and so.	18 14
West Boscawen, Cong. ch. and so. wh. and prev. dona. cons. Mrs. Lois J. Buxton an H. M.	62 02—424 96
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, Cong. ch. and so. to cons. Rev. EPHRAIM O. JAMESON and Rev. NATHAN S. HAZELTON H. M.	100 00
Exeter, 1st and 2d chs. m. c.	9 85
Hampstead, Two friends, dec'd,	40 00
Hampton, Cong. ch. and so. to cons. Rev. JOHN COLBY an H. M.	60 00
Portsmouth, North ch. and so. to cons. JOHN STAVERS, CHARLES E. MYRES, and Mrs. HELEN C. KNIGHT H. M.	361 37—571 22
Stratford Conf. of chs. E. J. Lane, Tr.	
Farmington, Rev. D. D. Tappan,	10 00
Laconia, Cong. ch. 9,24; J. K. Young, 10;	19 24
Ossipee, Centre cong. ch. and so. 28,50; m. c. 10,50;	39 00
Sanbornton Bridge, Cong. ch. and so.	39 00
Tamworth, Cong. ch. gent. 41,95; la. 25,50; to cons. Rev. JOHN RUNNELS an H. M.	67 45
Wakefield, Cong. ch. and so.	10 00—184 69
	1,430 67

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Barnet, Cong. ch. and so.	20 00
Hardwick, A systematic contributor, 10; a friend, 3;	13 00
Lyndon, Cong. so. m. c. 4,64; ind's. 2,50;	7 14
St. Johnsbury, Friends, 150; 2d cong. ch. and so. m. c. 52,35;	202 35—242 49
Orange co. Aux. So. L. Bacon, Tr.	
Chelsea,	43 05
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Derby, Cong. ch.	6 53
Rutland co. Aux. So. J. Barrett, Tr.	
Clarendon, Coll. 22,25; S. W. 5;	27 25
Rutland, m. c.	24 08
W. Rutland,	11 53—62 86
Washington co. Aux. So. G. W. Scott, Tr.	
Waterbury, 50; m. c. 20;	70 00
Windham co. Aux. So. F. Tyler, Tr.	
Putney, I. Grout.	10 00
Windham, Cong. ch. and so. gent. 20,78; la. 20;	40 78—50 78
Windsor co. Aux. So. J. Steele, Tr.	
Norwich, Cong. ch. and so.	89 00
Wells River, do. do.	6 00—86 00
	561 71
Peru, 14,67; disc. 37c.	14 30
Stowe, Cong. ch.	40 00—54 30
	616 01

Legacies.—Cornwall, Phineas Ketchel, by Joseph Ketchel, Ex'r, 450; less exc. 1,25; Burlington, Mrs. Sally Paine by Joseph Torrey, Ex'r, 100;

548 75

1,164 76

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Williamstown, Mrs. L. B. Perry, 10;	
Williams College, m. c. 35,50;	45 50

Boston, S. A. Danforth, Agent,
(Of wh. fr. a friend, 50; Bowdoin st. ch.
Juv. miss. so. for Miss Fisk's sch. 25;
for Miss West's sch. 20; Old South s.
s. for Dea. Isaac, Nestorian m. 20,93;) 4,674 01
Essex co. North Aux. So. J. Caldwell, Tr.
Amesbury and Salisbury, Evan.
Union so. 7 00
Bradford, Mr. and Mrs. Warren
Ordway to cons. ENOCH F. ORD-
WAY an H. M. 100 00
Byfield, m. c. 21 80
Linebrook, do. 26 38
Newburyport, Rev Mr. Fisk's so.
wh. cons. PAUL LUNT and Mrs.
LYDIA B. JACKMAN H. M.
218,70; Whitefield ch a member,
a thank off'g, 50; 268 70—423 88
Essex co. South Aux. So. C. M. Richardson,
Tr.
Danvers, Maple st. cong. ch. and
so. 81 07
Rockport, 1st cong. ch. and so. of
wh. to cons. DAVID P. BOYNTON
an H. M. 125 00—206 07
Essex co.
Andover, Rev. Prof. Stowe, 25;
Chapel ch. and so. in Theolog.
sem. 153,95; South ch. 312; m.
c. 14,35; 505 30
Beverly, Dane st. cong. ch. and so.
gents. 131; la. 32; m. c. 56; to
cons. JOSEPH G. DODGE and
JOSIAH L. FOSTER H. M. 219 00
Marblehead, A friend, 40 00—764 30
Franklin co. Aux. So. L. Merriam, Tr.
Shelburne Falls, Coll. 22 76
Sunderland, Cong. ch. and so. to
cons. ANSEL LESURE an H. M. 100 00—122 76
Hampden co. Aux. So. C. O. Chapin, Tr.
Monson, Rev. Dr. Ely, 25; D. N.
C. 5; cong. ch. and so. m. c. 32; 62 00
Springfield, A thank offering fr. a
father for the hopeful conver-
sion of a son, 500; W. C. G. 40;
Mrs. Susan Pynchon, 20; 560 00—622 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.
Northampton, Benj. Barrett to
cons. Rev. O. S. BARTEN an
H. M. 50 00
Plainfield, Cong. ch. m. c. 15 00
S. Hadley, Cong. ch. and so. bal. 6 50—71 50
Middlesex North and vic. C. Lawrence, Tr.
Fitchburg, Calv. cong. ch. and so.
m. c. 40; C. H. Whitney, 25; 65 00
Leominster, A. 25 00—90 00
Middlesex co. South Conf. of chs.
Concord, Evan. cong. ch. m. c. 56 25
Grantville, Cong. ch. m. c. 13 61
Lincoln, Cong. ch. 2 25—72 11
Middlesex co.
E. Cambridge, Evan. cong. so.
m. c. 16 13
Lowell, Appleton st. ch. 80; Mrs.
Eliza Myrick, dec'd, 20; High
st. ch. wh. and prev. dona. cons.
EPHRAIM BROWN an H. M. 50;
John st. cong. ch. 60,32; 210 32
Melrose, Cong. ch. and so. 152;
m. c. 43,30; (of wh. to cons.
JOHN S. HIGGINS an H. M.
100;) 195 30
Newton, Eliot ch. and so. (of wh.
fr. A. B. Ely, Esq. to cons. Rev.
FREDERICK ALVORD an H. M.
50;) wh. and prev. dona. cons.
EBEN WOODWARD and ROBERT
L. DAY H. M. 240 75
Somerville, 1st ortho. cong. ch.
coll. and m. c. 123 33—785 83
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.
Dorchester, T. D. Quincy, to cons.
Rev. ELIJAH KELLOGG, of Bos-
ton an H. M. 50 00
Medway, 1st ch. m. c. 9 46
Roxbury, Eliot ch. and so. gent.
253; la. 86,50; m. c. 43,48; Vine
st. ch. and so. m. c. 17,71; 400 69
Stoughton, Sanford Gay, 450 00

W. Roxbury, Evan. cong. ch. m. c.
15,74; a friend for Bulgaria,
4,26; 20 00—930 15
Palestine Miss. So. E. Alden, Tr.
East and West Bridgewater, Union ch. 6 00
Pilgrim Aux. So. J. Robbins, Tr.
Plymouth, 2d ch. 14 45
Taunton and vic.
Attleboro', Cong. ch. and so. wh. and
prev. dona. cons. Mrs. WILLIAM BLACK-
INGTON an H. M. 41 00
Worcester co. North, C. Sanderson, Tr.
Athol, M. S. W. 5; A. M. W. 2; 7 00
Worcester co. Central Asso. W. B.
Hooper, Tr. 200 00
Sterling, M. Bailey, 5 00
West Boylston, A friend, 4 00
Worcester, David Whitcomb, 500 00—709 00
9,585 56
A friend, 10 00
Miss MELISSA ROSSITER, wh. and
other dona. cons. her an H. M. 50 00
Chelsea, Broadway ch. and so. m. c.
77,60; Winnisimmet ch. and so.
m. c. 44,69; 122 29—182 29
9,767 85
Legacies.—Falmouth, Thacher, L. Hatch,
by R. L. Swift, Ex'r, 200; Gardner, Abel
Richardson, by Amos Hawes, Ex'r, 879;
Northampton, Miss Sarah Adams, by
Benjamin Barrett, Ex'r, (prev. rec'd,
225;) 150; 1,229 00
10,996 85

CONNECTICUT.

Fairfield co. West Aux. So. C. Marvin, Tr.
Darien, E. D. H. 3 00
Hartford co. Aux. So. A. G. Hammond, Tr.
Farmington, 1st cong. ch. 70 65
Hartford, Centre ch. m. c. 38 54
Manchester, 2d cong. ch. m. c. 5 00
Unionville, Cong. so. 60 00
West Hartford, A friend, 5 00—179 19
Hartford co. South, H. S. Ward, Tr.
Glastenbury, A friend, 3 00
Southington, Cong. ch. (of wh. fr.
T. Higgins to cons. EDWIN P.
HOTCHKISS an H. M. 100,) 114 21—117 21
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Roxbury, Cong. ch. and so. 29 00
Middlesex Asso. E. Southworth, Tr.
Essex, Cong. ch. m. c. 35 00
Haddam, 1st do. 45 00—80 00
New Haven City Aux. So. F. T. Jarman, Tr.
New Haven, 3d ch. m. c. 82; united m.
c. 40; Yale college, m. c. 28,50; South
ch. m. c. 6,63; Prof. E. Salisbury for
Bulgarian m. 200; 357 13
New Haven co. East, F. T. Jarman, Tr.
Cheshire, Cong. ch. 40 00
Durham, 1st do. 32 00
Haverhill, Cong. ch. 8 00—80 00
New Haven co. West Aux. So. A. Townsend, Tr.
Middlebury, Cong. ch. and so. 43 37
New London and vic. and Norwich and vic.
F. A. Perkins and C. Butler, Trs.
Jewett City, 70 00
Lebanon, Goshen so. 86,50; m. c.
12,70; to cons. SYLVANUS BACKUS
an H. M. 99 20
Lisbon, Hanover so. 16 00
New London, 2d cong. ch. and so.
(of wh. fr. Robert Coit, Esq., to
cons. Rev. CLARENDON WAITE
of Rutland, Ms., and ALFRED
COIT of New London, Ct. H. M.
200; Thomas W. Williams, Esq.,
to cons. RICHARD H. CHAPPELL
an H. M. 125; Henry P. Haven,
Esq., to cons. Miss JANE A.
BARTHOLOMEW of New Britain,
Ct. an H. M. 100;) 601,06; 1st
cong. so. 50; 651 06
North Stonington, Cong. ch. and
so. wh. cons. WILLIAM S. HUB-
BELL an H. M. 105 58

Norwich, Main et. so. m. c. 37,17; 1st so. m. c. 18,96; 2d so. m. c. 21,76;	77 89-1,019 73
Tolland co. Aux. So. E. B. Preston, Tr.	
Coventry, 1st cong. so.	38 00
Ellington,	100 00
North Mansfield, Gents. 19,75; la. 22,65; m. c. 9;	51 40—189 40
Windham co. Aux. So. J. B. Gay, Tr.	
Plainfield, 1st cong. ch.	69 34
Pomfret, Gents. and la.	50 00
Thompson, La.	21 18
Wauregan, Cong. ch. m. c.	30 00—170 52
	2,268 55

NEW YORK.

Buffalo and vic. J. Crocker, Agent. Lewiston, Pres. ch.	30 00
Geneva and vic. G. P. Mowry, Agent. Fulton, Pres. ch. 79,72; m. c. 42,78;	122 50
Milo, Mrs. H. Ayers,	5 00
Oswego, 1st pres. ch. 109,75; m. c. 289,78; Myron Pardee, 30; Rev. Dr. and Mrs. Condit, 24;	453 53
Romulus, Pres. ch.	76 50
Waterloo, do.	28 00
	685 53

Ded. disc. 2 50—683 03

Greene co. Aux. So. J. Doane, Agent. Catskill, A friend,	5 00
New York and Brooklyn Aux. So. A. Mer- win, Tr.	

(Of wh. fr. Miss Jane Ward, wh. and
prev. dona. cons. Mrs. SARAH PREN-
tiss an H. M. 50; Rev. H. Loomis,
25; Anson G. Phelps, 3,000; Brick ch.
328,42; 13th st. pres. ch. to cons.
DANIEL KNIGHT an H. M. 156,54;
William Allen to cons. Rev. HERMAN
C. RIGGS an H. M. 50; H. T. Morgan
to cons. Mrs. E. L. MORGAN an
H. M. 100; Mercer st. ch. 905,17;
EDWARD PRET to cons. him an H. M.
100; Madison sq. pres. ch. 650,12; m.
c. 107; a lady, 30; ch. of Puritans,
121,62; Allen st. pres. ch. 98,74; 4th
av. pres. ch. fem. asso. 65; A. Wood-
ruff, 100; Edward Crane, 50; Brooklyn,
HOBART FORD, wh. and prev. dona.
cons. him an H. M. 50;) 6,314 62

Oneida co. Aux. So. J. Dana, Tr.	
Augusta, Cong. ch. m. c.	41 89
Clinton, Cong. ch. m. c. 233,67; disc. 1,17;	232 50
New Hartford, Pres. ch.	35 00
Paris Hill, Cong. ch. m. c.	1 94
Utica, Unknown, 1; 1st pres. ch. (of wh. to cons. ROBERT S. WIL- LIAMS an H. M. 100;) 176; Ref. Dutch ch. W. J. Bacon, 25;	202 00—513 33
	7,545 98

Albany, J. M. Cook, for Gaboon m.	20 00
Angelica, m. c.	21 80
Barryville, Cong. ch. m. c.	2 50
Bethel, Rev. L. B.	1 00
Cambria, 1st cong. ch. to cons. Rev. SAMUEL JOHNSON an H. M.	60 00
Catchogue, Pres. ch. m. c.	22 00
Crown Point, Cong. ch. m. c.	15 00
Chaumont, S. McP.	2 00
East Pembroke, Pres. ch. m. c.	6 00
Florida, Pres. ch. bal.	1 25
Port Covington, Pres. ch.	12 01
Fulton,	5 00
Ithaca, Mrs. Sally Bates to cons. GEORGE B. HALSEY an H. M. 100; Pres. ch. 20,82;	120 82
Jamestown, 1st pres. ch. 28,02; disc. 14c;	27 88
Kiantone, Cong. ch. 42,62; disc. 22c;	42 40
Leonardsville, C. H.	1 00
Maine, Cong. ch.	10 00
North Pitcher, 1st cong. ch.	14 93
Northville, Young peo. miss. so.	10 00

Orange, A friend,	10 00
Palmyra, A friend to cons. A. C. SANFORD an H. M.	209 00
Portewan, A friend,	10 00
Richfield Springs, Pres. ch.	12 00
Rome, Pres. ch.	92 81
Rose, Rev. B. Ladd,	5 00
Rose Hill, J. Hurlbut,	10 00
Spencer, Cong. ch. and so. m. c.	8 06
Troy, Mrs. Ruth K. Champion,	50 00
Unknown, 1; do. a friend, 1;	2 00
Upper Aquebogue, A friend,	5 00
Walton, 1st cong. ch.	86 00
Windham Centre, Young peo. benev. so.	14 57
York, A friend,	5 00—906 03
	8,452 01

Legacies.—New Haven, Seth Severance, by
G. P. Mowry, 500; Troy, S. W. Dana,
by E. D. Silliman, Ex'r, 60; Utica,
Heman Ferry, by William H. Ferry,
Ex'r, (prev. rec'd, 500;) 500; 1,060 00
9,512 01

NEW JERSEY.

J. B. W.	5 00
Belvidere, 2d pres. ch. (of wh. to cons. Rev. JAMES K. BRIGGS of Fairton, an H. M. 50;)	150 00
Bloomfield, Two friends,	8 00
Cedarville, Pres. ch.	30 10
Mendham, W. M. D.	10 00
Morristown, 2d pres. ch.	100 00
Orange, 1st do.	74 00
Rockaway, Pres. ch. 16; Mrs. C. King, 15;	31 00—408 10

PENNSYLVANIA.

Allentown, Pres. ch. m. c.	4 50
Northumberland, Pres. ch.	18 00
Philadelphia, 1st do. W. Purves, 25; J. R. Campbell, 20; W. L. Kilde- burn, 25; Mrs. J. K. P. 10; J. M. A. 10; J. E. B. 10; indiv. 73;	173 00
Pleasant Mount, Pres. ch.	50 00
Wattsburg, do.	5 00
West Chester, do.	65 00—315 50

Legacies.—Philadelphia, John Borland, by
Martin Thayer, Ex'r, for schools in
Africa, 3,000 00
3,315 50

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch.	261 78
---------------------------	--------

VIRGINIA.

Alexandria, Misses Thurston,	3 00
Richmond, 3d pres. ch. m. c.	53 21—56 21

OHIO.

By G. L. Weed, Tr.	
Cincinnati, Tab. pres. ch. an indiv. 5; a friend, 10;	15 00
Berea, Pres. ch.	20 00
College Hill, So. of Inq. of Fem. college,	20 00
Columbus, 2d pres. ch. m. c.	9 50
Dayton, 3d st. pres. ch. coll. and m. c.	113 00
Kingston and Porter, 1st pres. ch.	37 00
Oak Hill, Prof. Maxwell's sch. m. c.	14 00
Roscoe, 2d pres. ch.	1 00
Walnut Hills, Lane sem. Mrs. Tichenor, 100; Mrs. E. Kemper, 15; coll. 61,23; m. c. 13,70;	189 93
	419 43
Ded. disc.	75—418 68
By Rev. S. G. Clark.	
Brecksville,	11 50
Cleveland, 2d pres. ch. 34; Mrs. S. C. 10; J. A. Stanley, 15; H. B. H. 10; a friend, 10;	79 00

Fitchville, 7,50; L. M. 5;	12 50
Hartford,	5 00
Hinckley,	3 20
Massillon, Pres. ch. m. c.	6 85
Nelson,	2 25
Oberlin,	40 00
Ruggles, 16,35; N. Carter, 10,50;	26 85
Solon, Rev. J. Seward,	10 00
Vienna,	4 00—201 15

619 83

Bryan, S. E. B.	4 00
Elyria, H. Perry, 10; 1st pres. ch.	
12;	22 00
East Cleveland, Pres. ch.	10 60
Kellogsville, F. S.	2 00—38 60

658 43

Legacies.—Oxford, B. Root, by G. L. Weed,	118 21
	776 64

INDIANA.

By G. L. Weed, Tr.	
Danville, Pres. ch. m. c.	17 25
Indianapolis, 2d pres. ch. E. J.	
Peck, wh. and prev. dona. cons.	
Mrs. MARY ANN PECK an H. M.	
50; 4th pres. ch. wh. and prev.	
dona. cons. Rev. GEORGE M.	
MAXWELL an H. M. 19;	69 00
Terra Haute, S. P. F.	5 00—91 25
Crawfordsville, Miss HADASSAH STEVENS,	
wh. cons. her an H. M.	100 00
	191 25

ILLINOIS.

Augusta, Pres. ch.	30 00
Chicago, New England ch. a mem.	
50; m. c. 16;	66 00
Clayton, N. S. pres. ch. Mrs. Sarah	
Coan, 40; disc. 25c;	49 75
Crystal Lake, SIMON S. GATES, wh.	
cons. him an H. M. 100; disc. 1,50;	98 50
Dansville, Pres. ch. 18,75; disc. 25c.	18 50
Dixon, Mrs. H. E. Dana,	20 00
Dover, Cong. ch. and so.	32 00
Duquoin, Pres. ch.	14 19
Metamora, A. Walker,	10 00
Payson, Cong. ch.	50 00
Pittsfield, do. 32; disc. 60c.	31 40
Quincy, 1st cong. ch.	16 60
Springfield, 2d pres. ch.	120 00
Winchester, Pres. ch. m. c.	5 83—562 77

MICHIGAN.

Bay City, 1st pres. ch.	3 00
Detroit, 1st cong. ch. 100; Avenue	
pres. ch. to cons. ELISHA TAYLOR	
an H. M. 100;	200 00
Jonesville, Pres. ch. m. c.	16 14
Monroe, do. James A. Raynor,	
wh. cons. Mrs. SARAH C. RAYNOR	
an H. M.	100 00
Port Huron, 1st cong. ch. m. c.	12 00—331 14

WISCONSIN.

Allen's Grove, Mrs. C. F. Fish, avails	
of jewelry,	11 33
Appleton, Cong. ch. m. c.	5 00
Beloit, B. Durham,	25 00
Fair Play, Pres. ch.	10 00
Hartford, Cong. ch. and so.	26 50
Patch Grove, do.	5 00—82 83

IOWA.

Bowen's Prairie, Cong. ch. m. c.	10 00
Denmark, O. B.	2 00
Kossuth, N. S. pres. ch. m. c.	18 62
Muscataine, A friend,	5 00—35 62

MISSOURI.

Little Osage, Pres. ch. J. M. Austin, 12;	
Mrs. M. B. D. 3;	15 00

LOUISIANA.

New Orleans, Horace W. Pitkin,	100 00
--------------------------------	--------

TENNESSEE.

Columbus, 1st pres. ch. m. c. 17,40;	
disc. 40c.	17 00
Jonesboro', Pres. ch. 99; m. c. 25;	124 00
Marysville, Rev. I. S. Craig,	20 00—161 00

NORTH CAROLINA.

Mater,	10 00
--------	-------

SOUTH CAROLINA.

Dawfuskie, John Stoddard,	100 00
---------------------------	--------

GEORGIA.

Marietta, A lady,	40 00
-------------------	-------

ALABAMA.

Legacies.—Gainesville, Anson Brackett, by	
D. M. Russell, Adm'r, 1,000; interest,	
200;	1,200 00

FLORIDA.

Fort Brooke, G. Loomis, U. S. A.	6 00
----------------------------------	------

CALIFORNIA.

San Francisco, 1st cong. ch. m. c. 161;	
disc. 4,66;	156 34

IN FOREIGN LANDS, &c.

Dwight, Cher. na. m. c.	18 08
France, H. de May,	20 00
Lower Cattaraugus, m. c.	6 09
Old Town, Seneca m. miss. so.	28 50
Park Hill, Cher. na. coll. 53,65; Miss E.	
Smith, 3;	58 65
Stockbridge, Choc. na. Rev. Cyrus Bying-	
ton, wh. cons. Rev. JAMES BRADFORD of	
Sheffield, an H. M.	60 00
Tuscarora, m. c.	4 23
	195 55

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 34 92
NEW HAMPSHIRE,	\$ 33 47
VERMONT,	8 98
MASSACHUSETTS,	108 30
CONNECTICUT,	88 99
NEW YORK,	173 82
NEW JERSEY,	1 00
PENNSYLVANIA,	55 00
DELAWARE,	50
MARYLAND,	25 00
OHIO,	35 40
ILLINOIS,	22 40
MICHIGAN,	3 10
IOWA,	12 00
LOUISIANA,	7 95
MISSISSIPPI,	5 55
NORTH CAROLINA,	14 00
TENNESSEE,	26 00
IN FOREIGN LANDS, &c.	6 00

\$ 662 38

Donations received in April,	27,422 25
Legacies,	7,155 96

\$34,578 21

TOTAL from August 1st to

April 30th, \$188,736 84

DONATIONS FOR THE MISSIONARY PACKET.

Hinsdale, Ms. Four chil.	50
Dwight, Cher. na. Juv. sew. so.	5 00
	5 50
Previously acknowledged,	28,624 98
	\$ 28,630 48

THE
MISSIONARY HERALD.

VOL. LIV.

JULY, 1858.

No. 7.

American Board of Commissioners for Foreign Missions.

Gaboon Mission.—West Africa.

ANNUAL REPORT.

THIS report, for the year 1857, commences with a reference to the sad change brought upon the prospects of the mission, before comparatively cheering, by the sudden death of Mr. Herrick, in December, so soon followed (early in the present year) by the death of Dr. Ford. Truly, God's judgments are a great deep. Some account is then given of each of the stations occupied by the mission.

Baraka Station.

The three stations have been maintained during the past year. The first, at Baraka, situated at the head waters of the Gaboon river, among the Mpongwe people, has been in existence sixteen years. During this period, a church has been formed, and schools have been in active operation. Two members have been added to the church within the year, one from the Mpongwe and one from the Bakele people. The boys' school has averaged from 35 to 40 pupils, and has been taught by Dr. Ford, with the assistance, from time to time, of other brethren and of a native man who has been instructed in the school. The girls' school, which has now ten pupils, has been under the care of Mrs. Walker. During the greater part of the

year the number has not been as large as it now is. The females are married at a very early age, and it is with difficulty that they can be obtained, or retained by the missionaries, to receive an education.

The gospel has been regularly preached on the Sabbath and through the week at Baraka, and frequently in the adjacent towns. The school at Nomba, an outstation, has been discontinued, owing to unfaithfulness on the part of the native teacher.

Olandebenk and Nengenenge.

The station at Olandebenk is situated among the Bakele people, at the head of the Ikai creek, about thirty miles from the ocean, and has been established about eight years. It has been occupied by one of the missionaries during the year, and preaching has been maintained on the Sabbath, in the village and in several of the adjacent towns; and through the week the truth has been spoken to groups of strangers, as they have stopped to see the white man, or to sell their different articles of trade. One of the two persons who have joined the church at Baraka within the year was from this place.

The station at Nengenenge was com-

menced in 1854. It is situated on an island, seventy-five or one hundred miles from the ocean, and near the junction of the Nkama and Bakwe, two rivers which have their source in the mountainous regions of the interior. This station, situated in the midst of a large population of Bakeles, Shekanis and Pangwes, is regarded as one of much importance, not only as affording opportunities for making known the gospel to many of the lost children of Africa, but as an advanced post, towards the interior.

Since the death of Mr. Adams, there has been, at times, considerable seriousness manifested; not only among the children of the school, but among some of the older people; and it is hoped that two persons, one from the Bakele and one from the Mpongwe tribe, have passed from death unto life. But the great body of the people are far, far from God. Still, in the word of promise, the missionary finds encouragement, and works on cheerfully and hopefully, to secure their salvation.

Sandwich Islands.

SOUTH KONA, HAWAII.

LETTER FROM MR. PARIS, JANUARY 20,
AND FEBRUARY 11, 1858.

IN this letter Mr. Paris reports his labors for the year 1857, and alludes to various facts of interest, connected with the state of the field and the prospects of the church and community.

His Field—Foreigners.

My missionary labors have been very much the same as in years past. I have the pastoral care of six churches, embracing in all 1,115 members. These churches are scattered over the whole district of South Kona, extending along fifty or sixty miles of sea coast. The natives live, for the most part, near the shore, but they are scattered inland from two to four or five miles. The increasing demands of our foreign community have also claimed no inconsiderable portion of my time. These are a hetero-

geneous mixture, from all lands. Their numbers are rapidly increasing; most of them have native wives; they profess a great variety of religions; but with few exceptions, they are ignorant and utterly destitute of the spirit of the gospel. They are living and dying among us, without God and without hope. Connected as they are with the natives, and some of them large owners of the soil, their influence is very great. I yearn over them and greatly desire their salvation; not simply because their own souls are precious, but on account of their wives and children, and the multitudes they are ruining for time and eternity. Many have come from California, with shattered constitutions, in pursuit of health. A few recover, but most of them have found their graves. I have often been with them in their sickness, administered to their necessities, and endeavored to point them to the stranger's and the sinner's Friend; and I have attended their funerals, which has often given me an opportunity of speaking to some who otherwise would never hear the gospel. Many a young man, who has left his father's house, a happy home, an affectionate mother and brothers and sisters, has come here to die alone, and to be buried by the hands of strangers.

There is now, at our door, a sad case of a young woman, not yet out of her teens, the daughter of an Englishman and the divorced wife of an American. She lies at the point of death, weeping bitter tears over the race she has run. I was sent for and have visited her frequently. She seems to be truly penitent and broken hearted. I hope she has godly sorrow for sin, and has found peace in believing in Jesus. She exhorts and beseeches her father, who is an excommunicated church member, to repent and believe in the Lord Jesus. She also entreats her brother, and all her old companions, to forsake the ways of sin and death and be reconciled to the Savior, and make his service the business of life.

The Churches—Effect of Worldly Prosperity.

In some of our churches we have to mourn over the spiritual apathy which prevails. Some, Demas like, "have forsaken us, having loved this present world." The love of many waxes cold, and the spirit of the world is coming in upon us like a flood. The transition from a state of entire destitution and dependence to that of owners of the soil, and the acquisition of property, though it may be on a small scale, has had the same effect upon our people that worldly prosperity has on the churches at home. Some "haste to be rich and are not innocent;"—they "err from the faith, and pierce themselves through with many sorrows." Intemperance, and temptations in a great variety of forms, as card-playing, Sabbath-breaking, feasting, dancing, &c., backed by the example and influence of some high in office, have greatly multiplied. Our churches are being sifted and winnowed, and doubtless there is much chaff. But the lines between the world and the people of God are becoming wider and more marked. The gospel is accomplishing its two-fold work. It is a "savor of life unto life;" and it is also "a savor of death unto death." It makes men better, and some it makes worse. To them which are called, it is the power of God, and the wisdom of God; but unto them that perish it is foolishness. The "god of this world hath blinded their eyes." Thus I have given you some of the dark shades of the picture. I wish there was no more on the dark side; but let this suffice. It is much more pleasant to think and speak of those things which are lovely and of good report, and to spread the mantle of charity over all that is dark and sinful; and we are perhaps, on this account, in danger of giving a wrong impression to the good people at home, in reference to the actual state of society at the Islands. I wish we could give you a true picture.

Good Effected.

But one pleasant thing is very manifest, viz.: that your missionaries who have preceded me in South Kona, have not labored in vain, nor spent their strength for nought. The good seed, sown in faith and watered with tears, has not been lost. From year to year it is springing up, and bringing forth fruit to the glory of God. Rivers have been opened in high places, and fountains in the valleys; and many, gathered from this wilderness, are now drinking these waters of salvation. We have a band of brethren who, though children in many things, are "steadfast, unmoveable, always abounding in the work of the Lord." These are in their places on the Sabbath, at the monthly concert, and in prayer and conference meetings. They are Aarons and Hurs, ready to help their pastor in every good word and work; "living epistles, known and read of all men;" our joy and rejoicing.

Public religious Services.

A large proportion of the native population attend the several places of public worship on the Sabbath. Congregations assemble every Lord's day morning, at eight or ten different places. In the afternoon, people meet in smaller numbers but in more circles. I frequently preach at two different places on the Sabbath, and the deacons and elders conduct the services in my absence. A large portion of my Sabbaths are spent in preaching alternately to three churches, within five or six miles of the mission station. Once a month I visit the church at Kealia, a station about ten miles distant. There we have a native minister, a licentiate, and a graduate of Lahainaluna seminary, who is also superintendent of our common schools. He is a good man, humble, modest, discreet; and his influence on children and youth has been very salutary. His heart was set on a foreign mission, but he is detained at home on account of his wife's health.

Houses of Worship.

The church at Kealia numbers 280. During the last two years they have built a very good, substantial stone meeting-house. The work on this house has all been done by members of the church and their children; and it has been an interesting sight, which we have often witnessed,—pastor and people, old and young, male and female, all collecting materials, building the walls and helping forward the house of the Lord! We have now four houses of worship, capable of seating from 500 to 1,000 persons each, all built (and some of them nearly completed) within the last five years. They are very plain;—no gildings of gold; no ornaments of stained glass;—but they are cemented by the united tug and toil and prayers of our poor people.

Mr. Paris proceeds to speak of weekly meetings which he attends; of a class which he has instructed in theology; of a monthly convocation of elders and deacons, who, as lay preachers, are sent out from time to time to hold meetings among the people; of circles of Bible readers which meet Sabbath afternoons, embracing, in all, more than a thousand persons, in some of which there is a deep and growing interest in the word of God; and of three annual tours which he makes through the district of South Kona. He then gives the following

Statistics.

During the year, the Lord's supper has been commemorated eighteen times, in the several churches under my care. Forty-six individuals have been received to the church on profession of their faith, and ten by certificate from other churches. Thirty-eight infants and fifteen adults have been baptized. Of those received to the church, the greater proportion are young persons, mostly young men. Among the converts there were twelve who had renounced popery. Many who were bigoted papists a few years since are now very often seen in the house of God; and others, who are afraid of the priests, come and stand outside the doors and windows, and listen to the preaching. The good Spirit of

God seems to be moving silently upon some hearts where we least expected it.

Twenty-six "wanderers" have been restored to church privileges within the year; but there has been the painful necessity of excommunicating a larger number than in any previous year. Owing to "a year of withering drought, followed by a year of famine and blight," money has been scarce, and the people could not do as much for the support of the pastor and other objects as in some former periods. They have, however, contributed in all, for various purposes, \$1,242 43. There are in the district, 16 common schools, with 524 pupils. In these schools "there is a very marked improvement, among both teachers and scholars," owing to the faithfulness and happy influence of the district superintendent.

~~~~~  
*WAIHOINI, KAU.*

LETTER FROM MR. SHIPMAN, MARCH 17,  
1858.

*Tour—Encouragements.*

THIS letter assumes somewhat the form of a report. Mr. Shipman speaks of the goodness of God as having followed him and his family since he wrote before; says there has been no great change in his labors or in the state of his field; and then mentions a recent tour, and some evidences that good has been accomplished in Kau by past missionary labors.

I have just completed a tour of my field, during which I have met and held communion with all the aged and infirm, and have visited every neighborhood, large and small; preaching to, and conversing with, all the church members, greatly to my own joy, and I trust with no small benefit to the people. It is in this way that I become acquainted with them and they with me. Without a resort to some such method, one might remain years among them almost a stranger. Some things were found quite encouraging, which lead us to hope that the day is not far distant when the Lord will see fit to revive his work among us. It is manifest that he has, in some past time, visited this place with his Spirit. There are unmistakable evidences of this fact in the character and piety of many

of the older people. Nothing but the Spirit of God could have wrought in them what we now see. Many of them live among us monuments of his power in converting the soul. Whether it was by a mighty outpouring of the Spirit, in what is termed a revival, or by a gradual work of grace in the community, I know not; but that the Lord has been here, with regenerating power, there can be no doubt. Neither education nor legislation could have produced what we now see. All the improvements of this kingdom will fail to do for the younger portion of the population, what has been done by your missionaries, through the blessing of God, for the older portion.

Some cases of discipline in the church are mentioned, and it is stated that more were received, on profession of faith, during the last year, than had been admitted before since Mr. S. went to Waiohini. The people were engaged in repairing their house of worship. The expense, not including gratuitous labor, would exceed \$1,000, and they expected to be able to pay nearly if not quite all the bills when the work should be done. The people have also raised \$300 for the support of the pastor and something for foreign missions.

---

### Shanghai Mission.—China.

#### ANNUAL REPORT.

CONNECTED with the mission of the Board at Shanghai there are three missionaries, Messrs. Bridgman, Blodget, and Aitchison, and two female assistant missionaries, Mrs. Bridgman and Mrs. Blodget. In commencing their report, the brethren recognize the year as having been one of special goodness and mercy to the mission. "Life and health have been continued to all its members, so that their varied labors, in preaching, teaching, and translating the Scriptures, have been continued, and with a measure of success that calls for devout gratitude."

#### *Preaching—Tours.*

Preaching has been sustained in the city and suburbs of Shanghai, in the neighboring villages, towns, and cities, and also at Pinghu, one of the chief cities in the province of Chekkiang, sit-

uated about midway between Ningpo and Shanghai, sixty or seventy miles south-west from the latter city, with a population believed to be about 100,000.

At the date of our last Report, Mr. Aitchison had been for several months residing in Pinghu, with the Rev. Mr. Burdon, of the English Church Missionary Society. The latter finding it necessary to change his place of residence, Mr. Aitchison deemed it advisable to do so also, and in midsummer returned to this city. Having as yet no chapel of his own in Shanghai, he holds a daily service in one under the care of Mr. Burdon, and also resides in his family.

Mr. Blodget, during the year, has itinerated in the adjacent regions about six weeks, on short excursions of a week or ten days each, preaching and distributing tracts and portions of the Bible. When not absent from Shanghai on this service, he has usually occupied a part of each day in preaching, either in a small room fitted up to serve temporarily as a chapel, or in the streets and other places of concourse—sometimes to small audiences of only a few tens, but occasionally to larger assemblies. By all the members of the mission, a part of each day is occupied with the study of the Chinese language.

#### *Translation of Scriptures—School.*

In the translation of the Scriptures, the advance has been through the books of Proverbs and Ecclesiastes, with about one-third of the book of Job. Considerable time has been occupied in completing and revising a version of the New Testament in the court dialect, and in correcting a new and complete edition of the version sanctioned by the American Bible Society's committee in China. This edition will be comprised in one octavo volume, of about one hundred and fifty leaves, and be published at a cost of twelve or fifteen cents per copy, varying according to the quality of the paper and binding. The work was commenced early in October, and is now about half completed.



Mrs. Bridgman's girls' boarding school has numbered twenty-two pupils. The former matron has been dismissed; and one of her daughters, a sister of Kingmeh, is no longer a pupil. "Their attachment to idolatry and superstition rendered necessary their separation from the school." But, "under very trying circumstances, Kingmeh has adhered firmly to her Christian principles, and now takes a leading part in the tuition of the school." Mostly connected with this school there is a church of five members. "Three are pupils; one is a married woman, whose name has been mentioned in a former report; the other, who was admitted to the church in October last, is a widow, the nurse of a motherless Dutch child, under Mrs. Bridgman's care."

### *Condition of China.*

The remaining portion of this annual letter is devoted to a statement, by the missionaries, of their view of the condition of China and Eastern Asia, as bearing upon the prospects of the missionary cause; and to an appeal to Christians, founded upon what appear to them to be the facts of the case, greatly to increase their interest in and efforts for that portion of the heathen world.

When we look at the present attitude of this overgrown empire; at war with the colossal power of the Czar on the north, and with the English and French on the south; a strong revolutionary body, organized seven years ago, for five years past maintaining a central government in the old capital, Nanking, and holding control over a population quite equal to the whole people of the United States; numerous Mohammedan subjects, on the west, falling off from their allegiance; many and powerful tribes, in various parts of the provinces, setting at naught the imperial authority; and, in addition to all these disorders, the currency of the realm vitiated and depressed, with tens of thousands of the people in beggary; we are constrained to believe that the God of the whole earth is about preparing the way here for messengers of the churches to run to and fro, and quickly preach the gospel of his Son to all the inhabitants in the "Land of Sinim."

### *An open, and still opening Mission Field.*

Already, indeed, so far as our own observation and experience go, we must say, that the way is open for itinerant laborers in all the regions round about Shanghai and Ningpo. There is ready access to at least 30,000,000 of souls, and there is only need now of preachers to proclaim the word in every direction.

Nor are the favorable signs of the times limited to China. In Japan, Cochin China, Siam, and many lesser kingdoms and states, there can be no doubt that Jehovah is preparing the way for his own truth. As it is now in Western Asia, where but a few years since Christians were outlaws, and stigmatized as infidels or dogs, so it is beginning to be here. The persecutor's arm is weakened; the oppressor's power is broken; so that toleration is already decreed, and in no small measure enjoyed.

In all these eastern kingdoms and empires, we feel persuaded the day *has come* when the gospel should be preached. If we rightly understand God's commands and promises, and the signs of the times, the call for laborers is now loud and strong here,—louder and stronger, we think, than any where else in all the heathen world. Thus thinking and so believing, we speak accordingly. The old systems of idolatry and superstition, in all Central and Eastern, as well as in Western Asia, are about to vanish away. At the approach of truth, Christian truth, the infallible touchstone, they must crumble and fall. But who shall apply the test? Who will come and proclaim this truth—who?

### *Call for Laborers.*

There are reasons which give great force and urgency to the call for more laborers in China; reasons which exist in no other part of heathendom, in the same manner and degree. In no other empire is there such a multitude of human beings; no where else are there so many precious souls to be lost for-



ever, or to be saved by the ministration of the gospel.

Do not be surprised, then, that we renew our call for additional laborers. Let the young men in the churches know that here, in China, there is a boundless field, greater than all Christendom, in regions quite beyond those where other men have labored, or are now laboring. Let them know, too, that not only has toleration been decreed and proclaimed, but that it is to be insisted on by the greatest powers of the Christian world.

In looking over the entire missionary field, "the world," we are compelled to say,—we say it with all respect and deference, but without fear of contradiction,—that China has not had its proper share of men and means. The allowance has not been in proportion to the demand. And we mean not merely according to the exigencies of the case; but the laborers for the Chinese are few in a relative point of view, lesser fields receiving greater numbers.

Now while, in his providence, God is calling on our brethren in Great Britain to carry the gospel of peace into their Indian possessions, is there no special call, in the same wise and good providence of our God, on Christians in the United States with reference to Eastern Asia? These people are our neighbors, our nearest neighbors. Who in the churches needs to be told what the gold of California has effected during the last twenty years, in drawing men and women westward, half way to China; and shall gold effect so much, and the priceless soul—these millions of priceless souls—fail to draw into this harvest-field the desired laborers?

It is our earnest desire, and our prayer to the great Lord of the harvest, that this matter of recruiting laborers for China may be taken into consideration, most solemnly and prayerfully, by every Christian in the United States, and especially by all in connection with the

American Board. The *actual demand* for laborers here is immense. How far can, and shall, this demand be answered?

## Ceylon Mission.

### ANNUAL REPORT.

THE report of this mission first adverts to the diminished number of laborers, on the ground; Messrs. Meigs and Green having been obliged, in October, to leave for the United States, where Messrs. Howland and Smith were already. The brethren then speak of

### The Church.

We have no special revival to report at any of our stations, but thirty-four members have been added to the church within the year, on profession of their faith in Christ. These have been gathered from all parts of our field and from all classes; but with very few exceptions, from those previously educated in our village or higher schools.

It is worthy of notice, that considerably more than half of the church members do not derive any support from the mission, and that some of those who do derive such support, work for less than they might obtain in other localities. It should also be observed, that some of those not drawing from the mission live out of the mission field. On the whole, the year has been one of encouragement, considering our reduced strength and means.

The following table presents the statistics of church members at the several stations.

| STATIONS.          | No. of members,<br>Jan. 1, 1857. | Received on<br>prof. in 1857. | Received by<br>certificate. | Dismissed by<br>certificate. | Excommunicated. | Died. | Total members,<br>Dec. 31, 1857. | Males. |          |
|--------------------|----------------------------------|-------------------------------|-----------------------------|------------------------------|-----------------|-------|----------------------------------|--------|----------|
|                    |                                  |                               |                             |                              |                 |       |                                  |        | Females. |
| Tillipally, . .    | 47                               | 3                             | 1                           | 3                            | 2               | 2     | 44                               | 26     | 18       |
| Batticotta, . .    | 99                               | 10                            | 11                          | 8                            |                 | 1     | 111                              | 75     | 36       |
| Panditeripo, . .   | 31                               | 3                             | 9                           | 2                            |                 | 1     | 40                               | 20     | 20       |
| Oodooville, . .    | 99                               | 11                            | 5                           | 13                           |                 | 1     | 100                              | 40     | 60       |
| Manepy, . .        | 53                               | 4                             | 3                           | 4                            |                 |       | 56                               | 33     | 23       |
| Chavagacherry, . . | 35                               | 1                             | 1                           | 1                            |                 |       | 36                               | 18     | 18       |
| Oodooopitty, . .   | 19                               | 2                             | 4                           | 2                            |                 |       | 23                               | 16     | 7        |

*Native Free Schools.*

Another table, taken from the report of the committee on village schools, will show at once that every part of our field is occupied, though no part is so thoroughly under Christian instruction as could be desired. The report is dated October 1857.

| MISSION VILLAGE SCHOOLS. |                 |       |        |        | HEATHEN SCHOOLS. |       |
|--------------------------|-----------------|-------|--------|--------|------------------|-------|
| STATIONS.                | No. of schools. | Boys. | Girls. | Total. | No. of schools.  | Boys. |
| Tillipally, . .          | 6               | 176   | 23     | 199    | 23               | 484   |
| Panditeripo, . .         | 5               | 163   | 14     | 177    | 10               | 266   |
| Batticotta, . .          | 8               | 173   | 80     | 253    | 16               | 319   |
| Islands, . . .           | 6               | 167   | 17     | 184    | 17               | 411   |
| Manepy, . . .            | 5               | 137   | 61     | 198    | 12               | 265   |
| Oodooville, . .          | 5               | 138   | 43     | 181    | 15               | 273   |
| Chavagacherry, .         | 5               | 99    | 10     | 109    | 21               | 330   |
| Varany, . . .            | 2               | 74    |        | 74     | 6                | 117   |
| Oodooippy, . .           | 4               | 131   | 10     | 141    | 9                | 280   |
| Valerny, . . .           | 3               | 70    |        | 70     | 5                | 50    |
| Total, . . .             | 49              | 1,328 | 258    | 1,586  | 134              | 2,795 |

Thus we find a total of 1,586 children in the village schools of the mission, of whom 152 are baptized. On the same territory there have sprung up 134 heathen schools, with 2,795 pupils. In our more central stations there are 13 English schools, (self-supporting, like the heathen village schools,) containing 352 pupils, of whom 62 are baptized. I do not include here three Roman Catholic schools, (Tamil,) with 75 pupils, nor two English schools, at Kaitea.

The pupils under our care have never been allowed, either in the schools or on the Sabbath, to wear the marks of heathenism on their foreheads or their arms. This, we think, has had a great tendency to lessen the pride and insolence so common in other localities. The practice which the mission has adopted from the beginning, of having all the village school children attend church, or the place of preaching on the Sabbath, and spend an hour or more in Bible or catechetical classes previous to the service, and come together on one other day in the week for the same object, is still continued. The importance of this, in overcoming prejudices and making them

familiar with our places of worship, is obvious.

The mission has required from each *lad*, half a penny a month. This has been attended with good results, and if steadily persisted in, will gradually bring the schools (for boys) to a self-supporting basis. The proceeds for this year, notwithstanding our reduced number of pupils, amount to £23. 18. 1½.

Most of the 258 girls in the schools are small, and in the lower classes; yet the report says, "we consider this portion of our village interests as *very* encouraging." But "a desire for female education is yet to be created." Even the members of the churches do not by any means sufficiently appreciate its importance. For a report of the female boarding school at Oodooville, the Herald for October last may be consulted.

*Native Agency—Books.*

The report mentions, as native helpers in the work, one licensed and two ordained preachers, 24 catechists, 51 teachers, and 15 other assistants. "They have been diligent in their labors, and their influence has been considerable and encouraging."

Besides these, we have had five Bible colporters, supported by the British and Foreign Bible Society, who have pervaded our field, reading and distributing the Bible. In this way many portions of the word of God, by sale and by gift, have been put in circulation. When it has been practicable, these agents have prayed with the little family groups, often reading a portion of Scripture. This work we think of great importance and encouraging; and we desire to continue it more or less, through the agency of our native assistants.

In the way of circulating religious books and tracts, much is still done by the mission. 468 Bibles or portions of the Bible, 32,015 tracts, and 2,974 books, were given out from the depository in the course of the year. "The Morning Star has a fair circulation and sustains its popularity."

*General Statements and Remarks.*

To present more fully the aspect of the work in Ceylon, some extracts are made, in this general report, from station reports.

The missionary at Tillipally says: 'On the whole, my scanty labors at this station have been very pleasant and encouraging; but the necessity for a pastor residing at the station never appeared more manifest.'

Mr. Sanders, who has the charge of Panditeripo, writes: 'On account of the departure of Mr. Howland for America, in the early part of the year, the care of the church was given to the present pastor. During nine months of the year, Dr. Green had the care of the station, and attended to all the duties connected with the church excepting the administration of the sacraments. Peace and brotherly love have generally prevailed among the members. There has been no special outpouring of the Spirit, but the appointed means of grace have been steadily used, and the church has not been left without the blessing of the Lord.'

Reporting Batticotta, Mr. Sanders writes: 'Cases of interested persons are quite numerous, and new ones are occasionally brought to light. Some of those who were apparently wrought upon by the Spirit have turned back to the world and walk no more with us, and yet the whole number of inquirers is not diminished. I have much encouragement to hope that we may soon see a more constant attendance on the Sabbath and at weekly lectures; and that more interest in their daily duties, as Christians, is beginning to be felt by some of the church members.'

During the middle term (in July) there were encouraging symptoms among the pupils in the female boarding school at Oodooville; but the cloud passed over with but little abiding influence.

In conclusion it is said:

The general tone of the reports from all the stations is encouraging. Considering the great reduction of our missionary strength within the past few years, the increasing cares and labors thrown upon the few who remain, and the im-

possibility of doing more than a very small part of the many things pressing on us, the past year may be considered as having given decided evidence that, though cast down, we are not forsaken. We shall look for the arrival of the missionaries now on their way to us with great interest, and hope that others may soon be found who will be willing to cast in their lot with us.

### Madras Mission.—India.

LETTER FROM MR. WINSLOW, FEBRUARY 27, 1858.

LETTERS of earlier date from Mr. Winslow, giving some particulars of his voyage from England and announcing the time of his arrival at Madras, were doubtless lost, with the mail which left Madras February 15. In this communication he makes some interesting statements respecting changes which had occurred during his absence, and the circumstances in which he found his field of labor on returning from a visit to his native land.

### Kind Greetings.

I found, on reaching my old home, that many of the natives, of nearly all classes, were glad to see me back again, and ready to greet a new "Umma." They brought, according to their custom, and with smiling faces, little tokens of their kind feelings; as a lime, an orange, or some other fruit. One family brought a whole stem of plantains and another a cake. They were acceptable, as indicating their attachment. On the Sabbath I preached, and the church members, pupils of the schools, former as well as present school-masters, and many neighbors and friends came to church. It was refreshing to me to preach again in Tamil, and to many of my former hearers.

Many changes have occurred during my absence, and in some respects the obstacles to the progress of Christianity have increased rather than diminished. The terrible uprisings in the North-West have effected even the Madras Presidency. While all has remained quiet and

tranquil on the surface, there have been under-currents of opposition to government and no doubt to Christianity, and heavy ground-swells which are setting against the gospel still, and will continue to do so for some time to come.

### *Educational Plans of Government.*

The government plans for education are carried out in such a way as seriously to affect mission schools, whether in English or the vernacular. In the medical school, as formerly, only a moderate gratuity is given to the student, though that is more than we can generally allow the monitor of a class, except it be of the higher classes; but in the normal school they are paying lads fifteen rupees a month for learning, and large salaries for teaching when they have graduated. A young man from Jaffna has just come to me, who has gone through with the studies and received his appointment, receiving ninety rupees monthly, with the prospect of rising.

When I left, the teacher of one of my vernacular schools was receiving about seven rupees a month. He knows nothing of English, but on my return I found him in Patchappah's school, which prepares pupils for the high school, receiving thirty rupees a month for teaching Tamil. This makes it difficult to retain lads and young men in our employment, for any length of time, unless they are so devoted to the mission work as to be willing to make greater worldly sacrifices than most in a Christian land are ready to make.

There are, however, brighter aspects of the work, on which I cannot now dwell. The best of all is the assurance, that the Lord Jesus, who is head over all things to his church, is with his people. "The God of heaven, he will prosper us."

### *Peace—A Memorial Fund.*

The kindness of Providence has been very manifest, in thus far protecting the Madras Presidency from any outbreak. It is an argument in favor of Christian-

ity; for it is in Southern India, especially, that efforts to extend Christianity have been blessed, and a thorough Christian education has been given to great numbers; and here there has been peace! There are more *Tamil* Christians than all others among the Hindoos,—probably three-fold more; and even the sepoys in the army have often come to me for Christian books, and have attended upon preaching.

An effort is now being made for a *Memorial Fund*, as an acknowledgment of God's goodness to this Presidency; to be devoted to the promotion of vernacular education among the natives, especially by publishing suitable school books and creating a suitable native literature; or the erection of a public building, for Bible and Tract Societies, and a hall for public meetings.

## *Madura Mission.—India.*

### ANNUAL REPORT.

THE Madura mission was commenced in July, 1834, and the report now furnished, for the year 1857, presents a partial review of the whole subsequent period of twenty-three years, collating the statistics of the present with those of former years. The document is quite too lengthy for the pages of the Herald. Only a very few of its many statements can be given here.

### *The Field of Labor.*

The Madura District, the field of this mission, with an area of 10,700 square miles, is supposed to contain a population of "at least 1,800,000." Of these, about 1,600,000 use the Tamil language. Three years since, the mission divided this field into eighteen station districts, with an average of 100,000 inhabitants in each. Eight only of these districts were occupied by the mission in 1857. Eleven missionaries are now in the field, one to about 164,000 people.

From the returns of seven brethren, it appears that they have spent, in the aggregate, 533 days within the year on tours; and labors at the stations are many and various, by no means limited to the simple preaching of the gospel. The report says: "We are assured that all the means we are using are accomplishing their end. One brother remarks:



'Our fruit, thus far, has been gathered chiefly from among the lower ranks; but there is evidently springing up, among the higher classes, a disposition more favorable to Christianity, and there are some indications that fruit may be expected from among them also before very long.' "

### Native Helpers.

The report divides the helpers into the following classes:—1. Pastors; 2. Station Catechists; 3. Village Catechists; 4. Readers. "To these may perhaps be added the higher grade of teachers, and the village school-masters." There are reported 3 pastors, 70 catechists, 32 readers, and 61 school teachers.

We generally expect our village catechists and readers to conduct public religious services twice on the Sabbath, in the congregations; devoting a part of the time on one or both occasions, to the catechetical instruction of the adults. If a catechist has the care of more than one congregation, he makes arrangements, as best he can, for a meeting of the members to be conducted by one of them in his absence.

Besides these Sabbath duties, it is expected that he will spend a part of every day in the week—one, two or three hours—in the morning or evening, or it may be during the heat of the day, in instructing the members, either individually or in companies, in the prayer house or the fields, in their own dwellings or by the road side. And his duties are not confined to the members of the congregation. As often as may be, he is to go forth into the town or village, and into the adjacent towns and villages, to read and expound the Scriptures to the heathen, and exhort them to be reconciled to God.

Every catechist and reader is required to keep a daily journal of all he does, for the inspection of the missionary. The general duties of the readers do not greatly differ from those of catechists. They are, however, an inferior class, and have less pay and less responsibility.

### Churches—Congregations.

The following table presents the more im-

portant statistics of the churches and the village congregations.

### Churches.

| STATIONS.           | No. of churches. | Added by pro-fusion. | Added by letter. | Dismissed. | Excommunicated. | Suspended. | Struck from church records. | Restored. | Deaths. | In good stand-ing. |
|---------------------|------------------|----------------------|------------------|------------|-----------------|------------|-----------------------------|-----------|---------|--------------------|
| Madura, . . .       | 2                | 22                   | 4                | 2          | 1               | 1          |                             |           |         | 107                |
| Dindigul, . . .     | 1                | 8                    | 5                | 7          |                 |            | 1                           | 6         |         | 89                 |
| Sivagunga, . . .    | 1                |                      | 2                |            |                 |            |                             |           |         | 19                 |
| Tirumungalum, . . . | 2                | 15                   | 1                | 4          |                 |            | 5                           |           | 2       | 83                 |
| Tirupuvanam, . . .  | 1                |                      | 3                | 2          | 1               |            |                             |           | 1       | 13                 |
| Pasumalie, . . .    | 1                | 15                   | 1                | 6          |                 |            |                             |           | 1       | 56                 |
| Periaculum, . . .   | 6                | 9                    | 6                | 3          |                 | 3          |                             | 3         | 2       | 131                |
| Mandahasalie, . . . | 6                | 50                   | 6                | 1          |                 | 5          |                             | 2         | 4       | 333                |
| Battalagunda, . . . | 1                | 6                    | 4                |            |                 |            |                             | 1         |         | 57                 |
| Malur, . . . .      | 1                | 1                    | 4                |            |                 |            |                             |           | 2       | 35                 |
| Total, . . .        | 22               | 125                  | 36               | 25         | 4               | 11         | 6                           | 12        | 12      | 921                |

### Congregations.

| STATIONS.           | No. of Congre-gations. | Men. | Women. | Children. | Total. | Church mem-bers. | Adults able to read. | Aver. attendance on the Sabbath. | Gain. | Loss. | Balance, gain. |
|---------------------|------------------------|------|--------|-----------|--------|------------------|----------------------|----------------------------------|-------|-------|----------------|
| Madura, . . .       | 18                     | 161  | 146    | 133       | 439    | 77               | 59                   | 285                              | 51    |       |                |
| Dindigul, . . .     | 12                     | 13   | 123    | 223       | 481    | 87               | 75                   | 337                              | 43    |       |                |
| Sivagunga, . . .    | 6                      | 68   | 65     | 139       | 272    | 10               | 26                   | 103                              |       |       | 91             |
| Tirumungalum, . . . | 11                     | 203  | 181    | 272       | 656    | 71               | 70                   | 396                              | 128   |       |                |
| Usalumpatti, . . .  | 4                      | 33   | 24     | 48        | 105    | 6                | 5                    | 60                               | 38    |       |                |
| Tirupuvanam, . . .  | 7                      | 49   | 42     | 88        | 174    | 4                | 20                   | 130                              |       |       |                |
| Periaculum, . . .   | 21                     | 308  | 286    | 435       | 1029   | 131              | 66                   | 547                              |       |       | 81             |
| Mandahasalie, . . . | 37                     | 504  | 467    | 651       | 1622   | 315              | 143                  | 675                              |       |       | 12             |
| Battalagunda, . . . | 9                      | 50   | 64     | 121       | 235    | 48               | 17                   | 184                              |       |       | 1              |
| Malur, . . . .      | 9                      | 54   | 61     | 79        | 191    | 12               | 13                   | 117                              |       |       | 25             |
| Total, . . .        | 134                    | 1569 | 1472   | 2256      | 5327   | 761              | 494                  | 2886                             | 258   | 210   | 48             |

The proportion of church members to adult members of the congregations is about one to three and a third. Those added to the churches have been of late, it is said, almost exclusively from the congregations; not from among the heathen who have kept aloof from all such connection with the mission.

Of the churches, twelve are called "village churches," having been organized in connection with the village congregations, away from the stations. Of these, five are in the Mandahasalie district, the largest containing 61 and the smallest 15 members. Mr. Noyes, of Periaculum, remarks: "The special advantage resulting from the organization of these little churches is, that the members have felt, as they have never felt before, that they are parts of a body of believers, having an important relation to each other and important duties to discharge in watching over one another. The deacons, in these churches, have seemed to feel a special responsibility in relation to the churches and congregations, and have manifested a desire to promote their peace and prosperity; yet, as the churches have been destitute of pastors, the advan-

tages of the organization are less apparent than they would otherwise have been." Mr. Winfred says, that in his church "there are quite a number of individuals who are active in doing good. More than twenty of them are traveling merchants; and wherever they go, they take with them Christian books, and converse on the subject of Christianity with the heathen. Several of the male members take a part in the social prayer meetings."

One pastor has been ordained within the year, and three catechists have been admitted, upon examination, as candidates for the pastoral office. The missionaries hope that many will be found among the catechists and the more intelligent church members, called by the Holy Ghost to this office.

Among causes which have prevented a more rapid growth of the congregations, the great scarcity of food is mentioned. The famine has caused great distress, the poor people could hardly find the means of subsistence, many have left the district, and there has been much sickness. At one or two of the stations, persecution has tended to thin the ranks of the catechumens, and to prevent such as may have been disposed to do so from joining the congregations. There has been also the fear and distrust excited by the terrible insurrection raging in Bengal, and by the rumors that it was spreading over the whole land.

The congregations are believed to be on a firmer basis than heretofore, and the growing intelligence and more orderly deportment of the people are encouraging. Their standing in society is rising, though there are not yet many mighty or noble among them. Prejudice among the higher classes is believed to be giving way, and "most of the brethren speak of the prospects for future increase as exceedingly encouraging."

#### *Schools—Book Distribution.*

The number of children reported in the village schools is less than for several previous years, and a larger proportion are the children of heathen parents. The causes which have prevented a more rapid growth of the congregations have also exerted a depressing influence upon the schools, and there is still great deficiency in the qualifications of the teachers. Sixty-four teachers are employed in the village schools. The whole number of pupils is 756. Of these, 452 boys and 123 girls are children of Christian parents; 174 boys and 7 girls are from heathen families.

The boarding school for girls, at Madura, contains 41 pupils, the boys' boarding school,

at Tirumungalum, 23, and the seminary, at Pasumalie, 54. Mr. Tracy's report of the present condition of the seminary is very favorable. He says: "The general conduct of the students has been unexceptionable. So far as I have been able to ascertain, they have been regular in their private devotions, and meetings for social prayer have been very frequent during hours not devoted to study. Twelve of the number have joined the church, on profession of their faith, during the year, and a few others, not yet admitted to church privileges, give pleasing evidence of conversion. We have great reason to be grateful for the continued blessing which the divine Redeemer has been pleased to bestow upon the seminary, thus setting his seal upon it as an institution of his own planting. The students and teachers have distributed, during the year, 832 portions of Scripture and nearly 6,000 tracts." At the different stations there were distributed, in all, 111 Bibles, 230 Testaments, 5,294 portions of Scripture, and 24,903 tracts.

#### *The Revolt—Conclusion.*

We cannot close our report of a year which, to the end of time, will be distinguished in the annals of British rule in India, as the period of an insurrection than which one more terrific can scarcely be found in the records of the human race, without alluding to the terrible calamities from which a merciful Providence has guarded us—calamities which threatened to reach and overwhelm us, as they overtook and overwhelmed so many of our fellow-laborers in the northern provinces of this country.

While the might of Britain has been rudely shaken, we have abode in profound tranquillity; while an overwhelming calamity has been desolating the homes of our brethren and sisters in the North, we have gone forth and returned in peace. Our families, our worldly goods, our Christian flocks, our schools, and all our operations, have been shielded from evil by the outstretched arm of the Almighty One. He has suffered no man to do us wrong; he said, "Touch not mine anointed, and do my prophets no harm."

What, now, can we render unto the Lord for his mercy—for redeeming our

life from destruction, for crowning us with loving-kindness and tender mercy?

\* \* \* The Christian Church of England, from one end of the land to the other, is calling out, "More missionaries for India! more missionaries for India!" The Wesleyans are to send fifty additional laborers; the Church Missionary Society is pledged to extend its operations; and the Propagation Society has resolved "to double the number of its European missionaries in India, and to promote, by every available means, the education, training and ordination of the more advanced native converts, for the work of the Christian ministry among their own countrymen." And shall not our American churches, who claim the privilege of uniting with their brethren of Britain in subjugating India to Christ, sympathize in this new and holy impulse? Can we be indifferent? can we refrain from coming forward, or from moving with a quickened step at such a time as this? Never were the grounds of hope and expectation so substantial, so trustworthy, as they are now. Never did India, never did our own field, present such attractions to the earnest Christian heart of the young men in our colleges and seminaries, as it does at the present time. Let the watchword of Christian England be the watchword of the Committee, of the Board, and of the churches of America—"More missionaries for India!"

---

### *Ahmednuggur Mission.—India.*

#### STATION REPORTS.

##### *Ahmednuggur.*

THE report of this station for 1857 commences with a reference to "the great event of the year—the insurrection in Northern India." For though the missionaries had been spared the pain of witnessing mutiny and its attending atrocities in their own field, they and their churches had not been without great anxiety. There was the danger of mutiny, and there were repeated rumors of the gathering of predatory bands, about to make incursions upon them. Even

before the mutinies at the North commenced, reports were prevalent that a large army was coming from that quarter to take the country from the English, and it now appears evident, it is said, that the whole plan of insurrection was arranged beforehand, and was a deep-laid scheme to put an end to English power in India.

The effect of such rumors was most unhappy upon the people of Ahmednuggur; more so than upon those of the rural districts. The minds of men were much excited, and Mr. Ballantine remarks: "We often heard predictions, and threats from the natives, that our day would soon come; that the first persons to be attacked would be the missionaries and the native Christians." Yet the missionaries of this station all remained at their posts, and the regular religious services were continued. Street preaching, however, was almost entirely interrupted, there was less hope of doing good among the heathen, and the number of hopeful conversions, in connection with the city churches, was not as large as usual. But dangers, it is believed, have served to awaken in the minds of the native Christians a deeper sense of dependence upon God, and to lead to more constant and fervent prayer; and the hope is expressed that, dangers and excitements once passed, the number of conversions may be greater than ever before.

#### *Education.*

The work of education has proceeded on the same system as in former years. Lectures on theology, and on a portion of the historical parts of the Old Testament, were regularly given and well attended during the year. Four young men, trained in the school for catechists, went forth, at the close of the year, to their work as catechists and teachers in the different fields around. Four, connected with this school, were received to the church during the year, as were two young females connected with the girls' school.

Two native catechists, who had for some time been pursuing a course of study, have been licensed to preach the gospel. One of these is now at Newasse, in Mr. Fairbank's field; the other resides at Ahmednuggur and is still prosecuting his studies. He is well acquainted with educated natives in the city, has the confidence and affection of many persons whose daughters were once under his

instruction as teacher of the girls' school, and is exerting a great influence for good.

The translation of Cogswell's Theological Class Book into Mahratta has been completed, by the native pastor of the second church, "in a most admirable manner." Mr. Ballantine has translated into the same language a work prepared in Sanscrit, on the examination of different religions, which is being published by the Bombay Book and Tract Society, and which it is hoped will be extensively useful.

### *Reports of the Native Pastors.*

Each of the two native pastors at Ahmednuggur has furnished a report of his own church, and of his labors in the service of Christ. To the first church seven members have been added within the year. Four have been dismissed to other churches and two have died. The present number of members is 83, of whom 39 are females. Two members were suspended, and five, previously suspended, were restored. Of the seven persons received, three were children of Christian parents, two were wives of Christian husbands, one the husband of a Christian wife, and the other a relative of a Christian. Thus all were brought under the influence of truth by their connection with those who were before Christians.

To the second church, which numbered 20 at the commencement of the year, two females have been added by profession. One was a daughter of a church member, the other is now the wife of a native Christian. One female has also been received by letter from the first church. The congregation worshipping in connection with this church is very small, "from ten to forty." Some of the church members reside in other places. But the pastor remarks: "Though my church is small, I rejoice to say that many of its members are so devoted, intelligent and exemplary, that it gives me only joy to be their pastor; and they incite me to new efforts, even as I endeavor to incite them. No occasion has occurred the past year, for discipline or reproof." Though few and very poor, the members of the church have entered upon efforts to do something towards the support of the pastor, and they also contribute for missionary purposes.

### *Spiritual Benefit from Dangers.*

The pastor of the first church, after advertising to the confusion, the danger, and the interruption to some kinds of labor for the spiritual good of the people, growing out of

the mutiny, and after stating that, still, "not one church or mission in this part of the country suffered any molestation," makes some remarks in regard to the influence of these dangers upon the native Christians, which will be read with deep interest.

Some spiritual benefit was received from these dangers. The people of God were in earnest in the work of self-examination. This work they do not entirely neglect at any time; but especially in times of danger do they feel the importance of examining themselves to see whether they are indeed in the faith. There was also deep penitence and self-abasement before God, on the part of the church members. They examined themselves and saw their deficiencies, and repented and fasted. Thus in weakness the church became strong.

The members felt more sympathy with their brethren in distress. Formerly they had little idea of the places where Christians were to be found in Northern India and of what they were doing; and they took little interest in hearing about them. But from the time the mutinies broke out, all have looked with great interest for news from each mission and its converts, and have rejoiced in glad tidings and mourned over sorrowful tidings from them. And remembering how Christians in former times were called to suffer, in the persecutions which they endured, and seeing how Christians now suffer and still continue firm in the faith, they have thought much of the importance of patience under trials.

They have also been led by these things to meditate on the Scriptures more than before. Having experience of such trials as befell David, and other holy men mentioned in the Scriptures, who in times of great peril trusted in God, and remained firm and unmoved amidst all the dangers to which they were exposed, they have learned the true meaning and force of the expressions of strong feeling to which they gave utterance, and of the promises of God which



sustained them. They have learned to cherish the same feelings of trust and confidence, and to regard those promises as made to them also ; and understanding the exceeding value of those promises, they have learned to love them more than ever before. And they have been much in prayer. In a word, the dangers to which Christians in Northern India were exposed, were the means of arousing the members of this church to life and activity, lest the great adversary should enter into their strong hold and find them unprepared.

### *Constancy of Native Christians.*

Mr. Ballantine also, in the report, refers to the constancy of the Christians, who, in other sections of the land were called not to fear only, but to suffer and to die for the name of Christ. He writes :

A few native Christians and missionaries were murdered in Northern India, though even there the great mass of converts was preserved. Those who were called to die for the name of Christ, and many who survived, exhibited the greatest constancy in extreme danger ; showing that they preferred giving up their life to abandoning their faith. Facts of this kind have recently come to light in great abundance, proving to the whole world, that the native Christians, whom it has been the fashion in high places to deride as unworthy of any confidence, are really possessed of strong Christian principle, able to sustain them in the hour of greatest temptation. Thus the value of that religion which we are endeavoring to propagate here, has been shown to all ; while, on the other hand, such atrocities have been perpetrated by the wild Hindoo, and such outrages committed upon innocent and helpless women and children, by natives who had received a good education, that no one can hereafter maintain, as has heretofore been maintained by many, that Hindooism is as good for Hindoos as Christianity for Christians. No one will have the face to say again, that the work of missions is useless and fanatical. The argu-

ments have been taken out of the mouths of opposers by the events of the past year, and the great importance of communicating the knowledge of the word of God to the heathen, has been impressed upon the hearts of the people of Great Britain and of the civilized world.

### *Wadale.*

Wadale is the central station of the north-eastern field of the Ahmednuggur mission. Seven places are mentioned as outstations, connected with this centre. The field was placed under the care of Mr. Fairbank on his return from America, in the beginning of 1857. A house for his residence is not yet completed ; and the mutiny at the north has rendered it unsafe to reside in that district ; but frequent tours have been made in the field, for preaching and pastoral labor. "The native helpers," the report states, "have had their regular Sabbath and daily services at their respective stations, and have engaged, to considerable extent, in visiting villages near by. They have also attended many of those half-secular, half-religious assemblages called *yatras*. These *yatras* have not afforded as good opportunities for communicating religious instruction during 1857, as in years before. They have been but thinly attended, as government has forbidden hook-swinging, obscene songs, and other such immoralities, which were, in fact, the great attractions to the crowds that used to come ostensibly to worship the idol. Very favorable opportunities for presenting the word have, however, been found at weddings."

### *Native Church at Chande.*

Respecting this church, and the sincerity of those who have united with it, Mr. Fairbank writes :

The Chande church was formed in March, 1856, and at the beginning of 1857 had sixteen members. In the course of the year twenty-two were received on profession of their faith, and three by letter. None were taken away by death, or in any other way ; so that at the end of the year, there was a membership of forty-one. Twenty-nine of these were men. There were, at the close of the year, twenty-five baptized children in the families of church members, and it is worthy of note, that six of

those who were received to church membership, on profession of their faith, were baptized in childhood. I would also direct special attention to the fact that nine persons, of whom one was a female, were received to the church on the 20th of September,—before Delhi was entirely in the hands of the English, before any news of the successful attack on it had reached this Presidency, and when the hopes of those favoring the mutineers in this region were brightest. These converts, and those who had previously joined themselves to the people of God, were assured by their neighbors, that the consequence of their professing Christ would be speedy martyrdom. Such facts should be collected and published, till the last remnant of the scepticism felt by some persons respecting the sincerity of Christian converts in India, has melted away.

#### *Chapels.*

The place of meeting at Chande has thus far been “a low, close, inconvenient school-room, which holds but a part of those who assemble,” and the want of a chapel is much felt. At several other out-stations the same want is experienced, and Mr. Fairbank writes:

Were it not for the commercial crisis in America, which has diminished the flow of some fountains of beneficence, and the unusual demands on the charitable in India, I would ask for help to build such chapels at once. By the donations of two friends, one hundred and thirty rupees have been received for building one on the new mission premises at Wadale; and I am authorized by the mission to put up a cheap building, with a room that will seat seventy-five persons, and a veranda on which others may sit and hear in case a larger number assemble. This building, to cost not more than two hundred and fifty rupees, will meet the present exigency.

#### *Schools—Assistance needed.*

There are four common schools under my charge, but I am sorry to say that only one of them has prospered the last

year. The poor people have found it necessary to keep their children at work, and two of the schools have been suspended for half the year, while the teachers have been employed as catechists.

Several young men, members of the Chande church, are desirous to attend the school for catechists at Ahmednuggur, and might become fit for teachers and catechists in the course of two or three years. But they live by their daily labor, and as some of them have others dependent on them, there is no hope of their becoming qualified to help us unless we provide the means of support while they are studying. Two rupees a month support an unmarried, and four rupees a married student, in that school. The need for additional laborers is so great in all this region, that I feel constrained to ask for help to enable us to educate the more promising of these young men.

#### *Khokar.*

Mr. Barker, in reporting this station, refers to pleasant tours made early in the year; to the admission of persons to the church in January; to the hope he and his wife then had that they might be permitted to remain at the station at least until the rainy season should commence; to the ill health of Mrs. Barker, which obliged them to spend the hot season at the Mahabulishwar hills; and to the swollen streams, succeeded by dangers connected with the mutiny, which had constrained them, on returning from the hills, to make their residence at Bhingar for the present. He has, however, spent considerable time in his field. Ten persons were received to the church at Khokar within the year, on profession, all heads of families; and one excommunicated person was restored. Two, a man and his wife, were excommunicated for idolatry.

#### *Cheering Prospects.*

Mr. Barker presents a very gratifying view of the progress of the work in his field, and of the openings for useful labor which that field now presents. He writes:

The little time actually spent in laboring in my field, and the few who have been admitted to the church, are not true indices of the progress of the work.

A recent tour, through nearly all the villages under my charge, shows that there has been a marked advance during the past year. The Spirit of God has evidently been among that people, giving an increased desire to know the truth. The contrast between this and former years at the pilgrimage at Kolhar, was very marked and very gratifying. There was far less excitement than we have ever known before. An audience of five or six hundred, gathered from among the idolatrous throng, has never before been so completely under our own control.

It is cause for rejoicing, that so many of the people in this field have lost all confidence in Hindooism. In many villages almost the whole mahar population have ceased to worship idols. The number of inquirers has greatly increased, and at the close of the year many were asking for admission to the church. It is also an encouraging fact, that a large number desire to have *stated religious instruction*. At the close of the year, the mahars from more than twenty villages (almost all of which are within ten miles of Khokar) were urging us to send them a Christian catechist or teacher. Parents wish themselves to learn to read, as well as to have their children instructed; and many of them will attend an evening school.

We have found an earnest desire to hear the truth, which has greatly surprised and encouraged us, and often our audiences have listened until we have been compelled to cease speaking from sheer exhaustion. Thus is the work growing on our hands, and we long, "beyond measure," to be able to supply the wants of those who plead so importunately for the bread of life. To do this, even partially, we must employ every exemplary Christian who is fitted to give instruction, and search out and prepare those who are not instructed but who desire to engage in the work. Our only hope lies in this direction; and therefore we earnestly pray that the churches may furnish means for carrying on, with

greater efficiency than ever before, our school for catechists and teachers.

### Statistics of the Churches.

The following table presents the statistics of the various churches connected with this mission, for the year 1857.

| CHURCHES.          | No. of members,<br>Jan. 1, 1857. | Received in 1857,<br>on profession. | Received by let-<br>ter. | Dismissed to<br>other churches. | Excommuni-<br>cated. | Died. | Present number. |
|--------------------|----------------------------------|-------------------------------------|--------------------------|---------------------------------|----------------------|-------|-----------------|
| 1st Ch. } Ahmed-   | 82                               | 7                                   |                          |                                 |                      |       | 83              |
| 2d Ch. } nuggur,   | 20                               | 2                                   | 1                        | 4                               |                      | 2     | 23              |
| Seroor Church, .   | 28                               | 8                                   |                          | 6                               | 2                    |       | 28              |
| Khokar Church, .   | 33                               | 11                                  |                          |                                 | 2                    | 1     | 41              |
| Shingvay Church, . | 9                                | 6                                   |                          | 1                               |                      | 2     | 12              |
| Chanday Church, .  | 16                               | 22                                  | 3                        |                                 |                      |       | 41              |
| Lonee Church, .    | 7                                |                                     |                          |                                 |                      | 2     | 5               |
| Kolgaum Church,    |                                  |                                     | 7                        |                                 |                      |       | 7               |
| Totals, . .        | 195                              | 56                                  | 11                       | 11                              | 4                    | 7     | 240             |

### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. PERKINS, FEBRUARY  
23, 1858.

AFTER referring to the printing of the Old Testament with references, in which, he says, "we have advanced to about the middle of Isaiah;" to the reasons which exist for printing the New Testament in the same way, upon which work they hope to enter at no distant day; to his own occupation, for a part of each day, giving instruction in theology to a class in the seminary; and to some other matters of minor importance; Mr. Perkins proceeds to speak of existing

#### Religious Interest.

Since the last week in January, there has been an interesting work of grace in progress in our male seminary. Christians have been greatly quickened and refreshed, nearly all in the school have been more or less affected, and several, we trust, have been brought into the kingdom; how many, time alone can enable us safely to judge. About the same time unusual religious interest appeared in our female seminary, which also continues, with like precious results. The number of the hopefully pious in this school, before this visitation of the Holy Spirit, was not quite twenty.

A most encouraging feature of our work at present, is the number of pious Nestorians who help us with their prayers. This point may be illustrated by a few lines from a note which I lately received from Miss Fisk. She writes: "Some of the girls' pious friends came to pray with them yesterday, and I was led to inquire how many of them have a pious father or mother, (or both,) or older brother or sister, and I was surprised to find, as I think you will be to know, that about two-thirds of them have such praying friends. I contrast this with the facts respecting their friends in 1846, and feel that we ought to be thankful and humble before our God, for what he has done for them."

#### *Benevolence—Christian Efforts.*

We have of late been cheered by some instances of giving for the cause of missions, among the pious Nestorians. Eight or ten dollars, as given by some individuals, are more than as many hundreds contributed by the wealthy in America; at least it is so in the deep poverty of this people, and especially in this year of pinching want. Some humble females make sacrifices to enable them to contribute something at the monthly concert, which remind us of the "two mites" of the widow in the gospel.

There is more than usual interest in Geog Tapa at this time. Christians are quickened, and manifest an unwonted disposition to labor humbly and perseveringly for the salvation of individual souls. As one of our helpers expresses it: "They have hitherto walked in our shadows, but are now beginning to stand alone and go forward." Quite a number of the brethren hold evening meetings in private houses, without the aid of our helpers, and several pious women have selected, each, one impenitent woman, to labor for and pray with, till they shall become Christians. The fruits of these humble, personal efforts, are already apparent.

#### *Jesuit Efforts.*

Another pompous French embassy to Persia emboldens the Jesuits here, just now, to promise civil protection to such Nestorians as will become papists; and they are thus drawing away individuals and families in Mar Yohannan's diocese, on the northern part of the plain, where they have attempted little heretofore. In Mar Gabriel's diocese, on the other part of the plain, where they have long been at work, they are losing ground; being now better known there, and vigorously met by our zealous helpers. Some of the duped Nestorians may remain papists, and others will return to their former fold when they have had sufficient experience of the false promises of those who deceive them. No Nestorian, however, can be in temporary communion with such men, and their corrupt system, without being demoralized and seriously injured. The "depths of Satan," embraced in that system, are not to be witnessed even without contamination.

We do not experience any open opposition from the Persian government at present, beyond the general civil oppression of the Nestorians practiced by their Mohammedan masters,—which is hard indeed, as it has been from time immemorial.

#### *Note from Mr. Coan.*

In a postscript to his letter Mr. Perkins adds:

Since writing this, I have received a brief note from Mr. Coan, who resides at the city, which, as it refers to some of the points mentioned above, and to other aspects of our work, I will copy. It has reference particularly to his labors last Sabbath, and he writes: "We had a good day yesterday. The chapel was crowded and the audience solemn. The efforts in Mart Miriam (the Nestorian quarter of the city) last week seem to have brought out many. In the seminary (the female seminary) the work progresses silently but with power. I con-



versed with some of the girls last evening. Others came and with tears begged an interview, but I was too tired, having been to two villages yesterday. The attendance in Dizza was very good, and we had a solemn time. In Galpashan there were about fifty adults out, and the meeting was solemn. In Geog Tapa, the church was crowded; many came who have never come before. God seems truly to be there. O let us labor in this precious harvest time; it may be the last with some of us. Would that young men in America could dream even of the joy of such labors, and hasten to help us thrust in-the sickle."

### Syria Mission.—Turkey.

SIDON.

LETTER FROM MR. EDDY, MARCH 17,  
1858.

IN this communication Mr. Eddy narrates various incidents which had occurred within the previous two months, which he rightly supposed might interest the readers of the Herald. The amount of matter now on hand and likely to be received for some weeks to come, much of it connected with the annual reports of various missions, will necessitate the omission of some portions of the letter, and the abbreviation of other portions.

### Funeral—An Angry Monk.

Reference is first made to "a severe loss sustained at the station, in the death of one of the members of the infant church," who, "suddenly and unexpectedly to himself and to others, was called home;" though for some months his health had not been good.

The suddenness of the call was of little moment to him. A consistent Christian life was the best evidence of his being prepared for death. He greatly enjoyed religious exercises, and would attend the evening meetings when hardly able to reach the place of concourse. His death was tranquil. He has left a widow, also a member of our church, and five children to mourn him; and though the family have no earthly resources to which to look for support, they have been enabled to trust calmly in God.

The funeral was well attended, at the church, a larger number assembling than had ever convened before to attend our worship. Many accompanied us to the grave, on our way to which we encountered a Latin monk. He stood aside to let the procession pass, and then, laying hold of a Catholic, who was the last of the company, he demanded, "What are you doing with these Protestants? Do you not know that they are excommunicated and accursed, both living and dead? and that you are defiling yourselves and your burial ground, and all the dead in it; and exposing yourselves and them to excommunication and eternal damnation?" "Why," said the man, "we ought to do deeds of mercy, ought we not? and is it not mercy to aid in burying the dead?" "No!" was the reply, "not such dead as these." "Well then, suppose we only buried him as we would a Jew, would not that be right?" "No!" again replied this successor of the Apostles,—"No! he is a great deal worse than a Jew, and you are polluted and excommunicated, you and all the dead in your graveyard;" and with great wrath he turned away. This conversation was speedily reported in the city, and the padre received only maledictions from all sects in return for his anathemas, none sympathizing with him in his intolerance. The churches in Hasbeiya and Beirut have generously aided in relieving the present wants of the bereaved family.

### Request for a Preacher.

On the 12th of January, there arrived here four young men, from a large village east of Tyre, called Cana, who came as a deputation, to request that they and their people might be taught the way of life. They brought a letter, signed by twenty-six persons, professing their dissatisfaction with their own corrupt church, in connection with which they obtained no knowledge of God or of heaven, and asking that a preacher might be sent to them at once, and a teacher for their children. I conversed consid-

erably with them, to ascertain whether they had any worldly object in view in making this application, or any quarrel with their priests or rulers. They denied any such motive, but said they wished to know and follow the truth.

A letter was sent in reply to the one which they brought, and two New Testaments, which I urged them to study prayerfully, assuring them that, as soon as possible, some one should be sent to instruct them. I then wrote to Daher Abud, one of our most faithful native helpers, requesting him to visit them. This he accordingly did, and wrote me that he was much gratified with the zeal and interest manifested.

### *Koords listening to the Gospel.*

Recently, as our native preacher came to Kolehah on Saturday night, to spend the Sabbath, he improved the time during the evening by reading and expounding the Scriptures to those present. Two Koordish soldiers, from near Aleppo, lay wrapped up in their mantles on the floor, apparently asleep. In the morning, when the preacher was reading in his Bible to himself, in the presence of these Koords, one of them said to him: "I suppose you thought we were asleep last night when you were reading and talking, but we heard every word you said and were greatly pleased. Now will you not read to us some more out of your book?" Of course our brother waited for no second invitation, but read and expounded to them the gospel, while they eagerly listened and expressed great satisfaction in what they heard. Subsequently these Koords were heard from in each village through which they passed, extolling the religion of the Protestants, and urging the Christians of every sect to give up their false worship and believe and pray as the Protestants do.

### *Preaching at Kheiam.*

In February, Mr. Eddy visited Kolehah, and then, urging his way through mud and snow

and swollen streams, went on a few miles farther, to Kheiam, where he spent a Sabbath. Six members of the church and a few other Protestants reside in that village. Respecting the Sabbath service he writes:

Those who worship God in ceiled and cushioned churches may find it difficult to comprehend how it would be easy to bring the feelings into a proper frame for devotion under such circumstances as those in which we assembled. The room was divided, by a slight difference in the height of the floor, into two parts; in one of which were quartered cattle of various sizes and descriptions, feeding and reclining, and in the other we worshiped. But if the birth-place of the Savior was amid such scenes, there is no danger that he would scorn to meet his loving worshipers by the manger and the stall.

The audience was seated upon the floor, around a blazing fire; and as there was no place but the door for the entrance of the light, so there was no way for the exit of the smoke but through the same convenient opening. And yet I doubt if there assembled that day, in any courtly church at home, more eager listeners than gathered there, or those offering more acceptable prayer than their hearts presented. Blessed are those permitted to minister the bread of life to such as hunger and thirst after righteousness.

### *Visit to Cana.*

Later in February Mr. Eddy went to Cana, three hours eastward of Tyre, the place from which the deputation went to Sidon for a religious teacher.

I was warmly welcomed, and Christ and him crucified was soon made the topic of our conversation, which was continued till a late hour at night. About forty men were present in the evening, though some of them came from politeness or curiosity. Only one family had turned back of those who first declared themselves Protestants; the rest were all firm. They repeated, with earnestness, their request for teachers for them-

selves and their children; representing, in a way to touch the heart, the darkness in which they had been groping. I explained to them the difficulties in the way of securing a suitable teacher, but promised that I would spare no effort in their behalf.

Their eagerness to hear and to converse about the truth rendered it difficult to leave the next day. This is certainly an opening of uncommon promise, and I am sure, that could Christians at home see with what earnestness the people of Cana wait for religious teachers, and how joyfully they receive the message of life, they would not regret any self denial they may incur to furnish means for giving them the instruction which they need.

#### *Alma—Harmony restored.*

February 21, I left Cana for Alma, a small village of not more than 500 inhabitants, situated two miles from the sea, upon the summit of a high range of hills. It is beautiful for situation, and in the midst of a rich but not populous country. The evangelical movement there commenced about two years since, and now there is a Protestant community of about forty, including nine members of the church.

This was considered, in some respects, one of the brightest spots in the Syrian field. The great adversary of souls tried in vain, by the terrors of persecution and the seductions of flattery, to recover the people to himself. Failing in this, he sought to sow discord among brethren, and thus to weaken and conquer them; and for several months past, he has rejoiced in seeing this "house divided against itself." I felt much anxiety as to the issue of my visit, and had made it the subject of special prayer. I spent three days among the people, one of which was the Sabbath. The conversation and the preaching were mainly directed to the end of securing peace, and one day of fasting and prayer was observed. On the morning of the fourth

day the clouds parted, and the Savior revealed himself in love. Then, amid tears, and confessions, and promises, and prayers, the covenant of peace was signed and thanksgiving offered to God, and we separated.

Early in March Mr. Eddy again visited Alma, in company with his father, Rev. C. Eddy, D. D., then on a visit to Syria, to administer the Sacraments to the members of the church. "We received" he says, "a warm welcome, and found that peace had remained unbroken and that all were rejoicing in its blessed influences; nourishing it among themselves and guarding against its flight by a daily prayer meeting. They could all say, 'Behold how good and how pleasant it is for brethren to dwell together in unity.'"

A preparatory lecture was preached Saturday evening, and on the Sabbath the Lord's supper was administered and two children were baptized. About fifty adults were present at the morning service, and between sixty and seventy in the afternoon. The day was one of much interest.

### *Southern Armenian Mission.*

#### *MARASH.*

LETTER FROM MR. PERKINS, MARCH 29, 1858.

It was mentioned in the Herald for May, that seven persons were added to the church at Marash in November last, making seventeen who were received during the year 1857, increasing the number of members, Mr. Perkins says, to forty-nine. The Christian reader will now rejoice, sympathizing with the joy of our missionary brethren, as he finds the notice of other forty-nine persons presenting themselves at one time for examination, of whom twenty-eight were accepted by the church and received to its Christian fellowship.

#### *Examination of Candidates.*

On the 10th ult. we again commenced the examination of candidates for admission to the church, and continued the work on three afternoons of each week, till we had held eleven sessions, each from three to three and a half hours in length, and had examined *forty-nine* individuals. These sessions are held in one

of our studies, and those who desire to join the church are received, one by one, for a half hour's or an hour's conversation. The members of the church session seem to have come to a better understanding than they previously had of their responsibility in this matter. Deacon Hohannes was almost always present during the examinations, and also, generally one, sometimes both, of the church-helpers. One of these, being the civil head of the community and its representative in the mejlis of the city, was sometimes necessarily absent. We think these men are much benefited by attending the examinations and participating in them, not only in respect to preparation for this particular duty in future, but for their other duties as officers in the church and laborers in Christ's vineyard.

After the examinations were completed, the members of the session made investigation in regard to the conduct of those candidates with whom they were not sufficiently acquainted, and we had four or five sessions for deciding in regard to them and considering the cases of two or three offending church members. Of the forty-nine who offered themselves, it was decided to recommend to the church twenty-nine, of whom eight are women. These were all accepted with much unanimity, at a meeting of the male members of the church, a fortnight ago. The case of one, however, was subsequently deferred by the session. We were particularly pleased with the correct and clear views, and the deep religious feeling manifested at the examinations by several of the young men. With respect to some of the twenty-one who were rejected, or whose cases were deferred, there is ground for much hope that they have begun to walk in the way of life, while others seem to be seeking it.

Mr. Perkins proceeds to speak of the cases of discipline in the church, and of the election of Orchan Bedros as a deacon, in the place of one previously chosen who did not accept the office. He is spoken of as an excellent man, faithful and prudent, and it is said the church now has "two good deacons

and two good helpers" in its "council." Reference is then made to the religious services at the first chapel when the candidates were received to the church, March 28. No service was held at the second chapel, and the first was crowded at noon, while more than fifty women and children occupied an adjoining roof. In the afternoon, "the house was jammed, and more occupied the roof than at noon. The congregation may have numbered 600, including children over ten years of age."

### *Spiritual State of the People.*

The spiritual state of our community has seemed to be very good for several months past. It is said that there has been a better understanding than formerly of the difference between mere Protestantism and true piety; and when two or three come together, there is a disposition to talk on matters that concern the soul's salvation. In the church there has been peace and love, and a heart to work. In these things, and in the earnest attention and feeling manifested by our congregations on the Sabbath and at our Bible lessons, we think we see manifest indications of the presence and working of the Holy Spirit, and have reason to hope that much fruit will be gathered. Most of those just admitted to the church are fruits of former years or months.

The Protestant community at Marash, it is stated, have manifested a good spirit in regard to the support of Sdepan Agha, the civil head of the Protestants, at Constantinople, agreeing to pay, for the current year, 2,500 piasters.

A movement towards Roman Catholicism, stimulated by the promises of priests and a French consul, and by the hope of thus becoming connected with a strong party, is referred to. Papal priests had been, or were about to be, sent to several places in the vicinity. It was hoped the ultimate result of the movement would be the advancement of the cause of Christ. An English consul had been appointed for Marash, and his arrival was expected soon.

### *Albustan.*

At this out-station there are indications of progress. One young man has suffered



persecution, a strenuous attempt having been made to take his wife from him, and by bribery and violence to secure a divorce. But justice triumphed at last, the mejlis deciding that a divorce could not be granted, and the wife was again living quietly with her husband.

One of the priests at Albustan has for some time made a practice of reading the Testament in Turkish to his congregation. Recently, after reading a passage from the Epistle to the Hebrews, he said that Christ having been offered for us, sacrifices and offerings are no longer necessary; they have come to an end. He also said, that the practice of saying carelessly to one another, on leaving the church, "God be merciful to you," is sinful and should be abandoned. Thereupon one of the chief men of the congregation rose and said, (in substance,) "You are taking away one thing after another, saying it is wrong, as the Protestants do; are you going to make us like them? It is not well."

A Mussulman from Albustan had just called on Mr. Perkins, who said that he believed in Christ and would like to be an open Protestant, but feared. An order had been sent, by the Pasha, for the recognition of a head-man for the Protestant community at that place, but the man appointed was not called to the mejlis, and ill will had been shown towards him by a species of persecution common in Turkey,—taking butter which he had for sale, several hundred pounds, for the soldiers at Marash, and refusing to pay a proper price for it. At Yarpuz, it is said, there has been no manifest progress of late.

~~~~~  
O O R F A.

LETTER FROM MR. WHITE, MARCH 19,
1858.

Adiaman—Persecution.

In this letter Mr. White alludes to his reasons for going to Oorfa for the winter, and to the interesting state of things which led him, with his wife, to spend some time at Adiaman, reference to which may be found in connection with a letter from Mr. Nutting, in the June Herald; and as that place promises to be one of much interest in

the future history of the mission, he gives the following very encouraging account of his visit and of the state of things there.

The city is built on high table land, at the base of the southern slope of the Taurus, sixty miles north-west of Oorfa, and contains eight thousand inhabitants. The houses are of sun-dried bricks, and very poor. They have not even an apology for windows, and a glass window cannot be found in the whole city. The gardens, however, of fig, pomegranate and mulberry, and the vineyards and mountains, the latter covered with snow six months of the year, are exceedingly beautiful. From some points near the city, the eye has a range of forty miles to the east, south and west.

In December last there were, in the place, six Protestant men; and because of their having become Protestants, the Armenians subjected them to every possible annoyance. Shortly after our arrival, a persecution began against them. They had paid their tax, and taken a receipt for it; but now the Armenians demanded ninety piasters more; and because it was not paid, put two of our principal men in prison and beat them. At my request, the Governor released them and ordered a trial; but while the trial was going on, he sent an officer, saying: "Pay or go to prison." The Protestants stood firm as mountains. They replied: "We are ready to die, but this unjust money we cannot pay." They were about to be taken to prison and beaten, when I thought it would be only loss of time and suffering, and that afterwards they would be compelled to pay the money; so I paid it myself and they were liberated. The Armenians boasted that the money had been paid to the Governor as a bribe, and his officer affirmed the same.

Moral Courage—Cruelty.

Never before have I witnessed such noble moral courage; such triumphant boldness for the truth. Said one: "I have a vineyard, a house, a shop, a wife,

a body and a soul; and all these I lay at Christ's feet." Said another: "If they put us all into the fire, we are ready to endure it." Nor were these empty words, for that very week both these men had endured beatings and imprisonment for the truth.

Glad was I, the next day, that our brethren were liberated; for while waiting for the receipt, it was my misfortune to witness a specimen of Turkish beating. The offenders were three tax gatherers, whose only crime was, that they had not collected the tax fast enough to satisfy the rapacious cravings of their Turkish lords. The officer sprang on the first like a tiger, and with a stick of firewood, beat the poor man most unmercifully. The second escaped comparatively easily. The third was a feeble old man of sixty, his long white beard falling down upon his breast. The Turk first kicked him over, and then, with his cudgel, laid on the blows, till those around cried out: "He is old! He is old! That's enough." It makes one's blood boil to witness such inhuman cruelty, and involuntarily he cries out: "How long, oh Lord, how long!" And if such was their treatment of Mussulmans, what would it have been towards Christian dogs!

Other Trials.

Another source of perplexity was a burying ground. A Protestant child was at the point of death, and at one time reported dead. The Armenians went to their burying-ground, and finding the new grave of a child, and supposing it to be that of the one in question, were about to open it and throw out the body; but thinking it would be well to know certainly that the child was dead, they came and found it living, and wisely concluded not to open the grave! The child, however, did die after a few days, when the Protestants, entirely with their own money, purchased a grave-yard for fifty dollars,—a large sum, for so small a community,—and the burial was con-

ducted without molestation. The mother of the child the next day left her husband, because of his being a Protestant; but, advised by her mother, she soon returned.

Prospects.

There are now, in Adiaman, ten firm Protestant men, besides fifteen women and children. Every morning and evening they met together to hear the Scriptures read and expounded, and for prayer. I need not say it was a joy to preach to such men. Some had been beaten and imprisoned; others had had their trees and vineyards cut down; all had suffered in their reputation and property; yet all this they endured joyfully for the truth's sake. It costs, here, to be a Christian; but to those making such sacrifices the truth is sweet indeed. Our evening congregations, in private houses, were from twenty to forty; our Sabbath congregations from twenty to sixty.

Three months ago, not one Armenian female in the city could read. Five women and two girls are now learning, although it is considered a greater disgrace for them to be able to read, than it is in America for a lady not to be.

It does seem that God has a great blessing in store for that people. They are kind, frank, open-hearted, and apparently very desirous of instruction. They wished us to spend our whole time in their houses, and when we would cease reading, they would say "Okoo, okoo;" Read, read. The Armenians anathematized us in their church, saying: "Give them not a salaam; go not to their houses; receive them not to yours." Yet the very next day, fifty or sixty would come to our place of worship, and the people be more kind to us than before! Indeed the Armenians themselves feel, that as at Aintab and Marash, so in Adiaman, their nation will soon become Protestant. Said one of the head men to me, in the presence of the Governor: "Why have you come here to sink three hundred Armenian houses!" Our hope

is, not to sink them, but to raise them to be "fellow citizens with the saints, and of the household of God."

After seven weeks' stay,—the hardest, most profitable, and happiest, of any seven weeks we have spent in Turkey,—thankful that we had been permitted to know that people and to labor for them, we reached home in safety, March 4. The encouragements in Oorfa are becoming greater. The Lord's supper was celebrated last Sabbath, and one new member, the head of a family, was received to the church.

Recent Intelligence.

CHEROKEES.—Mr. Worcester forwards the following statistics of the churches, connected with the Cherokee mission, for the year ending May 8:

During the year past, the church at Dwight has enjoyed the privilege of receiving 32 members, on profession of faith in Christ, and one by recommendation from another church. One now stands propounded for admission. In the mean time, one only has been dismissed to another church, and one removed by death. The rest of our churches have not been so favored. That at Fairfield has received two on profession, and one by letter; while one has been dismissed, and one has died. At Park Hill, one person only has made a profession of faith; two members have joined other churches, and one has died. Honey Creek church, so far as we are informed, remains the same as last year. At Lee's Creek, two have been admitted on profession, and one has died. Two now stand propounded for admission, and several others have expressed a desire to be received among the followers of Christ. At present, so far as we can learn, the number of members in the church at Dwight is 68, at Fairfield 50, at Park Hill 51, Honey Creek 51, and at Lee's Creek 25; making 245 in all; which is an increase of 31 members within the year.

The two persons who stood propounded at Lee's Creek were received to the church May 9, and one other was propounded.

CHOCTAWS.—Mr. Copeland wrote from Bennington, May 3: "I have just returned from a preaching tour of nine days. The blessing of the Lord seems to attend our labors of late. Many are anxiously inquiring after the way of life, and there is usually great solemnity at our meetings. I cannot but hope that the Lord is about to refresh us." Mr. Byington wrote, May 20: "Last Sabbath I was with brethren Fisk and Hobbs

in the mountains. We had a good meeting. Two joined the church, and six others came forward to the anxious seats."

NORTHERN ARMENIANS.—Mr. Hamblin wrote from Bebek, May 6:

The Turks have obtained, I know not how, exactly, the ridiculous idea that I am a special missionary for the conversion of Mussulmans, and they show not a little hostility towards me. Last Friday they cruelly beat one of my Armenian workmen, until he fell like a dead man in the street; and they would be glad, I have no doubt, to do the same to me. The Mussulmans are now keeping Ramazan, and are very pious and savage. Mr. Williams has many inquirers. I think he conversed with eleven last week; one of whom, a woman, declared unqualifiedly, her desire to embrace Christianity; but she was afraid of her son. Her son has sometimes expressed the same wish, but he was afraid of his mother! Mr. Williams introduced them to each other.

SOUTHERN ARMENIANS.—Mr. Beebe writes from Aintab, April 23, that the mission closed its second annual meeting, which was "of an interesting and delightful character," April 20. He went to the meeting feeling much solicitude respecting native agency, for which there was a loud demand, but his "want of faith met a rebuke." "From five to eight young men, members of the Aintab church, as bright appearing and interesting a group as can well be found any where," have offered themselves for the service, and are to be at once admitted to Baron Alexan's school.

SYRIA.—Mr. and Mrs. Jessup arrived at Tripoli, in good health, on the 28th of April, "after a pleasant journey from Smyrna." He learns that there is a general disposition among the brethren of the mission, to bring forward pious native young men into the ministry, as fast as may be.

NESTORIANS.—Mr. Rhea writes from Mosul, March 20:

I left my home about the middle of November to labor on the western side of the Koor-dish mountains. I was some five weeks on the way between Gawar and Mosul; lingering among the western districts, sometimes from choice, and sometimes detained by heavy snow-storms; everywhere finding an open door for preaching the gospel to those rude dwellers among the rocks.

After remaining a short time at Mosul he again went to the mountains:

I spent some twenty days in Amadiah, laboring chiefly in the Nestorian villages, and then made a tour among villages lying to the south-west of Amadiah. I found seven Nestorian villages in that region, several of which had never been visited by a mission-

ary. Shermin, Usyan, and Argin were visited once by Dr. Grant, when he went into the mountains by way of Akra. I can never forget the pleasant days spent among those villagers, the warmth and cordiality with which I was welcomed to their houses and their churches, the large congregations, and the earnest attention given to the word of life. In the largest of the villages, Usyan, numbering about sixty families, there are three priests and eight or ten deacons. They are very ignorant, no one of them being able to translate the ancient Syriac, and they seemed very anxious to have a teacher sent to them, promising to support him in part. I have just sent Khamis, with a number of Bibles and Testaments for them. He will spend a few weeks preaching in their villages. Occasionally I spent a night in a papal village, and was glad to find, even among them, some glad to hear the story of the dying love of Jesus. During the fifteen days I spent among the villages it snowed eleven days, and when I was ready to return to Amadiah I found my way entirely blocked up by snow. Coming again to this place, I was soon joined by Mr. Marsh, in a tour toward Amadiah, by a circuitous route, and thence to Jezireh, of which he will probably write you. We failed of getting to Amadiah, but we spent a number of days among the large papal villages, where we had, usually, unlimited opportunity of preaching the gospel. In one or two cases we were denied the rites of hospitality, but generally we were kindly treated, and had many interesting discussions. There were several individuals who seemed really earnest inquirers, not after speculative truth merely, but after the way to be saved from the power and dominion of sin.

With reference to Mosul and vicinity Mr. Rhea writes:

I am deeply impressed with the evidence that the labors of the mission here, are not in vain; and that the results of these labors are not to be measured by the number of names on the church roll. The Jacobite church here is now shaken to its foundations. It cannot be doubted, that whatever of inquiry, and of feeling after something better exists, among many of the members of that church, is owing to the steady, quiet light of the Protestant church streaming in upon its darkness.

AHMEDNUGGUR.—Mr. Fairbank writes from Wadale, March 25: "On the 7th of March, a church was formed at Dedgav, a large village nine miles east of this place. It consists of a colony of sixteen persons from the Chande church. The larger part of them reside in Dedgav, and the rest in Ranjangav and Bhende, which are five or six miles to the north."

Within a few months the native assistants have spoken of several persons among the kunabes (the cultivator caste), among whom few have professed Christ, as inquirers. One, residing at Toke, has offered himself for admission to the church. Though much pleased with his appearance, the church thought he needed more instruction in Chris-

tian doctrine, and he at once took his wife and child and removed to Ahmednuggur, where he could study and associate with Christians. Mr. Fairbank says:

There has been no sign that his parents sympathize with him in his feelings and his views of Christianity, but they have suffered on his account. A few days ago, the thatch of the shed that sheltered their cattle was set on fire, but they saw it in time to put it out before much harm was done. The next day they were ordered, by influential men of the village, to leave Toke, and were driven from their home. They were told that the villagers expected they would do as their son had done, and the whole place would become defiled. A poor woman took pity on them and gave them shelter for the night, and the next day she was driven with them from the village. They took refuge in their threshing floor, in the fields, and are living there still.

Passing to other topics our brother writes:

These moonlight nights are cool, and we improve them as far as we can for visiting the neighboring villages. We find good audiences. The women collect in as large numbers around Mrs. F. as the men do around me; and when we leave them they invite us, cordially, to come again. Last evening each of us had a company of sixty or seventy Brahmins and kunabes to talk to, at Kharawande, a large village about two miles west of this.

On Sabbath, the 4th inst., two women were received to the communion of the Chande church, which assembled here. Yesterday the two "home missionaries," that were sent out in the beginning of March by our little society, which is composed of members of the Chande and Dedgav churches, made their report; having visited fifty-eight villages to the north, mostly in the Nizam's territory. The society was much interested in the details of their successes and their rebuffs, but I have no room for the story here. Two are sent out this month to the east, beyond the precincts of this field, which is worked by us and our native assistants.

Mr. Dean, who joined this mission in January, 1857, wrote, April 7:

Since October, I have spent a large part of the time in touring. I have been on nine tours, and returned from the last one on the 20th of March; having been out, in all, eighty-six days. Some of these tours were made with other members of the mission, others alone, with my family. Mrs. Dean was with me four or five weeks.

Six of the tours were made in that portion of the field assigned by the mission to my care, south-east of Ahmednuggur,—the northern border about ten miles south of this place. The field is about sixty miles long by forty wide, containing nearly four hundred towns or villages, (some are cities,) so that, spending one day only in a village, more than a year would be required to visit all. In all this territory there are only nine Christians, who were organized into a church last November. But our labors are not necessarily confined to this field. For hundreds of miles to the south and east, the country is thickly inhabited, and there is no mission-

ary to tell the people the way of salvation, and not even one Christian among them. Very few have ever heard of a missionary, or of the Christian religion; yet, if one should go among them he would find it a most encouraging field of labor. The great mass of the people would hear the word gladly.

I am very much interested in this people. They are not at all wanting in intellect. With a few exceptions, they seem to be a mild, simple-hearted race. In my touring, I have found a few who manifested much hatred to the name of Christ; a large number appear to be wholly indifferent, caring for none of these things; but a still larger number hear the truth with joy. Some even of those who, in the presence of others, oppose the truth, will come secretly—sometimes by night—that they may hear.

Mr. Bissell of Seroor, mentions that one woman was received to the church at that place, April 4. The new chapel was being covered, and was expected to be ready for occupation in May.

MADURA.—Mr. Burnell, of Malur, under date March 10, gives some particulars of a tour in the Sivagunga station district, which was placed under his care in January. At the close of the letter he remarks:

On looking over the incidents of the tour, and the state of the work in the district, I find that while, on the one hand, there are many features of a disheartening character, yet there are, on the other, many of an opposite tendency; especially when it is considered that, owing to distance, ill health, &c., the amount of direct missionary labor in the field has for three years past been but limited. Could a missionary be located near, and the congregations visited frequently, blessed and glorious results might reasonably be expected. Is there not some young man among the pious in America, with a heart warm with love to Christ and the souls of men, and with a deep impression of the great truth, that

“The heathen perish;—day by day
Thousands on thousands pass away;”

who will delight to cast in his lot with this people, and try to lead them to the Lamb of God who taketh away the sin of the world? God grant that such a man may be found; and that ere long he may be a happy laborer in this part of the vineyard.

On the 15th of March he wrote again:

Of the seven congregations in the Malur field, there is nothing specially encouraging to report. The unprecedented scarcity in the country operates unfavorably upon them. There is a prospect, however, of receiving soon a new congregation in the Nuttoon region. At the station, the Sabbath congregation numbers about twenty adults and as many children, but we have no place for public worship except our house, and this is inconvenient for the purpose. We have tried to use the verandah, but it is too hot in the dry season and in the rainy too cold, by reason of the damp and harsh winds. It will be seen, therefore, that we much need a small church.

On the first of November, Samuel, my horse keeper, whose case I spoke of in a former letter, was received to the church. He continues to manifest a Christian walk, and in him I think I see genuine evidence of godly sorrow for sin, and humble faith in Christ.

With the additional care of the Sivagunga station, all whose congregations, with one exception, are from twenty-six to nearly forty miles distant; and surrounded by masses of the heathen, for whose salvation I would fain do something; you will not wonder that I sometimes feel burdened, my cry being: “Who is sufficient for these things.”

Mr. Rendall, of Madura, writes, that on the 28th of February, three persons united with the church at Battalagunda, and three previously suspended were restored. One adult was received to the church at Madura, March 7. In addition to the famine which has prevailed, and “much suffering from lack of food,” he states that there has been much sickness. Two catechists had died,—“a great loss to the station.” But he remarks: “We have much to encourage us to labor in this field.” He quotes from Mr. Herrick, of Tirumungalum, who refers to the “lights being kindled in so many different places,” says that within a week he had held religious services in sixteen different villages, in all of which there are Christians, and adds: “I feel like thanking God and taking courage, and going every where, preaching to every body, with more confidence than ever before.” Referring to the stopping of preparations for building at the new stations, Pulney and Partianur, by direction of the Prudential Committee, for want of funds, Mr. Rendall says: “It is hard, I assure you, to be compelled to halt, when God, in his providence, is calling us to go forward. Do try and send us reinforcements as soon as possible.”

Mr. Capron writes from Madura, that building operations at Partianur, the new station which had been assigned to him, were arrested, on hearing from the Prudential Committee, in season to prevent any considerable loss. He had made two tours in that district since the year commenced, in the hope of doing some good to the people, to acquire information respecting the field, and “to exercise his Tamil.” An efficient female teacher, for the girls’ boarding school at Madura, now under Mrs. Capron’s care, is much needed.

MADRAS.—An intelligent young man of the shepherd caste, was received to the church at Madras, March 21. He is employed on the rail-road, and went to Madras from his village, fifteen miles distant, “principally to get instruction in regard to Christianity.”

CANTON.—Mr. Bonney, being offered a free passage in a steamer, went to Canton, from Macao, February 25, "to see the condition of the station after the bombardment." Having obtained a passport, he "entered the city through the open gates, heretofore barred against foreigners, and found sad scenes of desolation. He writes:

I visited the locations of the former residences of the missionaries, and found them all in ashes, except Messrs. Vrooman's and Roberts'. These were uninhabitable, on account of the falling of the roofs, and walls broken by shells and balls. In Mr. Vrooman's house I found a ten inch shell that had not exploded. It entered the front room, cut its way through a brick wall, a board partition and board or plank floor, and lodged in a side room that had been used as a kitchen.

Although the appearance of the buildings is so ruinous, the feelings and manners of the people towards foreigners were evidently improved. Within the city the inhabitants were friendly, and some were willing to rent rooms for a chapel and school. Mr. Cox, of the English Wesleyan Society, has already rented rooms in the heart of the "Old city," for a chapel and dispensary. Two Baptist and two German brethren are now at Canton on an exploring visit.

How soon it will be expedient for us to return to Canton permanently, is yet uncertain. We design to go as soon as Providence points out the way. It will not be wise, we think, to remove until the new treaty is made, and the relations of the Chinese and foreigners settled on a firm basis. At Macao we are continuing our labors in daily preaching, with encouraging audiences as to numbers.

ZULUS.—Mr. Rood writes from Cape Town, March 23. He had been seriously unwell for many months; first sought a change of air in the upper districts of Natal; and now had gone to the Cape by the urgent advice of physicians. He was feeling the benefit of this change, and hoped in due time, to be fully restored.

ASSYRIA.—The annual meeting of the Assyria mission closed April 6. The mission "approved of the plan of Messrs. Knapp and Haskell, for occupying Sert and Bitlis the coming summer;" and advised "Messrs. Marsh and Williams to spend the summer in Mardin, leaving it optional for either one of them to remain at Mosul."

Home Proceedings.

MEETINGS IN BEHALF OF THE BOARD.

IN connection with other anniversaries in New York, a meeting of deep interest in behalf of the A. B. C. F. M., was held in the church of the Puritans, May 14. The President of the Board, Rev. Mark Hopkins, D. D., was in the chair. Prayer was offered

by Rev. Dr. Humphrey, and brief introductory remarks were made by the President;—after which Mr. Wood read a statement of the operations of the Board and the condition of its missions. Addresses were delivered by Rev. L. B. Peet, of Fuh-chau, China; Rev. H. M. Scudder, M. D., of the Arcot mission, India; Rev. W. M. Thomson, of Syria; Rev. W. G. Schauffler, of Constantinople; Rev. Albert Bushnell, of West Africa; and Rev. H. S. Carpenter, of Brooklyn, N. Y. The benediction was pronounced by Dr. Lyman Beecher, of Brooklyn.

A similar meeting was held at Boston, in Tremont Temple, Thursday evening, May 27. Hon. Wm. J. Hubbard presided, and made some remarks, after prayer by Rev. President Stearns, of Amherst College. Addresses were delivered by Rev. Aldin Grout, of the Zulu mission, South Africa; Rev. Wm. M. Thomson, of the Syria mission; Rev. P. O. Powers, of the Armenian mission; and Rev. Dr. Kirk, of Boston. Dr. Tappan, of Maine, pronounced the benediction.

EMBARKATION.

Rev. Albert Bushnell and Mrs. Lucinda J. Bushnell, of the Gaboon mission, West Africa, sailed from New York June 7, in the Ocean Eagle, Capt. Yates, for Monrovia, on the way to rejoin their mission.

DONATIONS,

RECEIVED IN MAY.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Portland, 3d cong. ch. and so. m. c.	78 29
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bath, C. Clapp, Jr. 15; Central ch. m. c. 15; a member of Winter st. ch. 28;	58 00
Kennebec co. Conf. of chs. B. Nason, Tr.	
Augusta, Mrs. Tappan,	25 00
Hallowell, Mr. Butterfield's ch. and so. m. c.	100 00
Brown's Corners, m. c.	6 00—131 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Bangor, J. R. T.	5 00
Brewer, 1st cong. ch.	18 72
Brownville, Cong. ch.	15 00—38 72
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 2d cong. ch. and so.	65 00
Newfield, Rev. J. Fisk,	1 50
Wells, Unknown,	1 00—67 50
	373 51

Bucksport, Cong. ch. and so.	50 00
Eastport, A poor widow,	1 00
Robbinston, Cong. ch. and so.	80 00—131 00
	504 51

NEW HAMPSHIRE.

Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover, Dartmouth College cong. ch.	50 00
Haverhill, 1st cong. ch. and so.	76 42
Orford, E. M. and wife,	5 00—131 42

Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Francetown, Cong. ch. wh. and prev. dona. cons. BUCKMAN FAIRBANKS an H. M.	61 41
Goffstown, Cong. ch. and so.	43 42
Hancock, Gent. 10; la. 18; m. c. 27;	55 00
Manchester, Rev. L. M. 2; Mrs. E. W. M. 3;	5 00
New Ipswich, 1st ch. and so. gent. 41; la. 23;	64 00
Temple, Gent. 17,80; la. 16,86; m. c. 66c.	35 32
Wilton, A friend,	10 00—274 15
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, Rev. A. Smith,	5 00
Concord. South cong. so. to cons. GEORGE G. SANBORN an H. M.	
100; West par. 12;	112 00
Hopkinton, Cong. ch. and so.	92 00
Warren, Cong. ch. and so.	56 00—265 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Derry, 1st ch. and so. 56,50; m. c. 18,50;	75 00
Exeter, A friend,	10 00
South New Market, Cong. ch.	26 00—111 00
Stratford Conf. of chs. E. J. Lane, Tr.	
Durham, Cong. ch. and so.	82 25
Sullivan co. Aux. So. E. L. Goddard, Tr.	
Acworth, m. c.	6 77
	870 59
Lancaster, Cong. ch.	5 60
	875 59
Legacies.—Hillsboro', John Gilbert, by John Gilbert, Jr. Adm'r,	50 00
	925 59

VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Burke, Cong. ch. and so.	12 00
Lyndon, do. 25,30; m. c. 4,76; 30 06	
St. Johnsbury, South cong. ch.	42 72—84 78
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Mrs. Rebekah W. Francis, wh. cons. GEORGE B. TOLMAN, of Greensboro', an H. M.	100 00
Franklin co. Aux. So. C. F. Safford, Tr.	
St. Albans, H. Seymour,	20 09
Orange co. Aux. So. L. Bacon, Tr.	
Fairfax, Cong. ch.	5 00
Orleans co. Aux. So. J. M. Wheelock, Tr.	
Derby, Cong. ch. 9; Mrs. Eunice F. Carleton, dec'd, by R. Carleton, 50;	59 00
Greensboro', Cong. ch. and so.	30 00—89 00
Rutland co. Aux. So. J. Barrett, Tr.	
Poultney, Cong. ch.	33 40
Rutland, m. c.	21 28—54 68
Washington co. Aux. So. G. W. Scott, Tr.	
Barre, A friend, to cons. Rev. HIRAM CARLTON, of East Barnstable, Ms. an H. M.	50 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. and so. m. c. 35,87; gent. 77,75; la. 49,59; 163 21	
W. Brattleboro', Cong. ch. and so. 144 89—308 10	
Windsor co. Aux. So. J. Steele, Tr.	
Royalton, Cong. ch. and so. 27,50; m. c. 11,50;	39 00
Springfield, Cong. ch. and so. 63,65; m. c. 28,95; a young man's off'g, 16;	108 60—147 60
	859 16
A friend,	50 00
	909 16
Legacies.—Cornwall, Lucy Kitchell, by Jesse Elsworth, Ex'r,	68 92
	978 08

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Assabet, Cong. ch. and so.	4 50
Falmouth, do.	189 40
North Truro, A friend,	3 00—196 90

Berkshire co. Aux. So. H. G. Davis, Tr.	
Hinsdale, 1st cong. ch. and so. 157,87; m. c. 50;	207 87
Pittsfield, 1st ch. and so. 78,90; South do. 63,18;	142 08—349 95
Boston, S. A. Danforth, Agent, Old South ch. and so. gent. and la. 4,004,62; m. c. 131,98; s. s. 20,93;	4,157 53
Essex st. ch. and so. gent. and la. 3,962,25; m. c. 84,95; Bible class, 58;	4,105 20
Park st. ch. and so. gent. 2,668,84; la. 765,51; m. c. 154,96; Park st. miss. asso. 140;	3,729 31
Mt. Vernon ch. and so. gent. and la. 3,145,16; m. c. 129,68;	3,274 84
Central ch. and so. gent. 2,157,50; la. 577; m. c. 132,22;	2,866 72
Bowdoin st. ch. and so. gent. and la. 1,625,50; m. c. 205,66; juv. miss. so. 45;	1,876 16
Salem st. ch. and so.	1,131 50
Shawmut ch. and so.	950 00
Pine st. ch. and so. 330,80; m. c. 64,63;	395 43
Phillips ch. and so.	368 10
Maverick ch. and so.	350 00
Mariner's ch. and so.	2 00
United mon. con. Park st. ch.	95 49
Mass. Home miss. so. inc. from Mrs. Osborne's legacy for prop the gospel among the Ind. of North America, 77; Penitent Fem. Refuge, 12,13; a friend, 50; do. 50; Mrs. Morland, 50; unknown, 18; T. S. 20; a friend, 10; do. 1; a lady, 2; other dona. particulars of wh. have been published, 311 62;	601 75
	23,904 43
Ded. prev. ack.	19,119 56—4,784 87
Essex co. North Aux. So. J. Caldwell, Tr.	
Amesbury and Salisbury, Fem. miss. so.	12 00
Bradford, Cong. ch. and so. 159,61; m. c. 126,30; to cons. JOSHUA HOLT and Miss ANN TRASK H. M.; Leonard Johnson, wh. cons. Miss JULIA C. JOHNSON an H. M. 100;	385 94
Georgetown, 1st cong. ch. and so.	53 00
Haverhill, Centre cong. ch. and so. to cons. JAMES E. AMES and Miss RUTH C. PARKER H. M.	284 23
West Newbury, S. P.	1 00—736 17
Essex co. South Aux. So. C. M. Richardson, Tr.	
Essex, Cong. ch. and so. to cons. SAMUEL BURNHAM an H. M.	102 48
Hamilton, Cong. ch. and so.	73 00
South Danvers, Friends for Gaboon m.	10 00—185 48
Essex co.	
Andover, Chapel cong. ch. 35; South ch. and so. 5; Prof. Barrows, 10; a friend, 50; do. 7;	107 00
Boxford, West par.	81 27
Lawrence, Lawrence st. ch. 52,36; av. of jewelry, 8,20; unknown, 2;	62 56
Methuen, Cong. ch. and so. to cons. SAMUEL G. SARGENT an H. M.	119 06
Salem, Tab. cong. ch. and so.	359 45
Topsfield, Cong. ch. and so. to cons. Mrs. ELIZABETH M. ADAMS an H. M.	144 50—873 81
Franklin co. Aux. So. L. Merriam, Tr.	
Shelburne Falls, Cong. ch. and so. a thank off'ng,	46 00
Conway, Cong. ch. and so.	56 00—102 00
Hampden co. Aux. So. C. O. Chapin, Tr.	
Hampden co., "A thank off'g for the conversion of my child,"	200 00
Springfield, A fam. off'g by Miss Spring for Armenian m. 25; a friend, to cons. WILLIAM WAR-	

RINER MERRIAM, ELEANOR SOPHIA MERRIAM, ELIZABETH WARRINER MERRIAM, HARRIET NEWELL MERRIAM, SOLOMON WARRINER, LEWIS WARRINER, MARY B. MORRIS, ELIZABETH B. WARRINER, WILLIAM P. WARRINER and SOLOMON WARRINER, Jr. H. M. 1,000.00;	1,025 00	1,225 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.		
Hampshire co. E. of N.	100 00	
Amherst, A widow, 10; L. H. 1;	11 00	
Cummington, Clarissa Briggs, 20; a friend, 3; Village ch. 20.81;	43 81	
Enfield, A friend, 5; a poor widow, 1;	6 00	
Goshen, Cong. ch.	10 00	
Granby, Cong. so. 78.35; m. c. 52.44;	130 79	
Greenwich, Cong. ch. and so.	70 46	
Haydenville, m. c.	20 00	
Hadley, 1st ch. benev. so. 84.92; m. c. 44.27; Russell ch. wh. and prev. dona. cons. Rev. FRANKLIN TUXBURY an H. M. 20;	149 19	
North Hadley, m. c.	37 00	
Northampton, A Friend, 10; 1st ch. 64.42; m. c. 140.72; Edwards ch. m. c. 64.82;	279 96	
Southampton, Cong. so.	63 75	
South Hadley, m. c.	76 00	
West Cummington,	5 25	
Williamsburg, m. c.	46 28	
	1,049 49	
Ded. disc.	1	16,104 33
Harmony conf. of chs. W. C. Capron, Tr.		
Upton, W. Fiske and wife,	6 00	
Middlesex North and vic. C. Lawrence, Tr.		
Dunstable, W. D.	5 00	
Fitchburg, Thomas Eaton for Bebek sem.	10 00	
Groton, Union ortho. ch. and so.	103 00	
Littleton, Ortho. cong. ch. and so. wh. and prev. dona. cons. OTIS MANNING an H. M.	50 00	
Pepperell, Cong. ch. to cons. Rev. EDWARD P. SMITH an H. M.	50 00—218 00	
Middlesex co. South Conf. of chs.		
Framingham, Hollis evan. cong. ch. and so. 132; m. c. 152; to cons. P. H. VOSE and Mrs. THOMAS HASTINGS H. M.	284 00	
Holliston, Cong. ch. and so. m. c.	69 61	
Hopkinton, La. miss. so. for Mr. Schneider,	20 00—373 61	
Middlesex co.		
Billerica, Ortho. cong. ch. and so. m. c. 35; Rev. J. G. Stearns, 10;	45 00	
Cambridge, Shepard cong. so. la. miss. so.	30 00	
Cambridgeport, 1st evan. ch. and so.	293 01	
East Cambridge, Evan. cong. ch. m. c.	19 53	
Lowell, Kirk st. ch.	91 85	
North Reading, Cong. ch. and so.	16 84	
South Malden, Cong. ch. and so. m. c.	37 15	
South Reading, B. Yale,	20 00	
Wilmington, Cong. ch. and so. 67.65; la. miss. asso. 38.25; to cons. Miss SABRA CARTER an H. M.	105 90—659 28	
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.		
East Medway, Cong. ch. and so.	23 00	
Roxbury, Eliot ch. and so. m. c. 40.06; Vine st. ch. m. c. 23.64;	63 70	
West Roxbury, Evan. cong. ch. and so. m. c.	34 19—120 89	
Old Colony Aux. So. H. Coggeshall, Tr.		
Fairhaven, 1st cong. ch. and so.	324 25	
Mattapoisett, Cong. ch. and so.	30 51	
Middleboro', Central cong. ch. and so. 78.70; m. c. 83.08;	161 78	
New Bedford, Trinitarian ch. and so. to cons. JOSEPH A. BRAUVAIS an H. M. 106.50; 1st cong. ch. 16;	122 50—639 04	

Taunton and vic.		
Fall River, 1st cong. ch. and so.	150 00	
Seekonk, do.	5 75—155 75	
Palestine Miss. So. E. Alden, Tr.		
Abington, South, Cong. ch. and so. m. c.	30 00	
Braintree, South, A friend,	1 00	
Hanover, Rev. J. Mann, 10; 2d cong. ch. 4.70;	14 70	
North Weymouth, Pilgrim ch. and so.	31 00	
Scituate, Cong. ch. and so.	6 21	
South Weymouth, Mr. Terry's ch. m. c.	50 00	
Weymouth, 1st do. 107.86; m. c. 37.14;	145 00—277 91	
Pilgrim Aux. So. J. Robbins, Tr.		
Plymouth, 3d ch. and so. of the Pilgrimage,	141 20	
Worcester co. Central Asso. W. B.		
Hooper, Tr.	170 00	
Sterling, Cong. ch.	17 00	
Worcester, A friend,	10 00—197 00	
	12,291 22	
A friend, 40; "for our little teachers," 3; unknown, 18.25; Chelsea, Winnisimmit ch. m. c. 59.07;	120 32	
	12,411 54	

Legacies.—Taunton, George D. Bliss, by James H. Perry, Ex'r, proceeds of legacy, 210; Warren, Miss Margaret A. Mc-Masters, by Royal E. Blair, Ex'r, 50;	260 00	
	12,671 54	

CONNECTICUT.

Fairfield co. East, Rev. I. M. Shepard, Tr.		
Bridgeport, 1st cong. ch. wh. cons. HENRY W. CHATFIELD an H. M. 104 61		
Danbury, A friend, wh. cons. JOHN H. PERRY, an H. M.	103 00—204 61	
Fairfield co. West Aux. So. C. Marvin, Tr.		
Darien, E. D. K. a thank off'g, for the conversion of a son,	5 00	
Stamford, 1st pres. ch.	15 00—20 00	
Hartford co. Aux. So. A. G. Hammond, Tr.		
Bolton, Cong. ch. and so.	21 00	
East Windsor Hill, Theolog. Inst. ch.	19 79	
Enfield, Miss. so.	100 00	
Hartford, Centre ch. m. c. 13.85;		
Miss S. M. Holbrook, 30;	43 85	
Manchester, 2d do.	5 00	
Simsbury, Cong. ch. m. c.	39 33	
West Hartland, Mrs. L. Merrill, 20; cong. 15;	35 00—263 97	
Hartford co. South, H. S. Ward, Tr.		
Eastbury, m. c.	25 00	
Litchfield co. Aux. So. G. C. Woodruff, Tr.		
Hitchcockville, L. M.	10 00	
Norfolk, Cong. so.	20 00	
South Britain, do.	69 95—99 95	
New Haven City Aux. So. F. T. Jarman, Tr.		
New Haven, Centre ch. 5; a lady, 75; united m. c. 51.70; 3d ch. m. c. 51.15; South ch. 6; North ch. Mrs. W. T. P. 10; a friend, 5;	203 85	
New Haven co. East, F. T. Jarman, Tr.		
Durham, Rev. D. Smith,	4 00	
New Haven co. West Aux. So. A. Townsend, Tr.		
Westville, Cong. ch.	18 00	
New London and vic. C. Butler, Tr.		
New London, Members of 1st cong. ch.	192 00	
Tolland co. Aux. So. E. B. Preston, Tr.		
Union, A friend,	2 00	
Vernon, Rev. Dr. Tucker, 10; a fem. friend, 5;	15 00—17 00	
Windham co. Aux. So. J. B. Gay, Tr.		
Brooklyn, Gent. 31; la. 43.41; m. c. 40.84;	115 25	
Chaplin, Cong. ch. and so.	36 21	
South Woodstock, La. asso.	27 39—178 85	
	1,227 23	

Legacies.—Norwich, Jabez Huntington, by B. Huntington, Adm'r, to cons. JEDEDIAH HUNTINGTON, 2d, an H. M. 100; Wetherfield, Timothy Stillman, by George Stillman, Ex'r, (prev. rec'd, 500,) 500; 600 00

1,827 23

RHODE ISLAND.

Barrington, Cong. ch. and so. 115 00
Providence, S. S. W. 5 00
Westerly, Cong. ch. and so. 15 00—135 00

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, 1st pres. ch. to cons.
GEORGE UNDERWOOD an H. M. 139,25; students of Theolog. sem. 50; 189 25
Genoa, 1st cong. ch. 19 00
Northville, Miss C. 3 00—211 25
Board of Miss. in Ref. Dutch ch. E. A. Hait, Tr. 1,000 00

Buffalo and vic. J. Crocker, Agent.
Lancaster, Pres. ch. 30; ack. in July as fr. Lewiston.

Geneva and vic. G. P. Mowry, Tr.
Albion, m. c. 20 00
Constantia, Rev. R. Robinson, 10 00
Livonia, Pres. ch. 13 00
Rushville, Mrs. S. G. 5; Mrs. I. G. 5; 10 00
Silver Creek, Pres. ch. 50 00
Trumansburg, do. 34 00—137 00

Oneida co. Aux. So. J. Dana, Tr. 50 00
Utica, Mrs. Nancy Maine,
Monroe co. and vic. E. Ely, Agent.
Pittsford, Miss S. 75

Rochester, Central pres. ch. m. c. 98 23—98 98
New York and Brooklyn Aux. So. A. Merwin, Tr.

(of wh. fr. a lady, 8; Abner L. Ely, wh. cons. Mrs. ELIDA B. ELY an H. M. 200; W. W. Wickes to cons. LEWIS E. JACKSON an H. M. 100; G. W. Lane, 100; W. H. Smith, 100; J. R. Hills, 25; J. A. McGaw, 25; S. Isham, 100; C. H. Isham, 50; A. T. Dwight, 50; B. Sherman, 25; George F. Betts, wh. cons. Mrs. MARIA C. METCALF of Westfield, Ms. an H. M. 100; H. H. Washburn, 100; W. L. King, 100; Isaac M. Phelps, 100; J. L. Brown, 25; W. A. Butler, 25; G. W. Snow, 30; Norman White, wh. cons. Rev. ERSKINE N. WHITE an H. M. 50; Horace Holden, wh. cons. DANIEL J. HOLDEN an H. M. 100; Rev. George B. Cheever, 100; Hannah Ireland, 50; C. R. Robert, 200; B. W. Merriam, 100; W. A. Ransom, 150; W. A. Booth, 60; J. H. Ransom, 50; Rev. Asa D. Smith, wh. and prev. dona. cons. Mrs. SARAH ANN SMITH an H. M. 50; W. T. Booth, wh. cons. Rev. HORATIO S. HOWELL of Delaware Water Gap, Pa. an H. M. 50; N. B. Lane, 35; S. H. Wales, 30; C. E. Smith, 30; J. F. Jay, 25; S. Cutter, 25; F. Mead, 25; W. H. Arnolds, 25; D. T. Staniford, 20; J. L. Halsey, 20; O. D. Munn, 50; Mrs. Olivia Phelps, 100; Mr. and Mrs. James Boorman, 200; Mrs. E. H. Blatchford, 100; Mrs. J. J. Townsend, 30; J. P. Crosby, 25; Richard Bigelow, wh. cons. Mrs. MARTHA BIGELOW an H. M. 100; a friend, wh. cons. Rev. WILSON PHRANER of Sing Sing and Rev. CHARLES C. WALLACE of Morrisania H. M. 100; a miss'y widow, 5; a friend, 50; family of J. E. Parsons, for the Turkish miss. 75; W. S. Gilman, for do. 100; a lady, 3; A. R. Wetmore, 150; J. C. B. 100; E. R. 50;) 5,124 69

6,621 92

Albany, J. F. Bacon, 50; 4th pres. ch. 100; 1st cong. ch. 122,72; 272 72
Amenia, 1st pres. ch. 10 47
Binghamton, A friend, 5 00

Buskirk's Bridge, P. V. N. Morris, 10 00
Cairo, Pres. ch. m. c. 6 00
Canterbury, Pres. ch. 27; S. S. 10; 37 00
Canton, Pres. ch. 46 86
Colchester, do. 15 00
Cortlandville, * for Mrs. McKinney, Zulu m. 10 00
Franklinville, Pres. ch. 24 00
Fredonia, do. 107 00
Greenville, do. 30 00
Harpersfield, Rev. H. Boice, 2; I. Gaylord, 10; 12 00
Jasper, Mrs. C. L. 5 00
Jefferson, 1st pres. ch. 12 64
Johnstown, Pres. ch. 35 00
Lewis, A friend, 5 00
Little Valley, 1st cong. ch. 7 00
Lyons, 28,43; m. c. 7,88; 36 31
Middletown, Pres. ch. a friend, 25 00
New Haven, Rev. H. Dyer, 5 00
New Rochelle, Miss S. B. 13 00
New York, C. E. Bridgman, 20; M. A. W. av. of gold chain, 4,81; 24 81
Olean, Pres. ch. 15 00
Palmyra, Miss T. S. 5 00
Port Chester, A lady, 2 00
Poughkeepsie, A friend, 50 00
Southold, J. D. V. 10 00
Tarrytown, 2d Ref. D. ch. 17 00
Troy, 1st pres. ch. to cons. DAVID COMER an H. M. 150; 2d pres. ch. m. c. 57,25; 207 25
Ulster, A friend, 5 00
Wading River, Cong. ch. 17 00
West Farm, W. H. H. 2 00
Yonkers, 1st pres. ch. m. c. 70 00
Unknown, 10 00—1,166 06

7,787 98

Legacies.—Leyden, R. Kimball, by R. Kimball, Ex'r, (prev. rec'd, 64,) 8; Owego, Levi Harden, by Salmon Mead, Ex'r, (prev. rec'd, 497,50,) 118,15; disc. 59c. 117,56; 125 56

7,913 54

NEW JERSEY.

Belvidere, J. Marshall Paul, wh. cons. Miss EMILY GILL an H. M. 100 00
Bethlehem, Pres. ch. to cons. Rev. J. G. WILLIAMSON an H. M. 50 00
Chatham, W. C. Wallace, 50 00
Mendham, Pres. ch. 98 00
Morristown, John Byram, 100 00
Parsippany, Ladies' Reading and sewing so. 21 00—419 00

PENNSYLVANIA.

Cherry Ridge, Miss M. D. 2 00
Chester, Rev. G. Hood, 10 00
Germantown, A friend, 10 00
Mt. Pleasant, 2 75
Mt. Pleasant and Pleasant Unity, Pres. ch. 12 57
Philadelphia, Rev. E. B. B. 5; Calvary, pres. ch. m. c. 56,81; 1st Indep. pres. ch. 50; 3d do. m. c. 69,03; Clinton st. pres. ch. 161,97; 342 84
Pittsburg, Sidney Strong, wh. and an additional dona. cons. Miss SARAH L. STRONG an H. M. 20 00
Sewicklville, A friend, 50
Susquehanna Depot, 1st pres. ch. 10 00—410 66
Legacies.—Philadelphia, Rev. J. A. Cary, by Mrs. G. J. Cary, 25 00

435 66

DELAWARE.

St. George, Pres. ch. 40; m. c. 20; la. benev. asso. 18; 78 00
Wilmington, Hanover st. pres. ch. m. c. 65 29—143 29

MARYLAND.

Baltimore, C. W. Ridgely, 30; indiv. for Sophia Howard, Mary Ann Gilmore, Jane S. Purviance, Ceylon, 60; 90 00

DISTRICT OF COLUMBIA.

Washington, B. F. Larned, U. S. A. 100 00

VIRGINIA.

Bremo, Fluvanna co. John H. Cocke, 100 00

OHIO.

By G. L. Weed, Tr.

Cincinnati, 1st Ger. pres. ch. m. c.
4; a friend, 1; B. P. Aydelott,
D. D., wh. cons. LOUISA E. AYDE-
LOTT an H. M. 100; 1st ortho.
cong. ch. W. F. Church, wh.
and prev. dona. cons. OLIVER
CHURCH, of Middlefield, Ms.,
an H. M. 50; A. B. 5; 160 00
Columbus, 2d pres. ch. m. c. 7,50;
cong. ch. 16; 23 50
Elizabethtown, Pres. ch. 52 50
Logan, Pres. ch. 35 00
Walnut Hills, Lane sem. ch. 17 50

Ded. disc.

288 50
1 15—287 35Cleveland, Members of Euclid st.
pres. ch. for Northern Armenian m. 75 00College Hill, Fem. college juv. miss.
so. for Gaboon miss. 15 00

Elyria, Rev. J. M. 5 00

Hudson, Western Res. college ch.
16,25; Pres. Hitchcock, 5; Prof.
N. P. Seymour, 10; Rev. C. Pit-
kin, 10; bible class miss. asso.
9,75; 51 00

Tallmadge, by D. Preston, 10 00

Portage, D. Humphrey, 10 00—166 00

453 35

INDIANA.

By G. L. Weed, Tr.

Danville, Pres. ch. m. c. 12 00
Indianapolis, 2d do. 20 25
Madison, 2d do. 49 10

Ded. disc.

81 35
35—81 00Indianapolis, D. Yandes, Interest on
bonds, 35 00

New Albany, 2d pres. ch. m. c. 61 89

New Washington, Pres. ch. 20 00—116 89

197 89

ILLINOIS.

By G. L. Weed, Tr.

Collinsville, Pres. ch. 30 75

Rushville, do. 11,60; Mr. and Mrs.
W. 4; 15 60—46 35

Bunker Hill, Cong. ch. 80 00

Chicago, 1st cong. ch. by H. Z.
Culver to cons. ZOROASTER CUL-
VER of Hopkinton, N. Y. an H. M.
100; Westminster ch. 30; South
cong. ch. m. c. 2; 132 00

Farmington, Ch. 20 00

Galeana, Rev. A. Kent, 50; disc. 62c; 49 38

Ottawa, 1st cong. ch. and so. 49 06

Payson, Cong. ch. 57 50

Rockford, 2d do. 171; disc. 2,14; 168 86

Rockton, Cong. ch. 5 47

Seward, E. C. 1 00

Springfield, M. Thayer, 50; coll. 20; 70 00

Woodville, E. C. 5 00—638 27

684 62

WISCONSIN.

Beloit, Rev. D. Clary, 5; 1st cong.
ch. m. c. 60; disc. 90c; pres. ch.
21; 85 10Marine and Arcoli, Rev. G. Spauld-
ing, 10; M. C. 3; 13 00

Neenah, Cong. ch. and so. 6 00

Oak Grove, do. m. c. 3 00—107 10

IOWA.

Bentonsport, Cong. ch. 20 00
Stacyville, do. m. c. 3 00
Toledo, Cong. ch. 5 00
Washington, M. H. Gates, 4 00—32 00

MICHIGAN.

Adrian, 1st pres. ch. 10 00
Detroit, 2d or Fort st. ch. 100; 2d
pres. ch. 25; 125 00
Lansing, 1st pres. ch. and so. 16 00
Romeo, Rev. L. Shaw, 5 00—156 00

MISSOURI.

St. Charles, Pres. ch. 5 00
St. Louis, 1st do. (of wh. fr. sab.
sch. teachers to cons. RUSSELL
SCARRITT an H. M. 100;) 246,25;
1st Trin. cong. ch. 272; disc. 2;
L. B. H. 5; 521 25—526 25

TENNESSEE.

Columbia, m. c. 13 20
Maryville, Rev. JOHN S. CRAIG, wh.
and other dona. cons. him an H.
M. 30 00—43 20

NORTH CAROLINA.

Legacies.—Kirkland, E. W. Chambers, by
R. Kirkpatrick, Adm'r, (prev. rec'd,
396,02;) 2 45

SOUTH CAROLINA.

Charleston, R. W. B. 10 00

ALABAMA.

Cahaba, A young lawyer, 10 00

TEXAS.

Bloomfield Academy, 5 00

IN FOREIGN LANDS, &c.

Aspinwall, N. G. Rev. J. Bowell, 20 00
Bombay, India, by Rev. A. Hazen, 156 00
Brockville, C. W. Mrs. C. Jones, 16 00
Dwight, Cher. na. m. c. 18 08
Madras, India, F. Harg, 97 00
307 08

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 110 81
NEW HAMPSHIRE,	48 76
VERMONT,	22 80
MASSACHUSETTS,	81 06
CONNECTICUT,	22 07
NEW YORK,	97 50
NEW JERSEY,	1 00
PENNSYLVANIA,	25 00
DELAWARE,	12 00
MARYLAND,	20 60
OHIO,	38 25
INDIANA,	4 00
ILLINOIS,	13 82
MICHIGAN,	75
IOWA,	40
IN FOREIGN LANDS, &c.	13 75
	<hr/>
	\$ 511 97

Donations received in May, 28,158 42
Legacies, 1,131 93

\$29,290 36

3 TOTAL from August 1st to
May 31st, \$218,027 19

THE
MISSIONARY HERALD.

VOL. LIV.

AUGUST, 1858.

No. 8.

American Board of Commissioners for Foreign Missions.

Northern Armenian Mission.—Turkey.

KHARPOOT.

LETTERS FROM MR. ALLEN, MARCH 19,
AND APRIL 17, 1858.

IN the first of these letters, Mr. Allen reports a tour, in company with Mr. Dunmore, to a portion of the field connected with the Kharpoot station, respecting which little account has heretofore been given. It lies north-east from Kharpoot, on both sides of the east branch of the Euphrates, in the vicinity of Palu. The account which he furnishes of different towns, villages, and clusters of villages, upon different plains bordering on the river, and in various positions among the mountains and hills, as well as most of the details of the journey and of incidents in different places, must be omitted. Some interesting general statements, and an account of an exciting scene of violence, in which the lives of our brethren were put in jeopardy, will be found in portions of the letter here presented.

The Palu District.—Prejudices.

There are at least 200 villages in the Palu district; some containing half a dozen houses, while others have 400 or 500. Fifty thousand is probably a low estimate of the population of that part of our field; a large proportion being Armenian. During our tour we visited twenty villages. Most of them had never been visited by missionaries before, and

we found the people generally very strongly prejudiced against Protestants. They had all heard of us; and judging from their usually hostile attitude, had heard only evil reports. One prevalent report was, that our object was to enlist men. This story the priests diligently circulate. Many times we were asked whether we gave monthly wages. My writing materials, which I used occasionally, strengthened their suspicions; but generally we were able to dispel their fears and soften their prejudices. In many instances, also, the truth seemed to take hold upon their minds, and we trust that, with God's blessing, a little of the good seed sown may have fallen on good ground, and will spring up and bear fruit.

Hoshmat.

Towards evening, on Monday, March 7, we reached a large village, Hoshmat. It is a little elevated from the plain, overlooking the numerous villages which we had been visiting for several days previously. We found accommodations for ourselves and our horses, and spent some time upon the roof, noting the bearing of the villages which lay scattered around us. At the time of evening service we went with

the people to their church, sat with them until their services were concluded, and then went quietly away. As we came into the street a large crowd of people was assembled, with whom we began to converse in a very friendly manner. They asked if we knew who built their church, saying that it was built by the Apostle Thaddeus. We endeavored to show them that they were mistaken, telling them that in the time of Thaddeus, the Armenian nation was far to the eastward, in Persia; and more than all this, the Armenians were not Christianized until the time of Gregory the Illuminator, who lived several hundred years later than Thaddeus. "But admitting that your church was built by that apostle," we said, "of what use is that to you? Here is the Testament which we know was written by many apostles. Here are recorded the commands of Christ, which we are to obey first of all."

Violent Opposition.

In this manner we talked with them for some time. Some of them asked insulting questions, and others talked in a very loud tone, becoming more and more excited. The crowd had pressed close around us, as we stood on an elevated terrace, descending to the street. Mr. Dunmore was at my right, a little separated from Hohannes and myself. The chief speaker, evidently choosing his position at a little distance from Mr. Dunmore, who had a heavy cane, came up to Hohannes and began to talk in a very loud tone. At length he said that we had cursed their church. Hohannes replied, rather sharply, that it was not so, whereupon the fellow suddenly struck him in the face. I immediately interfered, trying to quiet the man and prevent any further harm, when he dealt me a blow on my head, and followed it by repeated blows which almost stunned me. He cried out, at the same time: "Whoever loves God, let him beat them." We were all separated from each other, while the mob pressed upon us on all

sides, beating our heads and faces, with hands and sticks. I continued facing the ringleader, warding off his blows, and those of others, as well as I could. Stunned by repeated strokes, I had fallen nearly to the ground, when one fellow struck me on my forehead with a cane, and another tried to stamp my head to the ground; but I sprang to my feet so quickly that he failed in his murderous purpose. Having started, this part of the crowd pressed forward, pushing me before them down the steep descent, towards the street. The ringleader was next to me, still beating me on the head, when in warding off his blows I chanced to run my hand into his hair, which I clenched and bore him to the ground, as the crowd were pushing me down the descent, and pulled him down with me; and over and over he rolled, to the bottom. I also fell, having been crowded off the side of the terrace wall, but was up again before any one had a chance to fall on me. At this moment I saw Mr. Dunmore near me, his face covered with blood. He threw his arm about me, as if to shield me from farther violence, crying out to the mob, "Stop! For mercy's sake stop! will you kill us!" But no sooner were we thus a little separated from the crowd, than a dozen or more of them seized large stones and hurled them at us. Some of these were of two or three pounds' weight. One struck me in the breast, and another hit Hohannes' arm. It is due only to an overruling Providence, that one or all of us were not killed outright by the many stones that were thrown. The man who struck me with a cane, son of the head-man of the village, seeing to what length they were going, tried to restrain their fury, and there was a temporary lull of the storm of rage.

When the ringleader began to strike, Mr. Dunmore tried to interfere. He used no violence, however, though he might have crippled many of them with his cane. A part of them immediately turned upon him, striking him in the face

and on the head. His efforts to come to my rescue were unavailing, and he was borne with the rush of the crowd, down the descent, where we joined each other in the midst of a shower of stones. We had no sooner picked up our hats, which were lost off in the melee, than the crowd again rushed upon us, pushing and pulling, to hurry us to our lodging place. One fellow came rushing after us, as we went along, his eyes glaring like a furious wild beast's, and attempted to strike us with his fist; but we were so surrounded by other enemies that he could not come near enough to reach us. Having reached the house where we were to stop for the night, two men planted themselves in the door-way, saying that we could not enter, it would defile the house. Several others ran to the stable and brought our horses; and as we did not immediately take the halters, they threw them, and let the horses loose. But the animals did not seem at all in sympathy with our persecutors, remaining quiet in the midst of the rabble while we made ready to go. The crowd cried out to us: "Away! away with you from our village." We said to them: "The Jews beat Christ and his Apostles in the same way. We are unworthy of such honor, and we are not only willing to suffer, but to die even for the sake of Christ. May God have mercy upon you." More stones were thrown at us as we started, but we left without further harm, rejoicing that we were counted worthy to suffer shame for His name, who loved us and laid down his life for us. We rode an hour and a half in the darkness, over a very bad road, in some places being obliged to get off and feel out our way with a cane.

Conduct of Officials.

At length we reached Palu, and went directly to the house of the Moodir's vakeel (deputy). The Moodir himself, having been recently appointed, had not yet come to the city. We represented the case to the vakeel and showed our

wounds. Mr. Dunmore's face was well nigh covered with blood, he having received a severe blow on his nose, which had caused the blood to run profusely. Hohannes' arm was badly swollen. The blow from the cane had made a gash in my forehead, an inch long; while the swelling covered a space three inches long by one and a half broad. The vakeel was very kind to us, had water brought for us to wash, sent us a nice supper, and insisted on our occupying his guest's room. Nice, clean beds were brought, and after prayer we laid us down and slept sweetly till morning. The vakeel came at an early hour, had breakfast brought, and ate with us. He afterwards sent several cavasses to bring the men from Hoshmat. Hohannes accompanied them and made a list of thirty persons who were engaged in the assault upon us. Twenty-three of these were brought and put in prison, and after two or three days a few more were brought. We recognized some of them, pointed them out to the vakeel, and left him to inflict such punishment on them as he thought best.

The ringleader in this affair, it is stated, murdered his own father a few years since. The missionaries were beset with entreaties that they would suffer the men to be let off without punishment, which they thought it not wise or safe to do; but when they had been in prison four days, the Moodir arrived and at once released them. On returning to Kharpoot the brethren made a statement of the case to the Pasha, who appeared friendly and had sent cavasses to arrest the guilty individuals.

The Work at Palu.

On account of this Hoshmat affair, we were detained some days in Palu, and had a good opportunity to observe what progress the work has made there. We have two helpers in the place, who preach the truth in the midst of violent opposition. One of them, the teacher of the school, was turned out of doors by his parents when he first embraced the truth. An Armenian said to one of the

Protestants: "If those Hoshmat men are punished, very well; if they are not punished, we will burn your house over your head." Nothing but fear of punishment restrains them from a war of extermination against the Protestants. The few there who have become enlightened do not dare, as yet, to declare openly that they are Protestants; but still, they are known and regarded as such. Of these there are seven men who are heads of families. With such a beginning to encourage our helpers, and with the truth, though bitterly opposed, still gaining ground, we cannot but hope for a great and good work in Palu. While we were there, an interesting fact was told us concerning a teacher in a village near the large town of Geghi, twelve hours north-east from the city. He formerly went to Constantinople, where he became enlightened and it would seem truly converted. He speaks the truth boldly to his fellow-villagers, and also at Geghi. He goes with the rest to the old church, but observes none of their forms. After the usual services are over, he remains, with thirty others, and prays silently from twenty minutes to half an hour. They also hold meetings for reading the Bible and prayer. Beside these thirty men in the village, there are twenty more in the town who have been enlightened through the efforts of this teacher. Some of the Protestants of Palu have been to see him,—one of them indeed was first enlightened by him,—and they now correspond with each other concerning the way of salvation which they have found in the word of God. We are all of opinion that Palu should be occupied as soon as possible, as a missionary station. With one more missionary family sent to this region, we could occupy both Palu and Kharpoot. Thus occupied, Palu would be as important a missionary centre as is this place.

Extent of the Kharpoot Field.

As regards the whole of this great

field, I had no idea of its magnitude and importance before I came; and even now I feel unable to give an adequate idea of it. I used to regard the story about there being over three hundred villages on this plain and the mountains around, as an Oriental fiction; but there are nearly, if not quite that number. Within twenty miles of Kharpoot there are eighty villages, of which we have certain knowledge, most of them having been visited during the past four months. From the window by which I am writing, I see eighteen villages, on the plain below; while fourteen more, within the same distance, are hidden by the hills; and of this number we are able to supply only three with regular preaching. There is not one of these, or of the other villages mentioned, in which we could not commence missionary work immediately had we the men and means. Will not the churches send us at least the money; and pray the Lord of the harvest, that he will send forth laborers into his harvest?

In the second letter, Mr. Allen first reports some encouraging facts respecting

Haboosi and the Helper there.

Our native helper Bedros has recently come from Haboosi, where he has been laboring during the winter, and has cheered our hearts by his account of the hopeful state of things in that place. Formerly much opposition to the truth existed there. One native helper was driven from the village; not long since a man was cruelly beaten for his adherence to the truth; and Bedros has often been insulted, his Bible wet with water, or snatched from him and thrown into the mud. He now reports that, of late, a remarkable change has come over the people. He meets with no opposition, but is kindly received and listened to with attention by all. From eight to fifteen come to the chapel every evening to talk about the way of salvation, while in the street he occasionally addresses from sixty to one hundred. He thinks

the Holy Spirit is evidently at work on the hearts of the people. God grant it may be even so. We hail with joy this sign of promise, as a harbinger of good to the multitude of benighted villages in this vast field.

This brother has practiced self-denial, and manifests a spirit of entire consecration to his work. While in Haboosi, his only dwelling place during the long, severe winter, has been a large, cold room; and he has made frequent visits to neighboring villages, through snow and mud, often wet to the knees, and his feet aching from cold. Yet he does not complain, but counts it all joy that he is permitted to labor in the cause of Christ.

Some instances are mentioned in which he was insulted, abused, and driven away from villages, while he rendered only good for evil; and one case in which, at Ailaski, a Turkish village, twenty Turks listened attentively to the gospel as read by him, discussed with him, at great length, the first chapter of John, and invited him to go to their mosque, and read and preach at the door, which he thought it not best to do.

Since he came to the city, he found in the street the mouth-piece of a Turkish pipe, worth some thirty dollars—nearly as much as he receives for three months' labor; but instead of keeping it, he sent a crier about the market, and thus soon found the owner, and delivered to him his lost property. The Turk was amazed, for, said he, "I never expected to see it again. Had a Turk or Armenian found it, they would certainly have kept it, but this Protestant has returned it. This is indeed a wonderful thing."

A Petition from Geghi.

The incident next mentioned will be noticed as one of peculiar interest. The place from which the two men and the letter came, as it was called by them *Kassabah*, was at first supposed to be a town which no missionary or helper had ever visited; but Mr. Allen afterwards learned that *Kassabah* was but another name for *Geghi*, the place mentioned in his letter of March 19; and which was visited by Mr. Peabody many years ago.

This week two men have come to us

from *Geghi*, a village five days' journey in the direction of *Erzroom*. The place contains two hundred houses. Eighty of these, they say, are enlightened, and twelve are openly known as Protestant. The work began there twelve years ago, through the efforts of a son of one of our chief men. This young man seems to have been enlightened by his visits to *Erzroom*, and by the books he obtained and took home. For his adherence to the truth, he was persecuted by his brothers, and finally turned out of his father's house; but he has remained steadfast, and by his example and teaching has convinced a large number of the truth. He has before written to us, but probably the letters were lost. Now he sends another letter, with two men to bring it and urge their request, which is, that one of us will go to their place and form a church. They say they have no need of a helper, the young man referred to being able to preach and teach, but only wish a missionary to come for a short time, to see who among them are worthy, and receive them into the church of Christ. The following is a translation of the letter.

"Adorned with prudence, protector and inspector, excellent Reverend: Be it known to you, that I have sent two letters to you, but we have no answer. Of a long time the brethren of this place have waited your coming. At this time, one brother *Haritune* has come from your way. Again we beseech you that when you receive this epistle you will come to us without doubting, remain not long. If many labors hinder you not, come to our place without delaying your journey. We have hope in Christ that many men here will receive his gospel. If you come not, left without a shepherd, the sheep will all be scattered, the prey of wolves. As Christ has said: 'The harvest truly is plenteous, but the laborers are few.' The people here constantly desire that laborers may come to gather his harvest. At the time of your coming, bring the holy books for the brethren to read.

Bring one Turkish Bible, in the Arabic character, and also other useful books. All the brethren send greeting to the brethren at Kharpoot. I have written in haste, forgive my manner of writing. Farewell. May the Lord be with you, beloved. JACOB, SON OF HANUM.

"March 10. Kassabah."

The brethren hope soon to be able to make a visit to that interesting place, which is 90 miles from Kharpoot.

Y O Z G A T.

LETTER FROM MR. BALL, APRIL 9, 1858.

MR. BALL still writes from Cesarea, not having been able as yet to remove to Yozgat, to which station he was appointed by the mission sometime since. Anticipating the absence of Mr. Farnsworth from Cesarea, to attend the annual meeting of the Southern Armenian mission, he thought it best to visit what is to be his field before this absence should occur; and accordingly started, about the middle of February, taking one man with him as an assistant, for a long journey in the winter; expecting some discomfort if not suffering. But though there was much snow the cold was not severe, except for a single day, during the seventeen days of the journey; and on their return, the snow was gone, and in most places the roads were dry.

The Field and the People.

Mr. Ball makes the following statements respecting the people in that section of the country.

My field is about 150 miles long, and of nearly the same width. In it are found Turks and Turkomans, Kuzzelbashs and Haji Bek Tashes, Koords, Greeks, Armenians, Catholics, Jews, and Gypsies. Yet with all this mingling of races there is no confusion of tongues. All know Turkish, and with the exception of a little Koordish and Armenian, it is the only language spoken.

With most of these races you are already familiar. The Gypsies have fixed habitations, but are an oppressed and despised race, some of them moslems and some Armenians. The Haji Bek Tashes are a moslem sect, of compara-

tively recent origin, who bear the name of their founder. They are sometimes confounded with the Kuzzelbashs, but are altogether a different race and people. I have not yet learned that they celebrate any Christian rites, or that there is really a Christian element in their belief. Like the Janizaries, they are said to be of Christian origin, and like them were rapidly acquiring power. When the Janizaries fell, they were led to submission lest they should share the same fate. Their hatred of the Turk is as great as that of the Christian, and yet they accept Mohammed as their prophet. I spent a night at one of their villages and had some conversation with a sheik. He repeated many traditions respecting the creation and the fall, but none of them came directly from the Bible. They are firm believers in the transmigration of souls. The sheik said, if the soul of man at death entered a beast it was hell, if it became human again, it was heaven. They do not believe in a resurrection or a future judgment. Man's accountability ends at death. The sheik declared his belief in a trinity,—not Father, Son, and Holy Ghost, but God, Christ, and Mohammed. God appeared to the Christian in Christ and to the moslem in Mohammed, but both are one. I have heard similar expressions from others, and judge that it is a common belief of the sect.

I was much impressed with the marked distinction of the races. Between Yozgat and Marsovan I stopped at a village the appearance of whose inhabitants puzzled me much. They were very tall and slender, having little or no resemblance to the Turks. They had no mosque, did not say their prayers, and had not their names been Turkish I should not have called them moslems. On inquiry I learned that they were originally Greeks. Formerly there was a large Greek town near, which was destroyed by the Turks. A few of the inhabitants escaping the sword, became nominally moslems, remained near their former home, and have retained for cen-

turies their nationality, to a marked degree.

At Marsovan, now regarded as connected with the Yozgat station, Mr. Ball saw much to encourage him, though he was there but a few days. The helper "is doing a good work," and former contentions among the brethren have almost ceased. The congregation on the Sabbath was at least 150. The Lord's supper was administered to the little church of eight members, and there are eight or ten others who appeared to give evidence of piety. "There is marked improvement in the community respecting wine drinking." The school teacher, on account of a reduction of his wages, had recently gone back to the Armenians; but none had followed his example, his defection was scarcely felt, and a young man of the Protestant community had been engaged to take his place. A good native pastor is needed for that church.

At Yozgat, Mr. Ball spent twenty days. The brethren there, he says, "have increased in strength and grown in grace, though few additions have been made to their number." Some persecution has been excited by the Armenians, and about half the boys have been taken from the school. A book stall is kept by the helper, and books sell well. Mr. Ball succeeded in renting a small house, but no place for a chapel has yet been procured. In going and returning he passed through twelve Armenian villages, of which he says: "What I saw greatly rejoiced my heart. The truth is spreading, and though there are many opposers, many are friendly, and freely admit that we are right."

CESAREA.

LETTER FROM MR. FARNSWORTH, FEBRUARY 26, 1858.

THOUGH but a few weeks had elapsed since a report of the work in Cesarea was forwarded, events of so much interest had occurred, that Mr. Farnsworth says, "we feel constrained to write again." The want of more means, that the work might be prosecuted with proper efficiency in that great field, had been made more and more evident. One interesting case, "showing the need of enlarging rather than contracting operations," had just come to the knowledge of the brethren, and is first presented.

Promise at Nigda.

Some weeks ago our colporter started for a visit to Everek; but finding it dan-

gerous to pursue his course through the deep snows and alone, he bore off farther from the mountain, to Karrahissan and Nigda. The latter is a large, beautiful town, but the people are mainly Greeks. Some years ago there seemed to be among them quite an interest in the truth, but, as in most cases among that race, the apparent promise proved fallacious. Now, however, there does appear to be a good work in progress among the Armenians. Our colporter found four men whom he regarded as Protestants. They have many of our books, are reading them with much interest, and were delighted to see the colporter. One of them welcomed him to his house with joy. How these men will endure, when persecution arises because of the word, we do not know; but now they appear well, and by their books and conversation they are doing much for the spread of the truth in that place.

An Enlightened School-Teacher.

The case of most interest is that of a school-teacher. He is a young man, who spent a year or two in the monastery near this place, and there learned, from enlightened monks, something of the errors of the Armenian church. For some years he had the charge of the only Armenian school in Nigda. The study of the Scriptures, and of various other books that have fallen into his hands, has enabled him to see the darkness and errors of the people. In his office as teacher, he has felt constrained to do what he could to enlighten them, and in pursuance of this object, he has taken the catechism, prepared by our missionaries, and in use among Protestants generally throughout this mission field, as the basis of much of his instruction. But how could he do this without incurring the displeasure of his employers? Every body who might see the book, would know at once that it was Protestant. To avoid all trouble, he took the catechism and wrote it out, word for word, questions and answers, that it

might appear as if all was the result of his own study. For some months he has been teaching this catechism to the Armenian children of Nigda. Our colporter questioned some of them, and found that they answered like the children who have been educated in our own day and Sabbath schools. May we not hope that this truth will not all be lost, but will yet spring up and bear fruit to the glory of God?

Fuller Instruction Needed.

But the work in Nigda cannot long go on in this way. The seed sown must be watched and watered. The brethren now there need more perfect instruction. Nigda should be made, at some early day, an out-station, and supplied with an efficient preacher; who should make it the centre of operations, while looking after other villages in the neighborhood.

But while this new field is opening, and we wish to occupy it, we are pained to see that there is a great decrease of funds, indicating that our Christian friends will not sustain us. Can it be, that we are not to be allowed to proceed?—that we are even to be compelled to *contract* our operations?—that we must dismiss men already at work, and say to perishing souls, ‘We cannot spare the means to give you the bread of life?’ I trust that the Lord, and the friends of his cause, will not suffer it so to be.

A Vartabed become Protestant. — Excitement.

A great excitement has been caused, and we hope a salutary impulse given to our work, by a vartabed who has lately declared himself a Protestant. This man, vartabed Tavit, (monk David,) is about thirty-six years old, well known and much respected in all this region. He was a boy connected with the monastery of John the Baptist, near this city, when, nineteen years ago, Hohannes and Bogos Physica were banished from Constantinople to this monastery, for their

Protestantism. When, in 1845, priest Vertannes was banished to the same place for the same reason, (love to Christ,) Tavit was a monk in the monastery, and says he enjoyed his society and his prayers very much. If he has indeed now come to a knowledge of the truth, it may be regarded as in part, at least, the reward of the prayers and the example of those persecuted brethren, who were sent here that the Protestant heresy might not spread. How wonderfully does God make the wrath of man to praise him! About two months ago Tavit wrote to one of our Protestant brethren, declaring his interest in the truth and requesting him to name some Protestant house where he could stop when he should come to the city. Said he: “Now is the accepted time, and I hope henceforth to obey the truth.”

Though we had many fears as to the motives which had induced the man to write this letter, the person to whom it was addressed wrote in reply, inviting the vartabed to his house. Accordingly he came on the 10th of February, and up to the present time has appeared well.

Influence of his Change.

What permanent effect will follow this accession of course we cannot yet tell. The present effect, however, is very decided, and the impulse given to the reformation in this place seems to be a hopeful one. This vartabed has been regarded as an upright and intelligent man, and if he has left the Armenian church the inference is, that there must be some good reason. Some have said to him: “Wherever you are, there are we,” though they know nothing of the truth. People are flocking into our chapel as never before. The second Sabbath in February was a noted feast-day of the Armenian church, (carnival,) and we expected but a small audience; but considerably more than two hundred were present, and at all our meetings from that time to the present, the attend-

ance has been large. Last Sabbath, at a low estimate, it was four hundred. Good attention was given to the preached word, and considerably more than two hundred were in the Sabbath school. Last Wednesday we gave the vartabed an opportunity to state the reasons for his course. No public notice was given for fear that there would be a crowd; the weather was unfavorable; and we hoped no more would be present than could be well accommodated. But we were disappointed. Not only was the chapel crowded to its utmost capacity, but large numbers stood about the door and windows; and many went away, as they were entirely unable to hear. There were in the house nearly or quite six hundred. No disturbance occurred, but all seemed respectful and desirous to hear. For an hour the vartabed talked to them, touching severely, it is true, upon many of the errors of the church, but yet doing it in such a manner, that so far as I have learned, not an individual was offended.

Efforts to win him Back.

We have been expecting that some persecution would arise against this man, to compel him to return if possible, or if not, at least to frighten such as are disposed to follow him. As yet, however, only mild means have been used. Many Armenians have called on him, and their conversation is universally courteous and of a religious character. None venture to reprobate his course. They do not seem to question that to be a Protestant is a good thing. The worst that any body does, is to malign his motives.

The superior has written from the monastery, saying that "he weeps night and day since he heard that Tavit had gone over to the Protestants." "By all means," he says, "persuade him to return. Whatever grievance he may have suffered shall be redressed. He shall have new and greater honors, just what he may choose, if he will only come back." One of the monks has sent him

a letter in much the same strain. He speaks of the great joy they had when they heard that he was about to join the monastery, and refers to the joy they anticipated in celebrating carnival with him, and then says: "Instead of a carnival we had a day of mourning like that in memory of the crucifixion of Christ; for on that morning the news of your going over to the Protestants reached us." He proceeds to urge him to return, assures him that if he has any complaints the superior is ready to redress them, and tells him not to doubt that if he can, in returning, bring a few of the Protestants with him, he "will be a second Paul."

His Reply to a Letter.

To this letter the vartabed replied, in a firm, yet kind and affectionate manner. He repelled the charge that he was becoming a Protestant because of any trouble. As to worldly matters, he said he had nothing to complain of. "I came for the truth. Of old I know the customs of our monastery. Besides, I have been to Sis, to Jerusalem, and to Constantinople. I looked to see whether I could discover any light; whether there were any that were caring for the good of the nation; and I found that all were full of worldly cares. Wherever I have been I have tried to do something for my nation, but I found that it amounted to nothing. I found that I was destroying both my soul and my body, and that this destruction was everlasting. Think of it, my brethren,—what does it profit, that, deserting the world, we withdraw into the corner of a monastery? What is it to us, and what to our nation, but evil only! Evil to the nation, because of the burden and the great expense; evil to ourselves, from our envious feelings and our own evil examples. Have you forgotten how that, last year, we talked about these things from day till midnight?" He then goes on to speak of the fact that men will slander and abuse him; but he says, "We had to endure

all this before, so much so that our ears had become hardened to it. Formerly it was in vain that we endured it; now, when I am slandered, I shall rejoice. I shall reckon it according to the glorious promise of Christ: 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.'" He closes his letter with urging his brethren not to be ashamed of Christ, quoting Mat. x. 32, 33, and entreating them to seek light with an honest heart, from the word of God.

Doubts—The Case interesting.

I would be glad to quote farther from these letters, now lying before me, but it would make this communication too long. We have by no means unbounded confidence in this vartabed; we do not forget the hypocrisy of which the priesthood of the Armenians has so often been found capable; but for the present he appears well. We suspect that the truth has affected his understanding much more than his heart; yet he is capable of doing much good in all this region.

This case is peculiarly interesting in this respect, that it may be regarded as the result of the rage of our enemies, years ago, when they were trying to extirpate this Protestant heresy. Had they not banished some of our brethren to the monastery of John the Baptist, this monk might never have become an inquirer after the truth. The great excitement caused by his course is interesting, as showing how thoroughly prepared are the people for a great reformation. We look for persecution; indeed we need it. Should it not come, there can be hardly a doubt that there will be too *rapid* growth. But whether persecution comes or not, we need the prayers of our brethren and sisters, perhaps more than at any previous time in the history of this station. May we be remembered, con-

stantly, before Him who giveth the increase.

Later Intelligence.

In a postscript, dated March 18, Mr. Farnsworth adds:

I have kept this letter back to the present time, that I might see what course our enemies would pursue. The opposition that we were anticipating came very soon. Nearly four weeks ago, the only priest of any considerable influence began to preach against Protestants in general, and against vartabed Tavit in particular. He has entertained the people, on several occasions, for an hour at a time, with abuse of the Protestants, and promises to continue the series of discourses. The effect has not been great. A few persons have been induced to take their children from our school—seven in all—and fewer strangers attend our meetings than were attending four weeks ago. Probably the effect will be, in the end, to make the school more popular than ever before, and more thoroughly to enlighten many people. As to our audience, usually there are nearly fifty strangers present on the Sabbath,—Armenians, Greeks and Turks.

Vartabed Tavit is, on the whole, growing in our esteem. We see some things that we do not like, but we remember that he has been but very imperfectly instructed. You will be surprised to learn that he is already *married*. The sacredness of the marriage relation is but very imperfectly understood, even by the most enlightened of this people; and so far as there is any fault in this haste, it rests with some of our Protestant brethren rather than with the vartabed.

How impotent are the efforts of the priests, may be inferred from the fact, that an Armenian of good family has given his daughter in marriage to the vartabed, despite all that the priests and the more fanatical Armenians could do to prevent it. As might be inferred, this Armenian is an enlightened man.

We have long known him as one whose convictions are with us. He and his son have now, for several Sabbaths, attended our meetings; and probably they, as well as the daughter, may be considered from this time forth as Protestants. And not this man only, but several others who were wavering a few weeks ago, now seem determined to be bold for the truth.

~~~~~  
*BAGHCHEJUK.*

LETTERS FROM MR. J. W. PARSONS,  
MARCH 22, AND APRIL 24, 1858.

MR. PARSONS presents, in the first of these letters, a general view of the state of things in various portions of the extended field under his charge.

*Adabazar and the Vicinity.*

The colporter of Adabazar, in the earlier part of winter, visited the villages which have that place for a centre. A little company of enlightened persons at Talmuk welcomed him. At Elmahu, the blind woman, the eyes of whose mind the Lord has opened, received him with great joy; and a few persons, convinced of the truth, and to some extent confessing it, gathered around him and for three or four days enjoyed his instructions. At Hascal he found the persecuting power active. The few Protestants find it difficult to show themselves as such. The Turk of whom I have written before, who is still in heart very friendly, and loves to join with a Christian brother in prayer *if in secret*, had been silenced and put upon his guard, by his neighbors threatening to report him to the government as a renegade. After a few days the colporter was ordered by the rulers of the village to leave.

As one indication of progress at Adabazar, I may mention that the native brethren have enlarged the capacity of their place of worship, so as to seat fifty additional persons. The expense they bore themselves. Toward the support of their own institutions, they have in-

creased their subscriptions from 100 to 140 piasters a month.

*Koordbeleng and Arslenbeg.*

One of the brethren from Baghchejuk has spent some time in Koordbeleng, meeting with no opposition. Many come to him, and the work is growing. At Arslenbeg also he found an open door. A leading man, who had affirmed that *while he lived* Protestantism should not gain an entrance there, is among the most forward. Having received a letter, written in the name of some twenty persons, and afterward a delegation, requesting a preacher, I sent the Baghchejuk preacher to see what it amounted to. Three weeks ago, on the Sabbath, he had an audience of thirty persons, and interviews with about eighty in all. We promised to supply them regularly with a preacher on condition of their finding a place, but a single blast from the enemy has scattered to the four winds all these favorable indications.

*Ovajuk and its Women — Improvement.*

Our deacon, who with his pious wife, spent the winter months in Ovajuk, has returned to his farm. I regret that his health is not sufficient for continued labor as a native helper. He reports decided advances toward a favorable change in that village. It has been ever noted for its females, who without an exception, it is said, are given to blasphemy and drunkenness. Their infants, male and female, are fed with wine at the same time that they are drawing milk from their mothers' breasts; and their first words are vile and blasphemous. You will remember the treatment my colporters received from the hands of these viragos. The suit for the recovery of 1,500 piasters, the value of books which they tore in pieces and scattered in the streets, is still pending. When our deacon went there, the rulers proposed to pay the 1,500 piasters on condition that he would return. The proposal was not accepted. The deacon,

with his family, was received into the family of one of the Protestants, and from the little circle of friends he gradually worked his way to wider circles of the indifferent and hostile. He gathered a few children into a school, and was instrumental of starting what promises to be a temperance reform, and of doing, I doubt not, a great deal of good. When he came away, it was apparently with the sincere regret of all. The rulers of the place, whose daughters his wife and himself had instructed in reading, offered him a house and garden, to induce him to take up his permanent residence there.

### *Progress at Billejik—Nice.*

From Billejik I have encouraging reports. Baron Abraham commenced labor there, as preacher, the first of this year. The congregation is increasing. Three persons, he thinks, give good evidence of being truly converted. One of the church members, doing business in Yenishék, "one day" distant from Billejik, writes that there is a favorable movement there, which has its date from our visit, last autumn. At a Greek village, two hours from Billejik, are several enlightened persons, who have come in frequently to attend public worship, and have made Baron Abraham promise to come occasionally to the village to preach, on the Sabbath.

So soon as the roads are passable, I intend to send a man to the district of Nice, provided I can find one to send. If I find no one more suitable, I shall take one of our church members from his coal-pit, or from his spade, to go into that open field with the word of life, the calls for which, from that direction, are continually in my ear.

### *Baghchejuk — Vartabeds — Protestant Meetings.*

Our anticipations and desires respecting the growth of the work in Baghchejuk, have not been realized. The adversaries have been waging war against

the friends of the truth. Few new persons have joined the evangelical circle. One left for a season, but returned again. Yet, through these circumstances, and by the grace of Christ the Lord, the growth of the church downward, in the heart, I trust has been advanced. For two years there has been constant changing of vartabeds in this place. It has been difficult to find one able to please the two parties into which the old church has been divided. To gain the evangelically inclined, an evangelically inclined vartabed was sent. He excited the fears of the other party, who complained, that under his administration the number of those going over to the Protestants was increasing. And he did not succeed, as it was hoped he would, in gaining back some who had gone over. Then followed a stern preacher of the merits of the saints and relics, maintaining the divine purity of the church. Before him the evangelical party fled, with their faces towards the Protestants. Finally one was found able to suit the leading men of both parties. Uniting and marshaling both the opposing forces, he led them to battle. The conflict has not ended; and the season for spring-work has somewhat diminished its din, by separating the disputants, calling them away to the fields, gardens, and coal-pits.

The Protestants have had, in addition to public Sabbath services, one prayer meeting, (aside from the church prayer meeting;) one lecture; one evening meeting for the examination of such subjects as, baptism, the qualifications for admission to the church, and those passages of Scripture which involve the doctrines, or illustrate the practice, of the apostolic churches; one for improvement in singing; and one for disputation with the old church, on such subjects as, the intercession of the saints, auricular confession, the priesthood and sacrifice, worship of images, &c. The average number of hearers on the Sabbath was not far from one hundred and fifteen for the winter months.

IN a second letter, dated April 24, Mr. Parsons mentions various matters of interest, some of a pleasant and some of an unpleasant character.

*Cases of Persecution—Interest at Geiveh.*

Since I wrote you last, a violent persecution has broken out in the little village near Adabazar, on the Sakarius, occasioned by the "coming out" of two young men, who have for a long time been convinced of the truth. One night a company of fellows from Adabazar proceeded to the village, broke open the house of one of the new Protestants, and ruthlessly seized his wife and hurried her off to the house of her father, who lives in the city. Ordinary acts of religious persecution have followed, but the young men remain firm. This accession to their number is a source of great joy to the little company of believers in that village. In Tamluk we have the same indications that the truth is making progress, viz., two or three persons are persecuted for their adherence to it. But my heart is pained when I think of Hascal, and the fact that I have no suitable person to send there, to stand by those who are persecuted, and to guide and lead them on in the Christian life. Yet I firmly believe the Lord will provide, and in every respect opportunely.

My man at Geiveh finds an open door, and labors with faithfulness. He meets with persons from a score of villages who come there for purposes of trade, and has sold many Bibles and New Testaments. Among the persons in whom he is particularly interested, are those from Angora, (who confirm the testimony of our Amoojah, who spent a month there, last summer, that there is a very great desire for the Scriptures among all classes in that city,) and the Bulgarians. I am sorry to say that there are no more Bulgarian New Testaments now in the market to supply our exhausted stock.

*New Efforts to regain the Protestants.*

In Baghchejuk a society has been re-

cently formed by the old Armenians, the object of which is to cultivate a love of their nation, and to prevent secession from the old church. It is called the "Baghchejuk Library Association." Its members pay a small sum weekly, which is to be expended for such papers and books as the Patriarch approves. No Protestants are admitted. A committee of thirteen manage its affairs, and are to do in a special manner, what all are to do according to their ability, viz: draw away from the Protestants such as can be drawn away, and prevent further addition to the Protestant community.

A young man was drawn away, and loud were the acclamations of joy. He was honored with a seat in the committee of thirteen, and for a time was active in seeking to destroy that which he had been building. But he had no peace of mind till he repented and returned. Then he was stripped of his honors, and loaded with reproaches and curses. The vartabed, who but a few Sabbaths before had called the attention of the people to him, as a young man worthy of their confidence and patronage, had to take back what he had said, and denounce him as worse than a heathen. Another, being in a cold state of mind, was led away, but when he was on the turning point, a brother, a member of the church, took him in hand. One long night, till the morning watch, he labored and prayed with him, and conquered. Grace triumphed.

The enemies have been watching, and laying in wait for the weak and disaffected. One of our oldest men, having some misunderstanding with some of his brethren, was made to believe that all were his enemies, and was for a while entirely alienated and absented himself from public worship. In company with the native preacher I sought an interview with him. He afterwards said that our faces were not those of enemies, but as the faces of angels; and since then he has regularly attended meeting.

*Nicomedia.*

The church in Nicomedia is yet a mystery to me. They are generally in a divided state and a quarreling mood, but any special effort brings them together. With great humility and solemnity they renew their covenant, but the special effort over, they fall, and split to pieces again, and go, as before, to biting and devouring one another. At the last communion, when four new members were received, about one fourth, or perhaps a greater proportion of the male members were in an alienated state, aggrieved or aggrieving; and refused to partake of the sacrament.

~~~~~

CONSTANTINOPLE.

LETTER FROM MR. PEABODY, MAY 10, 1858.

MOST of this letter, like the one from Mr. Peabody in the Herald for June, has reference to that portion of the field formerly under his special supervision—the region round about Erzroom; respecting which he communicates intelligence of much interest. He first refers to a letter he had recently received from pastor Simon, of Khanoos, who writes, he says, to the following effect.

Persecution at Marash.

A short time since, a young man arrived from Moosh, bringing intelligence that the circumstance of a box of Bibles reaching Moosh was deemed one of sufficient importance to call the bishop thither from the monastery of John the Baptist, to try the effect of anathemas and excommunications upon those who had purchased our books and had intercourse with our bookseller. To such an extent did he carry his violence towards an enlightened priest—cursing him and taking from him his sacerdotal robe—and also against several like-minded laymen—casting them out of the church and making every effort to cut them off from all sympathy with their fellow citizens, and to close up every channel of communication with them—that the people would not endure it, but took a

stand against the bishop. This unexpected opposition led him to deal more leniently; and he speedily restored to the priest his sacred robe, and modified his conduct towards the other enlightened men.

The priest is not allowed to absent himself from church; but he goes there by day, like an ox to the slaughter, and by night resorts to the bookstore, for books and religious intercourse. The laymen also, who are under the ban, do the same thing. This outrage of the bishop has not prevented others from purchasing books.

Call for Testaments and Preaching.

The Protestants of the village of Haradavoor, near Moosh, write for a hundred New Testaments. One of their number has boldly been to Khanoos, to obtain some to sell in the province of Sasone. They have also sent a petition to pastor Simon, in which they entreat, most earnestly, that he will come and preach to them again; but his church and people are very reluctant to part with him. However, after hearing the petition, they gave their partial consent; at the same time writing me a letter in which they beg that another preacher may be sent, either for them or for Moosh. They say, "One man cannot supply both places; you know we are weak; we beseech you not to forget this little church."

In the village of Haramig, near Chevermeh, pastor Simon's village, the persecution was so severe that all the Protestants returned to the old church, except the blind potter and one other whom I have formerly mentioned; but last Sabbath, writes pastor Simon, they came to our meeting and took an open stand on the side of truth. They say it is better to suffer trouble than to endure every day the stings of conscience. In Chevermeh four men have recently become Protestants, though the bishop of Erzroom continues to employ the most

cunning stratagems to prevent the progress of the work there.

A Young Man from a Monastery.

The bearer of the letter from which these facts were taken, is a young man formerly connected with the monastery of John the Baptist. For some time previous to leaving it he had been studying the gospel, and as he obtained light he began to diffuse it, in that place of darkness, until he excited the suspicions of the bishop, when he fled to Khanoos. There he became an open Protestant, and for a time was teacher of our school. Though well versed in those branches of knowledge taught in monasteries, he was desirous to obtain such qualifications as would render him useful to the cause of Christ. Having made his wishes known here, he was permitted to come to Constantinople, for the purpose of entering the Bebek seminary on trial, provided he should come at his own expense. He is a native of Erivan, Russia, and was anxious to visit his father; but upon arriving at Erzroom, he ascertained that measures were about to be taken to banish him to Russia, and so he hastened forward to this place, with all possible dispatch.

Geghi.

Mr. Peabody next refers to Geghi, the place which is mentioned with so much interest in the letters from Mr. Allen, of Kharpoot, in this number of the Herald. Mr. Peabody had had more previous acquaintance with the place and with persons there, than Mr. Allen. He writes :

We have, recently, very encouraging accounts from Geghi. This place, formerly so hopeful a field, has for several years been under a cloud. Drained by the war, and again subject to the wolfish incursions of the Koords, who have since the war asserted their clannish independence, we had almost yielded to the persuasion that the seed sown there, in times past, had hopelessly lost its vitality. But God has been faithful to his promise: "My word shall not return unto me void."

A few days ago, the converted vartabed from Geghi, who is now here, came to us with great joy, to communicate a letter which he had just received from that place. His brother writes him that two of the most influential men of the Kassabah, (the chief town,) formerly enlightened, but who had yielded with the rest to the untoward influences around them, have recently taken a noble stand on the side of the gospel. Others have rallied about them, to such an extent that the whole town is regarded by the villages around as Protestant. The writer also says, the work is spreading among the villages.

Next to the Kassabah, the place of most prominence is Temerahn, a large village, the seat of the Bey. You will recollect that we once had a native helper there, who voluntarily resigned, feeling that he could not conform to our policy and therefore could not conscientiously receive any thing from us. He thought that by a partial, external conformity to the old church, he could do more good than by taking an open and active stand against it. He accordingly frequented the church regularly, taking a part in the service, but omitting those things which he regarded as wrong; and after the service was ended he would read and expound the word of God.

He has also held meetings at his own house, and has sometimes acted as teacher of the school. In this way it would seem that the truth has made much progress. Several years since he organized a temperance society, the effect of which has proved of great value. Most of those who joined, have adhered to the pledge. Among the few who had violated it, is the only remaining vartabed of the three once flourishing monasteries in that province.

At present there appears to be a strong feeling, both in that village and in the chief town, that the time has come for a Protestant organization, and hence the new movement. An urgent appeal is sent in this letter for assistance. Since

Erzroom has been deprived of a missionary, Protestants there are far removed from the voice of encouragement and the helping hand. Through another source we have just received intelligence that a deputation from Geghi has visited Kharpoot, to lay the case before the missionaries there and entreat their interposition. They earnestly request a missionary for that region, and a pastor to remain permanently with them. We hear of no persecution as yet. May the fear of the God of Jacob fall upon the region, restraining the hostility of the adversary.

The Field Calling for Cultivation.

Many of the views and principles of these Protestants are wrong, but under the guiding hand of a faithful and judicious missionary, these would be corrected. In the province are fifteen thousand Armenian souls, residing in thirty-one villages, some of which are large and not remote from each other. It is under the Pasha of Erzroom and joins that province, and would be easily visited by a missionary from that city. It is a wild, wooded and romantic region, among the mountains, and the present change of feeling among the people would doubtless render it a delightful resort for the missionary and his family during the summer months, as well as a fruitful missionary field.

And now, will Christians in America return a cold response to this call for help? Will they say: "Too much has already been expended on this field; we are weary of hearing of this people; let us turn our eyes to new and untried regions!"—No! If prudence should prevail let them rather say: "The seed sown here in times past, in much weakness and amid many dangers, watered with tears, and now springing up into the golden harvest, has cost too much to be trodden down by the wild beasts of the mountains!" Let some of our warm-hearted brethren in America, who have been newly baptized with the love of

Christ, and filled with love to souls, respond to the appeal; and it shall no longer be said that Armenia Proper is without a missionary; that that great region, now so promising, has no one to whom the people can look as, under God, their spiritual helper and guide.

Constantinople — Mussulman Inquirers.

Turning, now, to his present field of labor, at the Capital, Mr. Peabody says:

There are some signs of promise here, though the hopes entertained when I last wrote you have not yet been realized. A gentle divine influence seems affecting the various classes, Turks, Jews and Protestants. The word of God is more sought for by the Mussulmans than it has been for a long time. Seventeen Bibles and portions of Scripture were sold to them, by our city colporter, during the month of April.

A Turkish woman came recently to purchase a book. A Turkish Effendi seeing her, inquired: "Why are you looking at those books? They are not ours, they belong to the infidels! What book do you wish?" Taking one to him she replied: "I want a book about Jesus Christ." "But you cannot read!" "No! but there are others who can." "Well," replied the Effendi, "that is the book you are seeking; it is about Jesus Christ." She immediately purchased it.

One of our Protestants, formerly of Moosh, has often had access to a pasha here, and has made known to him the gospel, to which his excellency has manifested a disposition to listen. A Mussulman in his service was often present and manifested much opposition. Last Sabbath this man requested the Protestant to conduct him to our chapel in Yeni Kapoo, and after the service he would not depart till he was furnished with a Bible.

~~~~~  
LETTER FROM MR. BLISS, MAY 20, 1858.

### *Protestants of Broosa.*

MESSRS. Bliss and Pettibone had recently spent a few days at Broosa, and Mr. Bliss

writes to give some account of what they saw and learned respecting the work of God in that place, with which they were much gratified. The city has still the aspect of a place in ruins, hundreds of buildings remaining just as the earthquake left them four years ago, though some are being repaired. The Protestant chapel was one of the first repaired. Indeed, the work on this was commenced so early, that the Protestants were pronounced "impious fighters against God," and it was predicted that their work would surely be again overthrown. Mr. Bliss writes:

Earthquakes still continue at intervals, but the chapel yet stands uninjured, a conspicuous and very attractive object for the eye to rest upon, in the midst of surrounding ruins. It is a model building for its purpose, simple in its architecture, airy and commodious; and when filled, as on the Sabbath, with its congregation of intelligent and reverent worshipers, it presents a most pleasing sight. The Protestant community of Broosa is still small, but embraces some very sterling men. The church has been distinguished for the brotherly love which has prevailed in it. The pastor is a workman who needeth not to be ashamed, either of the sermons he preaches on the Sabbath, or of his abundant labors during the week. He is much beloved by his people, and evidently enjoys their highest confidence. He manifests the deepest interest in all their concerns, and is laboring to impart to this little community such principles, and train them to such habits as will, when the "small one" becomes "a strong nation," make them efficient laborers in His service whose name they bear.

In pecuniary matters, the last year, it is stated, has been a disastrous one to the Protestants at Broosa—the silk business, in which some of them were largely engaged, having been injuriously affected by the financial crises in Europe and America. Still the church is hoping ere long to take the position of self-support. At the monthly concert, Mr. Bliss communicated intelligence respecting the revival in America, in which the people were much interested.

### *Diffused Influence of Truth—Interesting Converts.*

The leaven of divine truth has been very widely diffused in Broosa. We were told that there are, probably, very few houses among the Armenians there, in which a copy of the word of God would not be found; and that, when it came out in conversation with an Armenian that he had no Bible, he would almost always express his shame in making the confession, and his determination to obtain a copy immediately. Copies of the Scriptures circulated in former years, but which have lain long neglected, unread and perhaps despised, are now taken up and studied with interest.

One recent convert was pointed out to us, who was brought to the knowledge of the truth through the reading of a Bible which had been thus lying neglected, in his father's house, probably more than ten years. And not only has this young man begun to love the gospel of Christ himself, but he is doing all in his power to interest others in it. He is a weaver by trade, and his fellow workmen are Greeks. To these he preaches the truth, and finding difference of language a hinderance to his bringing the full force of God's word to bear upon them, he has, though an illiterate man, learned to read the Greek character, in order that, when he reasons with these Greeks, he may point out to them, and himself read to them, in their own version, (the Greco-Turkish,) those passages which he would have them consider.

Another interesting case mentioned, is that of a young Greek from Sughud, near Kutayah, whose former life is said to have been a counterpart of that of the prodigal son. Having become reckless, he attempted suicide, and was then led to reflection, and determined to enter upon "a religious life," i. e. a life of seclusion.

In his search for a "manual of devotion," he found his way to a Protestant bookstore in Kutayah. Here he was offered a copy of the New Testament, as the best manual of devotion extant. He

took it, but perceiving from the title page that it had issued from our press, he threw it down in a rage, declaring he wished no Protestant books. The bookseller gave him a soft answer, and advised him to go and read the copy of the gospel which he would find in his own church, and so dismissed him. His wrath, however, was not turned away till the next day, when, as in his attempt at suicide, sober thought seems to have followed the outbreak of passion, and brought him again to the bookstore, to ask for the book he had the day before refused. From that time, he has been a diligent student of the word of God. The copy which was given him, being the Greco-Turkish version, had not the references—those helps to the understanding of the Scriptures so highly valued by all inquirers here. To remedy this deficiency, he set himself to learn the Armenian character; studying it out laboriously, by himself, in an Armeno-Turkish reference Testament, till he was able to use that version.

Having learned this new alphabet, he put it to further use in opening a correspondence with the Protestant Armenians of Broosa. These brethren were not a little astonished by the curiously written and curiously spelled epistles that began to come to them, from some person of whom they knew nothing. Ere long, however, all was explained by his appearing among them to tell his story, and to ask to be instructed more fully in the way of the Lord. He is now residing at Broosa, working at his trade, (that of a tailor,) and attending diligently upon the preaching of the word and all the means of grace.

#### *Feelings of Turks—Greeks of Demirdesh.*

Other interesting statements were made to us, showing that a spirit of religious inquiry and discussion was very widely prevalent, principally indeed among the Armenians, but by no means confined to them. Turks not unfrequently are seen in the Protestant chapel.

One learned man among these was overheard telling his companions of his having been there, and of the good doctrine he had heard. In another circle of Turks, when the fact was mentioned that some from their own number were becoming Protestants, the remark was elicited, and received the assent of all: "What then! there is no harm in becoming a Protestant." The idea evidently was, that to become a Protestant was a very different thing from becoming a picture-worshiping Armenian or Greek, and could not be regarded as becoming an infidel.

On our return from Broosa, we stopped two or three hours at Demirdesh, and had an interview with the Greek brethren there. I was struck with their intelligent appearance, and their expressions of deep interest in the truth. To them, also, the good news from a far country, respecting the American revival, was very acceptable. At present they are enjoying freedom from persecution, but greatly feel their need of some one to be a teacher to them and their children. They have no one now; but they do not, as they assured me, on this account, forsake the assembling of themselves together, as the manner of some is.

#### ADRIANOPLE.

LETTER FROM MR. MORSE, APRIL 23,  
1858.

It was announced in the Herald for April last, that Mr. Morse had been designated to commence the work among the Bulgarians, and that when he wrote, in January, he was expecting soon to proceed to Adrianople, to make arrangements for his residence there. He was, however, prevented from going at the time designed by a severe and protracted storm, and then found it impracticable to go before the opening of Spring. He left Constantinople, March 22, spent one day at Rodosto, and reached Adrianople, March 26. In this letter he gives some account, first of his journey and of the city of Adrianople, and then of the state of things among the people as bearing upon the prospects of the work which he is commencing. It will be seen



that there is still much reason to "expect great things" if the church will "attempt great things" in European Turkey.

### *The City.*

The distance from Rodosto to Adrianople is seventy-two miles. The first part of our way was over extensive table land, with a higher elevation on our left and a lower on our right; afterwards the surface was more undulating. There were but few trees; herds of sheep and cattle, attended by their shepherds, were seen roaming over the extensive plains; there was no lack of water, and the land seemed to be naturally of the richest kind, needing only the cultivation which Christianity brings to make it comparatively an earthly paradise. On the second day we saw the minarets of the royal mosque, three hours before reaching the city, which we entered at four o'clock.

The northern portion of the city, where Turks reside, is elevated, and slopes gradually to the south, where dwell, mingled together, Armenians, Bulgarians, Greeks and Jews. Beyond the city is a beautiful park of thousands of acres, covered with shade trees, through which winds the sluggish and yellow Tunga, which in the lower part of the city unites with the Maritza, a river about as large as the Connecticut. Around and in the city are extensive orchards of the mulberry tree, for raising silk, which it is estimated is produced here yearly to the amount of 250,000 lbs. Between the northern and southern parts of the city are the mosques, bazars, and places of business.

From 1366 to the taking of Constantinople, in 1453, Adrianople was the capital of the Turkish empire. Here, during the eventful winter of 1453, Mohammed II. forged those enormous cannon with which, in the following summer, he stormed with fire, smoke and brimstone, spoken of in Revelation, the Christian city of Constantine. Since that event Adrianople has often been the favorite

residence of the Sultans, two of whom made it their seat of government. It is one hundred and forty miles a little north of west from Constantinople.

The city itself is supposed to contain 140,000 inhabitants, of whom 40,000 are said to be Turks; an estimate which by the residents here is supposed to be too large; and it is said that the number of Turks, not only in the city, but in all Roumelia, is gradually diminishing. If so, the important inquiry arises, whether, over this fair heritage, "Jesus shall reign," or the blighting despotism of the Greek and Catholic churches shall crush the souls and the bodies of the people.

### *Turkish Bigotry Yielding.*

To give you a correct account of what has transpired since my last, I must speak of my observations among the Turks, the Bulgarians, and the other nationalities here. At my first attempt to come to Adrianople the few Turkish books which I had were taken from me at the custom house. I applied to Mr. Brown, our consular agent, and he went with me to the custom house, where they read to him the instructions they had received from the Porte, "not to allow any Turkish or Persian books upon religious subjects to pass." At the same time 2,000 copies of the Turkish Testament, sent by the British Bible Society to their agent, were detained. Mr. Brown carried the matter to the Porte, and application was also made to the English consul for the Testaments, and to our happy disappointment all the books were given up. This is an important fact, showing that when the Turks had taken a stand they gave way. This they did with the full knowledge that these books were designed for circulation among the Turkish-speaking people of Turkey, and, apparently, with the feeling expressed in the Turkish doctrine of predestination: If it is the will of God that the Bible prevail, "let the will of *Allah* be done."

Since my arrival I have been pleased to notice that, apparently, there is

much less general bigotry prevailing here than at the capital. Last year I was not allowed to enter the little mosque at Bebek, but here I have been permitted to enter freely the largest and finest mosques. This has been particularly true of the royal mosque Selim, which is said to be one of the finest Mohammedan structures. We were shown the whole building, by those who had charge of it, with the greatest politeness; and were invited to come again at the great festival of Ramazan. We could not but anticipate the time, when this splendid edifice, capable of enduring yet for centuries, and of accommodating twelve or fifteen thousand people, may become vocal with the praises of the Most High God.

#### *Mohammedans reading the Scriptures.*

The son of Mr. Schnell (an English resident) has a Turkish teacher. I asked him why he did not use the Turkish Testament for a reading book. He said he feared his teacher would not be pleased with it; but upon speaking to the teacher he found he already had a Testament which he was accustomed to read. Opposite our bookstore is the business place of three Mohammedan Persians, who have repeatedly taken special pains to salute us, and with them our helper has had a pleasant conversation upon the comparative merits of the Koran and the Bible. It is a significant fact, that our bookseller has a Turkish firman for the sale of books, and that he keeps openly upon the shelf Turkish Testaments, one of which he opens and places at the window in the most public manner, where it can be read by any who pass in the street. He has sold fifteen of these Testaments and thirty copies of the Psalms. The number is not so important as the principle.

#### *Prospects among the Bulgarians.*

In reference to the Bulgarians, every thing seems as encouraging as was anticipated. A circular has been sent to

all the Protestant churches in Turkey, inviting them to contribute and pray for this work. I am informed that the proposition meets with general favor, and from several churches contributions have already been sent in. The little church at Rodosto, of fifteen members, has contributed five hundred piasters, (about twenty dollars,) which is more for them than thousands of dollars would be for some of the wealthy churches in England and America. The bookseller at Rodosto also informed me that he sometimes sold fifteen, twenty, twenty-five or thirty Bulgarian books at a time. These applications are probably from the interior villages. The teacher at Haskeuy, an interesting village, which Mr. Hamlin graphically described last year, has become interested, is doing what he can to circulate the truth, and a few weeks since sent for forty-five tracts to distribute among the people and scholars at his own expense. From another village a similar application has been made, for about the same number of tracts. A short time since a Bulgarian priest came into the bookstore with a Testament for which he had paid, second hand, eighteen piasters. The bookseller informed him that he could furnish him with a better copy for one third the price, upon which he immediately purchased three copies. It is known that copies which have been purchased for six piasters have afterwards been sold for twenty-eight. Last autumn Mr. Schnell sold at one of the Bulgarian fairs four hundred copies of the Testament, all that he had with him. The interesting state of things at Philippopolis, calling for the immediate occupation of that place, which, in reference to the Bulgarians, must be the great centre of operations, has already been communicated to you. Soon after my arrival, one of the brethren here, who it was thought would be a suitable person, and who speaks the Bulgarian language well, was employed as a colporter and sent to Kirk Kelisia, (forty churches,) a place of considerable size, thirty miles north-east

from Adrianople. I have not yet heard from him.

### *Other Nationalities.*

In reference to other nationalities here, and our immediate work, we are permitted to speak encouragingly. Two months previous to our arrival, six or seven persons were accustomed to meet on the Sabbath and read the Scriptures. This number, in prospect of our coming, had been increased to sixteen or eighteen. The first Sabbath we were here we had twenty-two, and each Sabbath since there have been eight or ten new persons present; some of whom afterwards become regular attendants, others stay away for a Sabbath or two, and others come only to see and report; so that the most we have had at any one time has been thirty-two, which was last Sabbath. About eighty different persons, in all, have attended the services or called upon us. We are openly saluted in the streets, and as yet have been subjected to no marks of disrespect, though some of the brethren have been opposed by their friends. Sabbath before last, it is said, the Armenian priest preached in his church, that every person had a right to his own religious views, and that if persons became Protestants they should not be opposed. It is stated that half the Armenians here are so far enlightened as to know that salvation cannot be found in the ceremonies of their church, and many of them are balancing between infidelity, Catholicism, and Protestantism. Many however are reading the Scriptures, and my helper says he has never before found so much enlightenment among Armenians as he finds here. It is hoped many may be led to embrace the truth as it is in Jesus.

### *Greeks and Jews.*

Several of the tried brethren here are Greeks, and of the ten who came for the first time Sabbath before last, six were Greeks. Two others came last Sabbath. It is stated by these persons, that there is

an extensive feeling among the Greeks that something more is needed than they now have; and Mr. Schnell, the English resident here, says that unless the Sultan puts in execution (which it is impossible for him to do) his promise of giving a salary to the clergy and bishops, so as to prevent their oppressions of the people, there will be an extensive disaffection among the Greeks, and large numbers of them will embrace Protestantism, if it is before them so that they can choose it.

The despised Jews also, are not passed by by the great Head of the church. My helper has been called upon to visit one Jewish family, and yesterday, upon entering the bookstore, I saw two Jews reading, with interest, a Messianic Psalm.

A Bulgarian and Armenian school are greatly needed here, and a bookstore at Philippopolis. These things will receive our earliest possible attention. I am happy to say, my assistant is proving a valuable helper.

### *Call for present Effort.*

The Catholics are already here and have a fine church. The French residents, the consul, and even the English consular agent, are Catholics. This week, the partial arrangements which I had made for a house were interrupted by the interference of the French consul, who wished to secure it for the "Sisters of Charity" to open a school. Throughout this part of our missionary field, we shall have to contend, side by side, with this worse than heathen influence.

Whether, in reference to this field, we consider the preciousness of souls, the command of the Savior, and God manifestly leading us on by the cloudy pillar; the number of Bulgarians; their readiness to receive the Scriptures; their hatred of the Greek priests, which in cases of persecution will prevent their being led by a bigoted clergy, as has been the case in all our other missionary operations; or whether, looking at the

whole field, we see also Greeks, Armenians and Mohammedans "white already to harvest," and notice the coming in of Catholic influence, and of infidelity, so that it may hereafter take two years to reconquer what has been lost by delay in one—every thing urges that the five or six places marked out at the last annual meeting of the mission, should be occupied as speedily as possible. Permit me, in closing, earnestly to entreat an interest in the prayers of all God's people, that wisdom and grace and strength to labor may be given to us, and that the Lord will send forth other laborers to gather his harvest.

### Assyria Mission.—Turkey.

#### MOSUL.

LETTER FROM MR. WILLIAMS, APRIL 1,  
1858.

THIS letter has reference, mainly, to the movements and apparent feelings of an individual, to whom frequent reference has been made in former communications from Mosul. Some statements respecting him may be found in the Herald for January last. What Mr. Williams now states has, on the whole, a promising aspect.

#### *The Jacobite Archbishop.*

With this man you are not altogether unacquainted. His antecedents are not such as to inspire very great confidence in his earnestness, his sincerity, or his firmness; yet his course, during the past three months, has been such as to awaken in us the hope, that there may be some good thing inwrought in him by the Holy Ghost.

Of his former course and position you are sufficiently well informed. Mr. Marsh wrote you, at the time, of his request to Bishop Gobat, by Mr. Jones, for a missionary from the church of England. Since that time, his relations to us have been more friendly than ever before. He has made visits to us, and received calls from us, and we have had unimpeded access to his people. His ministrations,

also, have been more scriptural than before.

#### *Conference with the Missionaries.*

Soon after my return, in November, he requested an interview for consultation, and a day was appointed; but a civil case before the Pasha prevented his attendance. Mrs. Williams's sickness and death intervened, and it was not until some time in January that our consultations began. We met several times, at his official residence and at our houses. He desired to leave his Archepiscopal chair, and take a private room, where, without constraint, he could preach the gospel, and nothing but the gospel, to all who should come to see him, receiving his support from us. He argued, that while he was in his present position, as Archbishop of the Jacobite church, he was bound to conform to its rubric. We urged him to remain where he was, to preach the gospel faithfully, and to use all his influence, personal and official, to restore the Jacobite church to the scriptural standard; gently but firmly to refuse to partake in any thing contrary to the Scriptures, and faithfully to preach Christ and him crucified, as the only way of salvation from sin and its punishment; to do this so plainly that none could misunderstand him, but with gentleness, as persuading perishing souls to flee from the wrath to come. If thus he, as head of the Jacobite church in this region, could bring back his church to Apostolical simplicity, he would have accomplished a great good. If not, if they refused the Scriptures and Christ, they would eject him, and the sin of schism (if there was such a sin in such a separation) would be theirs, not his. There would also, in this way, be longer opportunity to present the gospel to the people, who, if they would, could follow him.

#### *Renewed Petition for an English Clergyman—Papal Officialness.*

Meanwhile Capt. Kemball, the English Consul General, came up from Bagdad;



and while he was here, the Archbishop and community presented to him three petitions, one for Lord de Redcliffe, one for the Earl of Clarendon, and one for the Archbishop of Canterbury, requesting pecuniary assistance and an English clergyman.

It is natural that the Archbishop should suppose that an English clergyman could more effectually secure to him and to his people English political protection. I was present when the petitions were handed to Capt. Kemball, and he promised to forward them. They were signed by all, or nearly all, the leading Jacobites.

The Papal Nestorians (Chaldeans) reported this matter to the Pasha, who has made a world of ado about it, directed and counseled thereto mainly by these Papists, who take it upon them to administer the government here in all matters relating to the Christians—the Pasha being a mere tool of oppression and injustice in their hands. The papalized portion of the Jacobites were soon frightened into signing a counter document, in which they disavow any desire for English money or English instruction, and declare that their seals to the former document were obtained by misrepresentation and fraud, they not knowing to what they affixed their seals.

#### *Firmness of the Archbishop—His Preaching.*

The Pasha peremptorily ordered the Archbishop to sign a similar disclaimer, which he promptly, and to our joyful surprise refused to do; saying, that he had a right to do what he had done, and he still approved of it; and to turn about now, and say something exactly opposite, neither became his years nor his position. His enemies did every thing they could to intimidate him, and persuade him to agree to preach and practice tradition; but hitherto he has remained firm, declaring that he will preach nothing but God's word. They have secured his deposition by the Patriarch for this offence,

and were plotting his banishment, with the Pasha, when he fled to the English Consulate for refuge. Mr. Rassam has offered him an asylum in his house, which is thrown open for his use until his case can be decided at Constantinople, and large crowds of his friends flock there to hear him preach. More than half the sect are with him. He is very familiar with the Scriptures, but his sermons are weak, being strings of pearls rather than texts woven together into a cable of strength. The pearls are beautiful; but as he places them, they do not strengthen each other. Still we hope God will bring much good out of this.

So far as we have been consulted, we have aimed to give the movement such a direction as should result in a self-sustaining Jacobite church, organized on evangelical principles and a scriptural basis. We have urged him not to join the Protestants at present, because many who will gladly hear *him* preach, would be frightened at the disgrace of being called Americanes; and we wished him to prove his sincerity by standing for the truth, and upon the truth, without any assurance of pecuniary support from us. We have aimed to seek the progress of Christ's kingdom, the triumph of evangelical truth, rather than an increase of Protestantism; and his former course compels us to regard the Archbishop's sincerity with hopefulness rather than confidence. We shall aim to be guided by Providence. It is not unlikely that, eventually, he and his followers will be compelled to join us, or submit to the papal oligarchy which has deposed him.

#### *Zulu Mission.—South Africa.*

##### ANNUAL REPORT.

A CHANGE having been made in the time of holding the annual meeting of this mission, the present report covers a period of only six months—the last half of the year 1857—and is brief. The goodness of God in having kept the mission and the people from the evils of war and of persecution, under

the protection of a government which favors the preaching of the gospel, is acknowledged; the Zulu war upon the borders of the colony having ceased without involving the people within the colony. The health of the members of the mission generally, has been "quite as good as in previous years," though Mr. Rood has been, for some months, seriously ill.

### *High School—Churches.*

In consequence of Mr. Rood's ill health, the high school has been disbanded for the six months now reported, though the missionaries have felt the importance of keeping it in operation as deeply as ever. Two of the young men who completed their course of study in June last, are now employed at two of the stations teaching common schools. "They are loved and respected by the people, are efficient and useful teachers," and their influence as Christians is believed to be decidedly good. "We earnestly hope," the report says, "that this school may speedily be resumed, and that many more young men may be raised up to be as useful among their people as these."

"The members of our churches generally we believe to be as consistent in their walk and conversation as members of churches in Christian lands. But there is a want of self-denial; of deep, earnest feeling; of that agonizing prayer which calls down the Holy Spirit and secures the salvation of souls."

### *Need of Help.*

Respecting the present strength of the mission, and the need of reinforcements, the language of the report is as follows:

Our number is small, and even that number is decreasing, while our field of labor is greatly increasing. One, Mr. Aldin Grout, whose loss we greatly feel, has been obliged to return to his native land on account of sickness in his family; another has been laid aside, having been overworked, and we fear will be kept from his work for some time to come. Our school is disbanded for the want of an instructor. An important station, which has been left unoccupied for four years, is still unoccupied. A station which required the labors of two missionaries has been deprived of one of them to supply the Umvoti station, vacated by Mr. Grout. Several thousand

natives have entered the colony within a few months, ignorant, degraded, uncivilized; while fields are open and still opening, both north and south, which demand present occupation. And looking away from this to the Zulu country, we see a large field of labor open, where we believe missionaries could enter with perfect safety. But where are the laborers? \* \* \*

We hear loud and earnest calls for laborers from other parts of the world; we see our own number diminished for want of help and our labor increasing on our hands, and we still cry: "From whence shall help come?" Christians at home are living in ease and prosperity, and their riches are increased. If they saw the heathen world as we see it, and felt their obligations to it as we think they ought to feel them, there would not be wanting men or means for the accomplishment of the great work of spreading the gospel. May the Lord of the harvest speedily send forth many laborers, to cultivate the fields now lying waste and desolate, that an abundant harvest may be gathered from them into the garner of God.

---

### *Bombay Mission.—India.*

LETTER FROM MR. HARDING, APRIL 9, 1858.

MR. HARDING had been in India a little more than one year at the date of this letter; learning the language, becoming acquainted with the people and the aspects of the work, and while engaging in many missionary labors, preparing himself to enter more and more fully upon the direct preaching of the gospel. He expresses much interest in the work, cheerfully looking forward to great changes yet to be effected by the truth and the Spirit of God.

### *Visit to the Ahmednuggur Field—Conversions.*

During the last half of the year 1857, it was my privilege to visit the Ahmednuggur field, and to spend several months with the brethren among the

villages; and I can truly say, it was a season of great spiritual refreshment and joy. I came back to the field in which Providence seems to call me to labor for the present, with a stronger faith in God, and in the work to which he is summoning the church in these latter days.

During those months, I had the pleasure of seeing more than thirty persons confess Christ before men, some of them in the morning of life, and in the face of much opposition, and some just on the borders of the grave. There has been no such out-pouring of the Spirit, and general turning unto the Lord, as in America would be called a revival of religion; there is no moving of whole communities "as the trees of the wood are moved;" yet we cannot doubt that it is the work of the Spirit beginning a new life in souls before dead in sins; taking one from a village and two from a city, the first-fruits of a great harvest that must ere long be gathered in.

#### *Obstacles at Bombay.*

The work at Bombay he speaks of as different, and in some respects more difficult. "The obstacles to be overcome are greater; the bigotry, prejudice, and depravity of man seem to be more intensified."

The masses of the people are mad upon their idols. This city seems like one great workshop of Satan, and every part is kept in constant motion; not a wheel is suffered to rest for a moment. Temples rise on every side, and day and night, from these haunts of sin, may be heard the strange and discordant sounds of infatuated worshipers led captive at the will of the great destroyer. But, thanks be to God, there is One mighty to save, even from such depths of superstition; one stronger than the strong man armed; and he it is who giveth us the victory. The campaign is to be a long one; some have fallen in the strife; but they have not toiled in vain. Though the walls be yet standing, and the solid masonry remains firm, yet many a bas-

tion has been cleared away, and many an out-post taken. There is no cause for discouragement, whether we look at present prospects or at past success.

#### *Missionary Efforts—Encouragements.*

As yet, through imperfect knowledge of the language, I have not been able to engage so fully in this work as I hope to do within a few months. Since the 1st of January, I have conducted a weekly prayer meeting with the native Christians, and now am beginning to hold general meetings with the people. For the present Mr. Bowen kindly takes charge of the Sabbath morning service in the chapel, where the attendance is usually about forty. In the afternoon the service is held in the entry, or front part of the chapel. The room will hold about a hundred, and it is crowded every Sabbath. The chapel stands upon a large thoroughfare, and I think an audience might be collected at any hour of the day. Last Sabbath we had the communion in the afternoon. It was so late at the close of this service that I proposed to omit the other; but as we passed out of the door two young men met us, who had been present the week before, and we stopped a moment to speak with them. During the conversation, before we were aware of it, thirty or forty persons, passing by, were lingering to hear what was said. Such an opportunity seemed too good to be lost, and we therefore remained speaking to them from the steps till it was nearly dark, and when we closed, the audience numbered more than a hundred. My two native helpers render much valuable assistance at these meetings. Indeed I could do but little without them, and at the same time, they are unable to hold large meetings without the presence of a missionary. Sometimes a deep impression seems to be made upon audiences thus assembled. The attention of every one, for the time at least, is arrested by the great truths of religion, and we can see in many a countenance

the expression, "Perhaps these things are so." At other times the presence of a few bad men, half intoxicated it may be, will seem to dissipate all salutary impressions, and the truth is turned to ridicule. At present, however, I think such meetings are calculated to do much good, and I have, therefore, commenced a similar service on Wednesday afternoons at the same place. The attendance is quite as good as on Sabbath afternoons. Besides these meetings, I have two every week, of a similar character, in the small bungalow near the street, on our mission premises. The audiences there are not so large, but I trust some good is accomplished.

#### *Efforts among Mahars.*

I have also commenced, as an experiment, a work among some Mahars in the north-eastern part of the city. It is a place where our missionaries have frequently been to give instruction, and the people have always listened with respect and apparent interest. Of late, they expressed the wish to have a school established for their children, and I have rented a house in a favorable locality for this purpose. One of my assistants removed there with his family, several weeks ago, and occupies a part of the house, while the other part—a large room—is used for the school, and for meeting the people, as they may be disposed to come, for religious conversation. I have great hope that good will result from this, though there is opposition from various quarters. One morning no children came to the school; a story had been circulated that I was intending to keep them in school a short time and then take them all to America. At present, about twenty attend daily, and good opportunities are afforded, from time to time, to preach to the people.

*Would that we might be remembered more frequently in the earnest prayers of God's people at home, and that other laborers might be sent forth into this harvest field.*

#### *Shanghai Mission.—China.*

LETTER FROM MR. BRIDGMAN, APRIL 14, 1858.

#### *The Book and Colloquial Language of China.*

IN this letter Mr. Bridgman, in reply to inquiries which had been addressed to him, makes statements respecting the Chinese language in its different forms, which partially exhibit some of the difficulties to be met in preaching the gospel, and in giving the printed Scriptures to the many millions who use that language, and will interest many of the readers of the Herald.

You ask, "What is meant by the colloquial Mandarin?" and "How does it differ from the colloquial into which the New Testament has been translated at Fuh-chau?" The colloquial Mandarin, so called, is a mode of speaking, and also of writing, used at court, and by all the officers and literary men in all parts of the Empire. It differs from the classical language of books much more than our colloquial differs from our book language—even blank verse. It is more simple, more plain—the words being doubled or even trebled. It is not, in regard to its extensive use, unlike what the Latin once was in Europe. And as to the local colloquial dialects, (that at Fuh-chau for example,) it differs from them about as much as the Latin tongue differs from the modern European languages—the French, Italian, Spanish, Portuguese, &c. &c.

With us, (in our native tongue,) there is much less difference between the book style and the colloquial than with the Chinese. Their sacred books are written in a style so concise and involved, that when read to an audience scarcely one common man, and but very few of the educated men, can understand what is uttered, any more than if it were Greek or Hebrew. Much of their modern classical literature falls into the same category.

There is a fact in point, to explain what I wish to say in this case. One of the emperors of this dynasty published



a series of commands in sixteen clauses, in short measured style, seven characters in each clause. These were taken up by his son and successor, and amplified in a pure, classical style, such as would correspond to that used with us in treatises on philosophy, orations, or sermons; not very concise, nor very verbose. Each of these clauses, as thus amplified, gives about six hundred characters, (instead of seven,) covering about four pages in the Chinese books. These are specimens of the book style; now for "the colloquial Mandarin." These sixteen clauses, used as so many texts for sermons, and amplified so as to give, instead of seven characters, about six hundred, or four pages, are again taken up, (not by the emperor indeed, but by one of his high officers, acting as one of his ministers,) and still further amplified, by being thrown into a purely colloquial style, so as to give, instead of six hundred characters on four pages, about eighteen hundred on twelve pages—i. e. increasing the amount of utterable matter about three-fold. First you have the text, in seven characters; next the classic, book style, in six hundred characters; and then the Mandarin colloquial, in eighteen hundred characters. Now this book, a sort of homilies in style, is printed by imperial authority, and is to be read, at least a portion of it, on the 1st and 15th of every month in the year, in all the offices of the empire. That is the design of the book. It is easy reading; a pure colloquial style; and when read, and carefully articulated and distinctly enunciated, it can be easily and readily understood by multitudes of the people, even by many who cannot read a word.

This colloquial Mandarin will carry the traveler (if he speaks it well) all over the empire, and enable him, when he speaks, to be understood by all the officers and all the educated men, and also by multitudes of the illiterate. As the book style can be read and understood every where by the educated, so this Mandarin colloquial can be spoken, read

and understood, by the educated, and by not a few of the illiterate. There are slight differences in this Mandarin colloquial between the North and the South, and in some of the remoter provinces. Still it is essentially one; and especially is it one and the same when reduced to writing, as in the case of the Bible, in which I have been and am still concerned.

In having the books of the New Testament, and Genesis and Exodus, (these are all as yet,) put into the Mandarin colloquial, two objects have been kept in view. The first is, to test the accuracy, and to help secure accuracy, in our book style version. By casting it from the book style into the Mandarin colloquial, errors are more easily detected. One, two, or three hours, therefore, almost every day, are employed in this way. A second object is, by and by, to furnish for publication a Mandarin colloquial version, or at least to do something to aid in such a work.

Now a word more on your question, How does this Mandarin colloquial differ from the colloquial at Fuh-chau? I have said already that it differs from it, (and I may add, from scores of other local colloquial dialects,) quite as much as most of the modern languages of Europe differ from the Latin tongue. I do not exaggerate when I say "scores;" and these local dialects, in many cases, differ so much that interpreters are needed; and in more than one instance, nay in many, foreigners have had to interpret between Chinese! As to how far it will be necessary and desirable to have versions of the Bible in these local colloquial dialects, at present, there is a diversity of opinion. Some are strongly in favor of them; others are as strongly opposed. Probably, in the more extensively used dialects, like that at Fuh-chau and this at Shanghai, local versions, or versions in the local dialect, will be desirable. Comparatively speaking, such versions are easily worked out, provided we have a faithful standard version in the general book style.

## Recent Intelligence.

**GABOON.**—Mr. Best wrote from Baraka, April 17. Messrs. Pierce and Jack were then at Nengenenge. Mrs. Jack was expecting to join her husband at that place in a few weeks. Mrs. Walker's health was feeble, and it seemed desirable for Mr. and Mrs. Walker to leave soon, for a visit to the United States. Two natives were baptized and received to the church on the first Sabbath in April.

**NORTHERN ARMENIANS.**—In a letter dated May 20, Mr. Goodell, of Constantinople, mentions that four of the pupils in Miss Whittel's school for Jewish females had, within a few days, "seen the glory of Jesus, and received him as the Messiah." This school, under the care of the Free Church of Scotland, was established in 1847, and for eleven years Miss Whittel had "labored hard, without seeing spiritual fruit." Now, "to see these dark minds thus enlightened by the Holy Spirit, and these cold hearts thus warmed by divine love, seems indeed like life from the dead."

**NESTORIANS.**—Dr. Wright wrote from Tabreez, April 9:

I have received some farther information relative to the disposition of the Persian authorities towards our mission. Asker Khan, the governor of the Christians in Salmas and Oroomiah, has made every effort in his power to injure us, and to induce the government to remove us from the country. He represented that half the Nestorians in Oroomiah had adopted our religion, and that such was our influence over them that he was unwilling to return there; intimating that our removal from Persia would conduce to the interests of the government. The authorities of Azirbajan declined to assume responsibility in the matter, and forwarded the representation to the Prime Minister at the capital. That functionary replied in a letter to his nephew, the Minister for foreign affairs at this place. The drift of the letter was, that our affairs should remain as they have been in years past.

I have had an interview with the foreign agent of the Persian government here. Allusion was made to the relations of our government with Persia, when he stated that the Persian ambassador, commissioned to visit various courts in Europe, had commended our mission to the Shah's government in one of his dispatches. I referred to the annoyance we had experienced during the last two or three years, in the breaking up of our schools, and in the abuse of our helpers. He replied that it was unauthorized, the wish of the Shah's government being only that our operations should not be extended beyond certain limits. He was profuse in his expressions of friendly regard for us. We will hope for the best, though we can hardly expect peace, or outward prosperity, while Asker Khan holds his position as governor of the Nestorians.

## Home Proceedings.

## EMBARKATION.

Rev. Philander O. Powers, Mrs. Sarah L. Powers and two children; Rev. Theodore L. Byington, of Belvidere, N. J., and Mrs. Margaret H. Byington, of Plainfield, Mass.; Miss Amelia C. Temple, of Worcester, Mass., and Miss Jane E. Johnson, of Utica, N. Y., sailed from Boston, June 27, in the Andrew Carney, Capt. Pryor, for Smyrna.

Mr. and Mrs. Powers are on their return to the Northern Armenian mission, with which they have been long connected; Mr. and Mrs. Byington go to join the same mission; Misses Temple and Johnson are to be connected with the Syria mission, in charge of the female seminary. Mr. Byington is a graduate of Princeton College and Union Theological Seminary.

## DONATIONS,

## RECEIVED IN JUNE.

## MAINE.

|                                                 |               |
|-------------------------------------------------|---------------|
| Cumberland co. Aux. So. F. Blake, Tr.           |               |
| Cumberland, Cong. ch. m. c.                     | 9 50          |
| Durham, Ch.                                     | 3 73          |
| Gorham, Ch. and so.                             | 95 00         |
| Minot, Mrs. E. Scott,                           | 20 00         |
| Pownal, J. L.                                   | 10 00—138 23  |
| Franklin co. Aux. So. Rev. I. Rogers, Tr.       |               |
| Farmington Falls, D. T. and wife,               | 2 00          |
| Temple, J. S. 1; Mrs. B. M. 1;                  | 2 00—4 00     |
| Kennebec co. Conf. of chs. B. Nason, Tr.        |               |
| Winthrop, Mrs. Elizabeth Sewall,                | 50 00         |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |               |
| Bath, Central ch. m. c.                         | 33 00         |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |               |
| Bangor, A friend, 3; Hammond st.                |               |
| cong. ch. 60;                                   | 63 00         |
| Foxcroft and Dover, Cong. ch.                   | 13 00         |
| Garland, Ch.                                    | 29 00—105 00  |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |               |
| Biddeford, Mrs. C. G.                           | 1 00          |
| Buxton Centre, Cong. ch. and so.                |               |
| m. c.                                           | 5 00          |
| Kennebunk, Union ch. Mrs. C. M.                 |               |
| L. and two other la.                            | 10 00         |
| Saco, 1st ch. and so. m. c. 77,32;              |               |
| ben. so. 49,45; to cons. S. L.                  |               |
| GOODALE an H. M.                                | 126 77—142 77 |
|                                                 | 473 00        |
| "Y," A thank offering,                          | 2 00          |
| Andover, Ch.                                    | 2 00          |
| Bloomfield, Mrs. E. D.                          | 1 50          |
| Bluehill, Miss P. 1; Miss H. 1;                 | 2 00          |
| Castine, Gents. miss. asso. 106,90;             |               |
| la. do. 47,50; to cons. Mrs. A. E.              |               |
| Ives an H. M.                                   | 154 40        |
| Eastport, S. D. H. 4; D. P. 2;                  | 6 00          |
| Machias, m. c.                                  | 40 00         |
| North Belfast, Cong. ch. m. c.                  | 5 00          |
| North Waterford, W. W. G.                       | 10 00         |
| Orland, Cong. ch.                               | 60 00         |
| Oxford, A friend, 3; J. S. K. 2;                | 5 00—287 90   |
|                                                 | 760 90        |

## NEW HAMPSHIRE.

|                                        |       |
|----------------------------------------|-------|
| Cheshire co. Aux. So. G. P. Drown, Tr. |       |
| East Alstead, Cong. ch. and so.        | 11 00 |
| Gilsum, do.                            | 22 75 |
| Hinsdale, do.                          | 38 14 |

|                                                                                                  |              |
|--------------------------------------------------------------------------------------------------|--------------|
| Keene, m. c.                                                                                     | 13 38        |
| South Westmoreland, A. S. 10;<br>cong. ch. and so. 5;                                            | 15 00        |
| Walpole, Cong. ch. and so.                                                                       | 25 00        |
| Winchester, do.                                                                                  | 85 00—210 27 |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                          |              |
| Alton, Cong. ch. m. c.                                                                           | 13 00        |
| Bath, Cong. ch. and so. m. c.                                                                    | 14 75        |
| Bristol, do.                                                                                     | 10 00—37 75  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                         |              |
| Antrim, Pres. ch.                                                                                | 12 00        |
| Greenfield, Evan. ch.                                                                            | 15 00        |
| Hollis, Rev. P. B. Day and wife,<br>a thank offering, to cons. Mrs.<br>MARY B. DAY an H. M. 100; |              |
| cong. ch. 32,85;                                                                                 | 132 85       |
| Mason Village, Cong. ch.                                                                         | 10 00        |
| Merrimack, do.                                                                                   | 67 38        |

|                                            |              |
|--------------------------------------------|--------------|
|                                            | 237 23       |
| Ded. paid J. A. Wheat,                     | 17 75—219 48 |
| Merrimack co. Aux. So. G. Hutchins, Tr.    |              |
| East Concord, Cong. so.                    | 22 89        |
| Rockingham co. Conf. of chs. F. Grant, Tr. |              |
| Auburn, Cong. ch. and so.                  | 10 00        |
| Exeter, 1st and 2d chs. m. c.              | 16 94        |
| Hampstead, Ch.                             | 5 00         |
| Northampton, Cong. ch. and so.             | 24 80        |
| Salmon Falls, 1st cong. ch.                | 12 00—68 74  |
| Strafford Conf. of chs. E. J. Lane, Tr.    |              |
| Centre Harbor, m. c.                       | 10 75        |

|                                                                           |          |
|---------------------------------------------------------------------------|----------|
| <i>Legacies.</i> —Manchester, James McK. Wil-<br>kins, by Ira Barr, Ex'r, | 500 00   |
|                                                                           | 1,069 88 |

## VERMONT.

|                                                                                                     |              |
|-----------------------------------------------------------------------------------------------------|--------------|
| Addison co. Aux So. A. Wilcox, Tr.                                                                  |              |
| New Haven, East Mills, by S. P.<br>Nash,                                                            | 27 00        |
| Vergennes, Cong. ch. and so.                                                                        | 92 75—119 75 |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                          |              |
| Peacham, Ch. 10; Mrs. Lydia C.<br>Shedd to cons. Dea. E. C. CHAM-<br>BERLIN an H. M. 100;           | 110 00       |
| St. Johnsbury, S. W. Dole, 30;<br>Mrs. K. 1; Mrs. M. D. 74c;                                        | 31 74        |
| Waterford, Cong. ch. and so.                                                                        |              |
| 34,60; T. S. 5;                                                                                     | 39 60        |
| Wheelock, H. K.                                                                                     | 2 00—183 34  |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                           |              |
| Cambridge, J. W. T.                                                                                 | 12 00        |
| Essex, Cong. ch. m. c.                                                                              | 5 00—17 00   |
| Orange co. Aux. So. L. Bacon, Tr.                                                                   |              |
| Thetford, Academy members for<br>Turkish m.                                                         | 10 00        |
| W. Randolph, m. c.                                                                                  | 17 60—27 00  |
| Orleans co. Aux. So. J. M. Wheelock, Tr.                                                            |              |
| West Charleston, Cong. so.                                                                          | 15 36        |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                |              |
| Benson, Coll. 51,10; m. c. 14,74;<br>to cons. Rev. EBENEZER SMITH<br>an H. M.                       | 65 84        |
| Castleton, Coll.                                                                                    | 132 25       |
| Rutland, S. H. Hodges,                                                                              | 25 00        |
| Wallingford, Coll.                                                                                  | 10 50—233 59 |
| Windham co. Aux. So. F. Tyler, Tr.                                                                  |              |
| Brattleboro', Cen. ch. 92,49; m. c.<br>43,93;                                                       | 136 42       |
| E. Westminster, Benev. so.                                                                          | 11 65        |
| Townshend, 1st evan. cong. ch.<br>and so. la. for. miss. so. 16,03;<br>gents. do. 3,40; m. c. 5,58; | 25 01        |
| W. Halifax, Ch. and so.                                                                             | 8 00         |
| W. Westminster, do.                                                                                 | 20 00        |

|                                       |             |
|---------------------------------------|-------------|
|                                       | 201 08      |
| Ded. disc.                            | 44—200 64   |
| Windsor co. Aux. So. J. Steele, Tr.   |             |
| Chester, A widow and orphan,          | 2 00        |
| Woodstock, Cong. ch. and so.          |             |
| 54,42; m. c. 9,75;                    | 64 17—66 17 |
|                                       | 862 85      |
| Rupert, Cong. ch. and so. 5; F. G. 5; | 10 00       |
|                                       | 872 85      |

## MASSACHUSETTS.

|                                                                                                                                                                                                                                                                                                                                         |                |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                                                                                                                                                                                                                                 |                |
| Falmouth, A friend to cons. Rev.<br>WILLIAM C. POND, of Downie-<br>ville, Cal. an H. M.                                                                                                                                                                                                                                                 | 50 00          |
| Harwich, Cong. ch. and so.                                                                                                                                                                                                                                                                                                              | 21 54          |
| Orleans, do. wh. and prev. dona.<br>cons. Miss MARTHA DOANE an<br>H. M.                                                                                                                                                                                                                                                                 | 55 00          |
| Waqquoit,                                                                                                                                                                                                                                                                                                                               | 10 00          |
| Yarmouth, Cong. ch. and so.                                                                                                                                                                                                                                                                                                             | 42 00—178 54   |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                                                                                                                                                                                                                 |                |
| Williamstown, A friend,                                                                                                                                                                                                                                                                                                                 | 20 00          |
| Windsor, Cong. ch. and so. m. c.                                                                                                                                                                                                                                                                                                        | 16 00—36 60    |
| Boston, S. A. Danforth, Agent,<br>(Of wh. a thank offering, 50; a friend,<br>10; do. for Bebek sem. 5;)                                                                                                                                                                                                                                 | 603 19         |
| Essex co.                                                                                                                                                                                                                                                                                                                               |                |
| Two friends,                                                                                                                                                                                                                                                                                                                            | 40 00          |
| Andover, An Andover student,                                                                                                                                                                                                                                                                                                            | 10 60          |
| North Beverly, Cong. ch. and so.<br>m. c.                                                                                                                                                                                                                                                                                               | 54 00          |
| Salem, Crombie st. ch. (of wh. to<br>cons. Dea. MOSES T. UPTON an<br>H. M. 100; 272,39; South so.<br>Mrs. ELIZABETH PHILLIPS, wh.<br>and prev. dona. cons. her an<br>H. M. 50;                                                                                                                                                          | 322 39—426 39  |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                                                                                                                                                                                                               |                |
| East Haverhill, Cong. ch. m. c.                                                                                                                                                                                                                                                                                                         | 9 00           |
| Haverhill, Winter st. ch. two indiv.                                                                                                                                                                                                                                                                                                    | 5 00           |
| Newburyport, Capt. Nathaniel<br>Smith, 200; Dr. Dimmick's so.<br>57,32; Rev. R. Campbell's so.<br>54,77; m. c. 51,23; to cons.<br>NEWMAN BROWN an H. M.                                                                                                                                                                                 | 363 32—377 32  |
| Essex co. South Aux. So. C. M. Richardson,<br>Tr.                                                                                                                                                                                                                                                                                       |                |
| South Danvers, Cong. ch. and so. (m. c.<br>48;) to cons. DAVID R. GALLOUP,<br>GEORGE F. DANIELS, JOSEPH POOR,<br>and NATHAN H. POOR H. M.                                                                                                                                                                                               | 423 00         |
| Franklin co. Aux. So. L. Merriam, Tr.                                                                                                                                                                                                                                                                                                   |                |
| Conway, A. H.                                                                                                                                                                                                                                                                                                                           | 10 00          |
| Hampden co. Aux. So. C. O. Chapin, Tr.                                                                                                                                                                                                                                                                                                  |                |
| Chicopee, 3d cong. so. to cons.<br>GEORGE W. FITZ an H. M.                                                                                                                                                                                                                                                                              | 100 00         |
| Monson, D. N. C.                                                                                                                                                                                                                                                                                                                        | 5 00           |
| Springfield, An early pupil of Dr.<br>Bridgman for Shanghai m.                                                                                                                                                                                                                                                                          | 500 00—605 00  |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.                                                                                                                                                                                                                                                                                               |                |
| Northampton, "W."                                                                                                                                                                                                                                                                                                                       | 10 00          |
| Plainfield, Cong. ch. and so. m. c.                                                                                                                                                                                                                                                                                                     | 15 00—25 00    |
| Harmony conf. of chs. W. C. Capron, Tr.                                                                                                                                                                                                                                                                                                 |                |
| Milford, 1st cong. ch. m. c.                                                                                                                                                                                                                                                                                                            | 20 00          |
| Northbridge, Cong. ch.                                                                                                                                                                                                                                                                                                                  | 18 33          |
| Upton, Cong. ch. m. c. 17,59; Mrs.<br>B. F. 10; int. 40c; Mrs. C. F.<br>5;                                                                                                                                                                                                                                                              | 32 99          |
| Uxbridge, Evan. ch. 100; Miss S.<br>W. 5;                                                                                                                                                                                                                                                                                               | 105 00—176 32  |
| Middlesex co.                                                                                                                                                                                                                                                                                                                           |                |
| Charlestown, Winthrop ch. and<br>so.                                                                                                                                                                                                                                                                                                    | 1,850 14       |
| E. Cambridge, Evan. cong. ch. m.<br>c.                                                                                                                                                                                                                                                                                                  | 12 61          |
| Medford, 1st Trin. cong. ch.                                                                                                                                                                                                                                                                                                            | 35 25          |
| No. Cambridge, Holmes chapel,                                                                                                                                                                                                                                                                                                           | 26 00          |
| Reading, By retrenchment,                                                                                                                                                                                                                                                                                                               | 5 00           |
| S. Reading, Cong. ch. and so.                                                                                                                                                                                                                                                                                                           | 82 87—2,011 87 |
| Middlesex North and vic. C. Lawrence, Tr.                                                                                                                                                                                                                                                                                               |                |
| Dunstable, Cong. ch. and so.                                                                                                                                                                                                                                                                                                            | 14 00          |
| Middlesex co. South Conf. of chs.                                                                                                                                                                                                                                                                                                       |                |
| Concord, Mrs. S. H.                                                                                                                                                                                                                                                                                                                     | 10 00          |
| Lincoln, Cong. ch. and so.                                                                                                                                                                                                                                                                                                              | 18 00          |
| Natick, do. do. m. c.                                                                                                                                                                                                                                                                                                                   | 42 80—70 80    |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.                                                                                                                                                                                                                                                                                              |                |
| Dorchester, 2d cong. ch. and so.<br>gent. (of wh. fr. Nathan Carruth<br>to cons. Miss ELLEN CARRUTH<br>an H. M. 150; JAMES TUCKER,<br>Jr., wh. cons. him an H. M. 100;<br>Thomas D. Quirney, wh. cons.<br>JOHN A. PERRY of Manchester,<br>N. H. an H. M. 100,) 634,50; la.<br>(of which for chil. of miss. 2.)<br>439,13; m. c. 115,11; | 1,188 74       |
| Foxboro', Daniel Carpenter to cons.<br>Mrs. CATHERINE PAYSON an H.                                                                                                                                                                                                                                                                      |                |

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |                |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| M. 100; ortho. cong. ch. 49,73;<br>m. c. 12,26; wh. and prev. dona.<br>cons. ROBERT W. KERR an H.<br>M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 161 99         |
| Jamaica Plain, Mather ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 250 00         |
| Medfield, 2d cong. so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 17 75          |
| Medway, Village ch. and so. wh.<br>and prev. dona. cons. ELIJAH<br>PARTRIDGE an H. M.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 66 50          |
| Roxbury, Eliot ch. and so. gent.<br>173; m. c. 21,80; Vine st. ch.<br>m. c. 19,12;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 213 92         |
| Sharon, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 32,03;         |
| m. c. 17;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 49 03-1,942 43 |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                |
| Middleboro', Gent. 59,77; la. 49,54;<br>m. c. 23,39; a lady, 5;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 137 70         |
| No. Middleboro, A friend,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 20 00-157 70   |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |                |
| Abington, 1st par. gent. 127,75;<br>la. 61,69; m. c. 56,07;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 245 51         |
| Braintree and Weymouth, Gent.<br>and la. 30,01; m. c. 65,70; Mrs.<br>Nath'l Blanchard, dec'd, 15;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 110 71         |
| Bridgewater, Trin. so. m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 21 86          |
| East Abington, Gent. and la. 91;<br>m. c. 34;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 125 00         |
| Easton, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 18 73          |
| Hingham, Evan. so. gent. and la.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 35 57          |
| No. Bridgewater, Porter evan. so.<br>gent. and la. 204,30; m. c. 95,70;<br>1st par. gent. and la. 52,10; South<br>par. gent. and la. 58,50;                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 410 60         |
| Randolph, 1st par. gent. 123,25;<br>la. 42,91; m. c. 49,06; 2d par.<br>gent. 22,05; la. 27,34; m. c.<br>28,45; Winthrop so. gent. 44,30;<br>la. 34,42; m. c. 70,44;                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 442 22         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 1,410 20       |
| Less printing Rev. Mr. Russell's<br>sermon in 1847,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 40 00-1,370 20 |
| Pilgrim Aux. So. J. Robbins, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                |
| Kingston, 2d cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 16 75          |
| Taunton and vic.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |                |
| Fall River, Cen. cong. ch. and so.<br>(of wh. fr. Nathan Durfee to<br>cons. Rev. ISAAC DUNHAM and<br>Rev. J. LEWIS DIMON H. M.<br>100; Mrs. D. B. Durfee to cons.<br>WILLIAM B. DURFEE an H. M.<br>100; Holder B. Durfee to cons.<br>WILLIAM J. BATT an H. M. 100;<br>Miss Annie G. Durfee to cons.<br>JAMES B. PEARSON an H. M.<br>100; Miss Hattie M. Durfee to<br>cons. BRADFORD DURFEE an H.<br>M. 100; Catharine Remington<br>to cons. ROBERT K. REMINGTON<br>an H. M. 100; Robert K. Rem-<br>ington to cons. ELIZABETH A.<br>REMINGTON an H. M. 100; J.<br>A. C. wh. cons. Mrs. MARY F.<br>CRANE an H. M. 100; | 1,612 42       |
| Raynham, Cong. ch. a thank off'g,                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 9 00-1,621 42  |
| Worcester co. North, C. Sanderson, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                |
| Westminster, C.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 10 00          |
| Worcester co. Central Asso. W. B.<br>Hooper, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 200 00         |
| Auburn, C. H. S. for Syrian m.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 3 00-203 00    |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 10,284 43      |
| A thank off'g for covenant blessings<br>upon chil. and children's chil. 100;<br>a friend, 1;                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 101 00         |
| Chelsea, Winnisimmit ch. and so.<br>m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | 26 68-127 68   |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 10,412 11      |
| Legacies.—Amherst, Rev. Joseph Haven,<br>by Prof. Haven, (prev. rec'd, 50,) 50; En-<br>field, Miss Roxana Toplift, by Rev. E.<br>McEwen, 50; Lee, Stephen Bradley, by<br>H. Bartlett, 230; South Weymouth, Miss<br>Lydia Pratt, by Ezra Pratt, Ex'r, 400;<br>Uxbridge, Baalis Bullard, by Ellis Bul-<br>lard, Ex'r, 100;                                                                                                                                                                                                                                                                                             | 830 00         |
|                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 11,242 11      |

## CONNECTICUT.

|                                                                                                                                                                                                                                                                                              |               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| Fairfield co. East Aux. So. Rev. I. M. Shepard, Tr.                                                                                                                                                                                                                                          |               |
| Monroe, Cong. ch.                                                                                                                                                                                                                                                                            | 18 81         |
| Fairfield co. West Aux. So. C. Marvin, Tr.                                                                                                                                                                                                                                                   |               |
| Greenwich, Rev. J. H. Linsley, D. D.                                                                                                                                                                                                                                                         | 30 00         |
| Hartford co. Aux. So. A. G. Hammond, Tr.                                                                                                                                                                                                                                                     |               |
| Canton Centre, A friend,                                                                                                                                                                                                                                                                     | 5 00          |
| Collinsville, Cong. ch.                                                                                                                                                                                                                                                                      | 100 50        |
| Enfield, For. miss. so.                                                                                                                                                                                                                                                                      | 100 00        |
| Farmington, X. Y. 10; Cong. ch.<br>and so. Alfred Walker, 25; Mrs.<br>F. S. 10;                                                                                                                                                                                                              | 45 00         |
| Hartford, Centre ch. m. c. 10,81;<br>a friend, 2; Pearl st. cong. ch.<br>Thomas Smith, 200;                                                                                                                                                                                                  | 212 81        |
| Manchester, Cong. ch. & so. 56,50;<br>2d cong. so. a friend, 10; m. c.                                                                                                                                                                                                                       | 68 50         |
| Windsor, 1st eccl. soc.                                                                                                                                                                                                                                                                      | 40 00-571 81  |
| Hartford co. South Aux. So. H. S. Ward, Tr.                                                                                                                                                                                                                                                  |               |
| New Britain, South ch. and cong. m. c.                                                                                                                                                                                                                                                       | 22 50         |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.                                                                                                                                                                                                                                                  |               |
| Bethel, Cong. ch. m. c.                                                                                                                                                                                                                                                                      | 42 13         |
| Colebrook, Cong. ch. and so.                                                                                                                                                                                                                                                                 | 34 00         |
| Litchfield, Rev. Leonard W. Bacon<br>to cons. Rev. GEORGE J. HARRI-<br>son of Milton, Ct. an H. M.                                                                                                                                                                                           | 50 00         |
| South Britain, E. S.                                                                                                                                                                                                                                                                         | 10 00         |
| South Farms, Coll.                                                                                                                                                                                                                                                                           | 1 00          |
| Watertown, "A thank off'g fr. a<br>friend,"                                                                                                                                                                                                                                                  | 50 00         |
| W. Winsted, 2d cong. ch. m. c.                                                                                                                                                                                                                                                               | 66 18-253 31  |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                                                                                    |               |
| New Haven, United m. c. 40; Yale<br>coll. m. c. 25,72; 3d ch. m. c.<br>43,50; South ch. m. c. 8,25; Cen-<br>tre ch. a friend, 50; do. 50; do.<br>5;                                                                                                                                          | 222 47        |
| New Haven co. West Aux. So. A. Townsend, Tr.                                                                                                                                                                                                                                                 |               |
| Bethany,                                                                                                                                                                                                                                                                                     | 21 00         |
| Milford, 1st so. Mrs. Henrietta<br>Law, 100; m. c. 35;                                                                                                                                                                                                                                       | 135 00        |
| Waterbury, 1st so. m. c.                                                                                                                                                                                                                                                                     | 61 41-217 41  |
| New London and vic. and Norwich and vic.                                                                                                                                                                                                                                                     |               |
| F. A. Perkins and C. Butler, Trs.                                                                                                                                                                                                                                                            |               |
| New London, 1st cong. ch.                                                                                                                                                                                                                                                                    | 5 00          |
| Norwich, 1st so. m. c. 28,64; 2d<br>so. gent.'s asso. 301,50; coll. (of<br>wh. fr. Gen. Wm. Williams to<br>cons. Mrs. EUNICE W. FARNS-<br>WORTH an H. M. 100,) wh. and<br>prev. dona. cons. Mrs. LUCY C.<br>SMITH an H. M. 170,25; m. c.<br>13,42; Main st. m. c. 21,20;<br>gent.'s asso. 5; | 539 99        |
| Salem, Coll.                                                                                                                                                                                                                                                                                 | 15 50         |
| Stonington, 2d cong. ch. m. c.                                                                                                                                                                                                                                                               | 10 00-570 49  |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                                                                                                                                                                                                                      |               |
| Gilead, Gent's asso. 19,02; la. do.<br>4,55;                                                                                                                                                                                                                                                 | 23 57         |
| No. Mansfield, La. asso.                                                                                                                                                                                                                                                                     | 2 40          |
| Vernon, do.                                                                                                                                                                                                                                                                                  | 25 00-50 97   |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                                                                                                                                                                                                          |               |
| Chaplin, Cong. ch.                                                                                                                                                                                                                                                                           | 7 40          |
| East Hampton, do.                                                                                                                                                                                                                                                                            | 66 60         |
| Waregan, Cong. ch. m. c.                                                                                                                                                                                                                                                                     | 15 00         |
| West Killingly, Cong. ch. gent's<br>asso. 142,30; la. asso. 41,23; m.<br>c. 58,91; A. D. Lockwood to<br>cons. JOHN W. DANIELSON an<br>H. M. 100;                                                                                                                                             | 342 44-430 84 |
|                                                                                                                                                                                                                                                                                              | 2,388 61      |
| Legacies.—New Haven, John B. Barnard,<br>by Nath'l A. Bacon, Ex'r, (14,704,32,)<br>700; East Hartford, Mrs. Hannah Bige-<br>low, 100; int. 37,50;                                                                                                                                            | 837 50        |
|                                                                                                                                                                                                                                                                                              | 3,226 11      |

## RHODE ISLAND.

|                                            |             |
|--------------------------------------------|-------------|
| Central Falls, Cong. ch. and so.           | 30 73       |
| Little Compton, Male and fem. miss.<br>so. | 37 44       |
| Providence, Mrs. R. P. Dunn,               | 20 00-88 17 |
| NEW YORK.                                  |             |
| Buffalo and vic. J. Crocker, Agent.        |             |
| Buffalo, "A Friend,"                       | 200 00      |



|                                         |               |
|-----------------------------------------|---------------|
| Geneva and vic. G. P. Mowry, Tr.        |               |
| Bainbridge and Nineveh, Pres. ch.       | 24 00         |
| Burdett, do.                            | 28 00         |
| Chenango Forks, do.                     | 17 52         |
| Coventry, Cong. ch. 34,45; m. c.        |               |
| 17,26; Rev. Mr. and Mrs. Hoyt,          |               |
| 20; G. D. Phillips and sons, wh.        |               |
| and prev. dona. cons. AMASA J.          |               |
| Hoyt an H. M. 50;                       | 121 71        |
| Coventryville, Cong. ch.                | 18 40         |
| Elmira, Miss C. T. 15; Miss M. D.       |               |
| T. 10; pupils, 5;                       | 30 00         |
| Lisle, Pres. ch. 34,34; fem. cent       |               |
| so. 4;                                  | 38 34         |
| Preston, Rev. Mr. and Mrs. K. 10;       |               |
| W. P. 10; Mrs. L. P. 5; I. B. P. 1;     | 26 00         |
| Pultney, Pres. ch.                      | 9 00          |
| Seneca Falls, do.                       | 42 77         |
| Whitney's Point, do.                    | 32 00—387 74  |
| Greene co. Aux. So. J. Doane, Agent.    |               |
| Catskill, Pres. ch. 147,91; J. D. 5;    | 152 91        |
| Durham, 1st do. 40; m. c. 15;           | 55 00—207 91  |
| Monroe co. and vic. E. Ely, Agent.      |               |
| Rochester, Plymouth ch.                 | 40 00         |
| New York and Brooklyn Aux. So. A. Mer-  |               |
| win, Tr.                                |               |
| (Of wh. fr. THOMAS EGGLESTON, wh. cons. |               |
| him an H. M. 100; William E. Dodge,     |               |
| 1,000; A. W. Benson, 50; ISAAC N.       |               |
| JUDSON, of Brooklyn, wh. and prev.      |               |
| dona. cons. him an H. M. 50; 11th       |               |
| pres. ch. 110; New England cong. ch.    |               |
| Williamsburg, which and prev. dona.     |               |
| cons. Dea. HENRY W. OSBORN an H.        |               |
| M. 50; West pres. ch. Scudder miss.     |               |
| so. 100; Charles J. Starr, 150; C. N.   |               |
| Talbot, 250;)                           | 2,270 10      |
| Oneida co. Aux. So. J. Dana, Tr.        |               |
| New Hartford, Pres. ch.                 | 36 00         |
| Utica, 1st pres. ch. m. c. to cons.     |               |
| EDWIN A. HAMMOND an H. M.               |               |
| 115,76; Welch cong. ch. and             |               |
| others in the vic. 39,37; Miss          |               |
| S. E. miss. box, 5;                     | 160 13—196 13 |
| St. Lawrence co. Aux. So. Rev. L. W.    |               |
| Chaney, Tr.                             |               |
| Gouverneur, A widow's thank off'g, 5;   |               |
| S. W. 1;                                | 6 00          |
|                                         | 3,307 88      |

|                                         |          |
|-----------------------------------------|----------|
| Albany, An old lady for Gaboon m.       |          |
| 2,50; 2d pres. ch. 1,047,41;            | 1,019 91 |
| Amsterdam Village, Pres. ch. 32; (of    |          |
| wh. fr. Rev. A. L. C. and wife, 10;     |          |
| wh. and prev. dona. cons. Mrs.          |          |
| HARRIET HANKS of Newark, N. J.          |          |
| an H. M. ;) m. c. 76,56;                | 108 56   |
| Angelica, Dr. L. H.                     | 10 00    |
| Bronxville, R. D. ch.                   | 20 00    |
| Carlisle, J. B.                         | 5 00     |
| Chazy, Anna Hubbell,                    | 20 00    |
| E. Pharsalia, Mrs. H. av. of gold ring, | 3 00     |
| Fort Hamilton, Mrs. M. C. D.            | 2 50     |
| Fulton, Pres. ch. juv. miss. so. for    |          |
| Bebek sem.                              | 55 00    |
| Gloversville, Rev. Mr. Dunning's ch.    |          |
| N. M. and S. B. Place, wh. and          |          |
| prev. dona. cons. Mrs. ELEANOR          |          |
| W. BURLINGAME & Miss JENNETT            |          |
| CULBERT H. M. 125; Chas. Mills,         |          |
| wh. and prev. dona. cons. CHARLES       |          |
| M. BALLANTINE an H. M. 50; A.           |          |
| Judson, wh. and prev. dona. cons.       |          |
| CHARLES JUDSON an H. M. 50;             |          |
| D. C. Mills, to cons. LEONARD           |          |
| CASE MILLS an H. M. 100; Mrs.           |          |
| A. Hosmer, wh. and prev. dona.          |          |
| cons. DEXTER N. KASSON an H. M.         |          |
| 30; Mrs. Anna Hayes, 30; M. C.          |          |
| B. 10; J. S. 10; coll. 23,50;           | 428 50   |
| Guilford Centre, Cong. ch. m. c. 13;    |          |
| Mrs. N. D. dec'd, 4;                    | 17 00    |
| Hudson, 1st pres. ch.                   | 73 84    |
| Irrington, Pres. ch. m. c.              | 25 00    |
| Ithaca, Pres. ch.                       | 125 01   |
| Jamestown, Cong. ch. m. c. 23,29;       |          |
| less. disc. 12c.                        | 23 17    |
| Lowville, Pres. ch. to cons. Rev. Wm.   |          |
| H. LOCKWOOD an H. M.                    | 50 00    |

|                                      |                |
|--------------------------------------|----------------|
| Malone, m. c. 55; indiv's, 45;       | 100 00         |
| Meredith, Cong. ch.                  | 25 64          |
| Morrisania, Pres. ch.                | 29 10          |
| Pine Plains, do.                     | 30 00          |
| Portville, Pres. ch. 42; H. Dusen-   |                |
| bury, 28;                            | 70 00          |
| Poughkeepsie, Pres. ch. m. c. for    |                |
| Arm. m.                              | 46 48          |
| Ridgebury, A friend,                 | 5 00           |
| Sauquoit, Pres. ch. to cons. Rev. J. |                |
| N. McGiffert an H. M.                | 50 00          |
| Skaneateles, Pres. ch. and so.       | 35 63          |
| South Amenia, Pres. ch.              | 43 00          |
| Tarrytown, A friend,                 | 10 00          |
| Texas Valley, Rev. G. M. S. 1; Mrs.  |                |
| S. J. 1;                             | 2 00           |
| W. Bloomfield, Cong. ch. indiv.      | 14 88—2,478 22 |
|                                      | 5,786 10       |

|                                       |             |
|---------------------------------------|-------------|
| Legacies.—Maine, Daniel Chamber-      |             |
| lain, by John C. Curtis, Ex'r, (prev. |             |
| rec. 237,05,)                         | 150 00      |
| New York City, Miss Elizabeth Gel-    |             |
| ston, by Jeremiah Wilbur, Ex'r, 5,000 | 00-5,150 00 |
|                                       | 10,936 10   |

## NEW JERSEY.

|                                    |              |
|------------------------------------|--------------|
| Beemerville, Mrs. S. C.            | 5 00         |
| Newark, South Park pres. ch. m. c. |              |
| 68,64; Roseville pres. ch. wh. and |              |
| prev. dona. cons. AARON PECK an    |              |
| H. M. 90,65;                       | 159 29       |
| Plainfield, Pres. ch. m. c.        | 22 00—186 29 |

## PENNSYLVANIA.

|                                        |               |
|----------------------------------------|---------------|
| Blossburg, Pres. ch. m. c.             | 11 42         |
| Dunmore, do.                           | 14 00         |
| East Mill Creek, do.                   | 13 00         |
| Hyde Park, do.                         | 6 00          |
| Montrose, do. m. c.                    | 20 00         |
| Philadelphia, Pine st. ch. I. C. Farr, |               |
| 50; W. Clark, 50; S. Work, 25;         |               |
| A. Whilden, 20; indiv. 99,50; coll.    |               |
| 28,94; Western pres. ch. 25;           | 293 44—362 86 |

## DISTRICT OF COLUMBIA.

|                                 |      |
|---------------------------------|------|
| Washington, "It is the Lord's," | 5 00 |
|---------------------------------|------|

## OHIO.

|                                      |             |
|--------------------------------------|-------------|
| By G. L. Weed, Tr.                   |             |
| Cincinnati, 2d pres. ch. (of wh. fr. |             |
| G. Y. Roots, wh. and prev. dona.     |             |
| cons. ALANSON K. ROOTS an H.         |             |
| M. 50) 146; m. c. 87,70; 3d pres.    |             |
| ch. m. c. 16;                        | 249 70      |
| College Hill, Pres. ch. m. c.        | 8 00        |
| Columbus, Cong. ch. 20; pres. ch.    |             |
| m. c. 5,71;                          | 25 71       |
| Dayton, 3d st. pres. ch.             | 10 00       |
| Jersey, Pres. ch. 3; m. c. 6,05;     | 9 05        |
| Johnstown, do. do.                   | 13 78       |
| Mason, do. do.                       | 5 00        |
| Troy, do.                            | 28 00       |
| Walnut Hills, Lane sem. ch. m. c.    | 5 25        |
|                                      | 354 49      |
| Ded. disc.                           | 1 00—353 49 |

|                                  |              |
|----------------------------------|--------------|
| By T. P. Handy, Agent.           |              |
| Bedford, m. c.                   | 1 00         |
| Cleveland, 1st pres. ch. 133,82; |              |
| A. F. A. 10; 2d pres. ch. m. c.  |              |
| 77,45; la. miss. so. 30;         | 251 27       |
| Fremont, Pres. ch.               | 47 25        |
| Richfield,                       | 10 00—309 52 |
| By Rev. S. G. Clark.             |              |
| Berlin,                          | 4 39         |
| Bloom,                           | 10 10        |
| East Cleveland,                  | 25           |
| Edinburg,                        | 11 00        |
| Fitchville,                      | 3 00         |
| Lyme,                            | 54 00        |
| Nelson,                          | 9 50         |
| Olena,                           | 21 52        |
| Peru,                            | 20 33        |
| Plymouth,                        | 19 12        |
| Republic,                        | 3 25         |
| Richfield, Mrs. S.               | 50           |

|                           |              |
|---------------------------|--------------|
| Rome,                     | 4 00         |
| Wakeman, 1; Rev. J. T. 7; | 8 00         |
| Wellington, S. B. soc.    | 2 00         |
| West Mill Grove,          | 12 25—183 21 |
|                           | 846 22       |

|                                                                                                                          |              |
|--------------------------------------------------------------------------------------------------------------------------|--------------|
| Ashtabula, Mrs. G. C. H.                                                                                                 | 4 00         |
| Bazetta, Pres. ch.                                                                                                       | 6 15         |
| Canton, do. Peter Housel,                                                                                                | 25 00        |
| Champion, Rev. B. W. and fam.                                                                                            |              |
| 12; E. L. S. 1;                                                                                                          | 13 00        |
| Defiance, 1st pres. ch.                                                                                                  | 9 34         |
| Marietta, Mater. miss. asso.                                                                                             | 10 00        |
| New Richmond, Rev. W. M.                                                                                                 | 5 00         |
| Streetsboro', Ch.                                                                                                        | 2 00         |
| Warren, 1st pres. ch. wh. and prev. dona. cons. Rev. BENJ. WALKER of Champion, and Rev. AUGUSTUS CONE of Gustavus, H. M. | 83 06—157 55 |
|                                                                                                                          | 1,003 77     |

## INDIANA.

|                                   |            |
|-----------------------------------|------------|
| By G. L. Weed, Tr.                |            |
| Bedford, Pres. ch. 4,35; L. K. B. |            |
| 5; Miss E. B. H. 5;               | 14 35      |
| Bloomington, Pres. ch.            | 84         |
| North Madison, do.                | 5 00—20 19 |
| Elkhart, Coll.                    | 3 00       |
| Lima,                             | 20 00      |
|                                   | 43 19      |

## ILLINOIS.

|                                                                                                                                                    |                |
|----------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Ausable Grove, Pres. ch.                                                                                                                           | 5 90           |
| Belvidere, G. L.                                                                                                                                   | 4 00           |
| Chicago, E. P. Wells, 10; New England ch. 340;                                                                                                     | 350 00         |
| Galena, 1st pres. ch. 47,77; m. c. 28,23;                                                                                                          | 76 00          |
| Galva, Cong. ch. m. c.                                                                                                                             | 11 00          |
| Geneseo, 1st cong. ch. m. c.                                                                                                                       | 13 19          |
| Griggsville, do. do.                                                                                                                               | 50 00          |
| Jacksonville, 1st pres. ch. (of wh. fr. John Adams to cons. JOHN ADAMS HEMENWAY of Suffield, Ct. an H. M. 100.) 500; m. c. 88,45; less exch. 6,65; | 581 80         |
| Joliet,                                                                                                                                            | 13 00          |
| Malden, Mrs. D. D.                                                                                                                                 | 1 00           |
| Monticello, Pres. ch.                                                                                                                              | 67 55          |
| Quincy, 1st do.                                                                                                                                    | 133 09         |
| Rockford, R. H. T.                                                                                                                                 | 5 00           |
| Roscoe, A friend,                                                                                                                                  | 5 00           |
| Waukegan,                                                                                                                                          | 18 16          |
| Waverly, Cong. ch. m. c.                                                                                                                           | 50 00—1,384 69 |

## MICHIGAN.

|                                           |              |
|-------------------------------------------|--------------|
| By J. S. Farrand.                         |              |
| Grand Blanc, Pres. ch.                    | 10 00        |
| Mt. Clemens, do.                          | 25 00        |
| Romeo, Cong. ch.                          | 37 00        |
| St. Clair, do.                            | 37 00        |
|                                           | 109 00       |
| Less exch.                                | 1 19—107 81  |
| Battle Creek, Cong. and pres. ch.         | 38 00        |
| Dover, S. C. J.                           | 1 00         |
| Hillsdale, Pres. ch. m. c.                | 13 00        |
| Lansing, 1st do. do.                      | 5 00         |
| Niles, John Borden,                       | 50 00        |
| Webster, Pres. ch. 25,72, less exch. 29c. | 25 43—132 43 |
| By Rev. O. P. Hoyt.                       |              |
| A blind man's off'g,                      | 25           |
| Adrian, Cong. ch.                         | 12 43        |
| Brady,                                    | 2 00         |
| Clinton,                                  | 13 40        |
| Coldwater,                                | 5 22         |
| Edwardsburgh,                             | 11 00        |
| Hillsdale, G. W. U.                       | 50 00        |
| Hudson,                                   | 24 00        |
| Jackson,                                  | 5 00         |
| Niles,                                    | 120 68       |
| Stony Creek,                              | 4 00         |
| Tecumseh,                                 | 40 00        |
| Three Rivers,                             | 10 00—297 98 |
|                                           | 538 22       |

## IOWA.

|                                                                                       |       |
|---------------------------------------------------------------------------------------|-------|
| Brighton, Cong. ch. m. c.                                                             | 6 00  |
| Dubuque, 2d pres. ch. m. c. 48,50;                                                    |       |
| "a thank off'g" fr. a lady, 15,50;                                                    | 64 00 |
| Kossuth, N. S. pres. ch. m. c.                                                        | 19 72 |
| Manchester, Cong. ch.                                                                 | 1 00  |
| Nevada, Rev. B. F. S.                                                                 | 2 00  |
| Tipton, Cong. ch. C. W. B. 10; S. D. 2; A. J. G. 1; M. C. 1; C. W. C. 1; 15 00—107 72 |       |

## MISSOURI.

|                           |             |
|---------------------------|-------------|
| St. Louis, A thank off'g, | 10 00       |
| Weston, Geo. T. Hulse,    | 50 00—60 00 |

## ALABAMA.

|               |       |
|---------------|-------|
| Mobile, C. H. | 30 00 |
|---------------|-------|

## GEORGIA.

|                          |       |
|--------------------------|-------|
| Savannah, Ralph Dunning, | 72 00 |
|--------------------------|-------|

## TENNESSEE.

|                      |             |
|----------------------|-------------|
| Columbia, m. c.      | 16 25       |
| Knoxville, A friend, | 32 00—48 25 |

## FLORIDA.

|                                     |      |
|-------------------------------------|------|
| Fort Brooke, G. S. Loomis, U. S. A. | 6 00 |
|-------------------------------------|------|

## WASHINGTON TERRITORY.

|            |      |
|------------|------|
| Col. S. C. | 5 00 |
|------------|------|

## IN FOREIGN LANDS, &amp;c.

|                                                                                                                                                          |             |
|----------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| Ahmednuggur miss.—Ahmednuggur, Foreign residents, 936,50; 1st ch. m. c. 10,19; 2d ch. m. c. 18,09; native cong. 14,65; coll. at maternal meetings, 2,22; | 981 65      |
| Seroor, m. c.                                                                                                                                            | 3 82—985 47 |
| Aintab, Turkey, Women, 12,07; Miss S. 4,91; indiv. 4,46;                                                                                                 | 21 44       |
| Diarbekir, Assyria m., m. c. 27,81; women, 4,38;                                                                                                         | 32 19       |
| England, Widow of Dr. Poor, late of Ceylon m.                                                                                                            | 9 70        |
| Kessab, Turkey, Indiv.                                                                                                                                   | 3 45        |
| Nestorian m. Degalla, m. c. 14,02; Geog Tapa, 40,83; Oroomiah, 33,13; Seir, 38,01; Vazierawa, 1,84;                                                      | 127 83      |
| Pine Ridge, Choc. na. J. E. Dwight, a native preacher,                                                                                                   | 25 00       |
| Satara m. coll. and m. c.                                                                                                                                | 35 02       |
| St. Catharines, C. W. Martha L. Newcomb,                                                                                                                 | 25 00       |
|                                                                                                                                                          | 1,265 10    |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                       |            |
|-----------------------|------------|
| MAINE,                | \$30 10    |
| NEW HAMPSHIRE,        | 22 35      |
| MASSACHUSETTS,        | 36 88      |
| CONNECTICUT,          | 24 83      |
| NEW YORK,             | 76 70      |
| PENNSYLVANIA,         | 52 04      |
| OHIO,                 | 17 64      |
| INDIANA,              | 7 00       |
| ILLINOIS,             | 80 55      |
| MICHIGAN,             | 16 45      |
| IN FOREIGN LANDS, &c. | 1,034 88   |
|                       | \$1,399 42 |

|                             |           |
|-----------------------------|-----------|
| Donations received in June, | 27,396 13 |
| Legacies,                   | 7,317 50  |

\$34,713 63

|                                     |              |
|-------------------------------------|--------------|
| TOTAL from August 1st to June 30th, | \$252,740 82 |
|-------------------------------------|--------------|

## DONATIONS IN CLOTHING, &amp;c.

|                                                              |       |
|--------------------------------------------------------------|-------|
| Cambridge, Ms. A box, fr. la. sew. circle, for Rev. D. Ladd, | 28 00 |
|--------------------------------------------------------------|-------|

THE  
MISSIONARY HERALD.

---

VOL. LIV.

SEPTEMBER, 1858.

No. 9.

---

*American Board of Commissioners for Foreign Missions.*

*Southern Armenian Mission.—Turkey.*

ANNUAL MEETING.

THE annual meeting of the Southern Armenian mission was held at Aintab, commencing April 12; the sessions continuing from day to day until April 20. Reports of the several stations were presented, and various matters of business connected with the interests of the missionary work, in different portions of the field, were attended to: It was voted to transfer Mr. White from the Antioch to the Oorfa station. At the close of the meeting, April 20, Dr. Pratt wrote:

The widening and deepening of the evangelical work in Northern Syria, was never more manifest than in the various station reports presented this year. Especially cheering and hopeful are the deep movements reported from Oorfa and its region; movements which are sure, as we learn from past experience, to bear good fruit. We have waited long for good tidings from Oorfa, and now we can see the dawn of better days. We believe that, in a measure, this is due to its being occupied by a missionary.

From Adana we hear of a similar incipient movement, and are relieved from much doubt respecting our arrangements for that place. If the residence

of a missionary in that region were possible, we should hope for a good harvest of souls from those broad plains. But most of all do we rejoice over the still, deep work of the Spirit in Marash. We have now a guaranty of quiet and peace in the infusion of a larger spiritual influence in that rapidly growing community.

The work is on every hand rapidly expanding, and the first and most important topic on our docket was Theological Instruction. We are already troubled to find laborers, and the communities are rapidly outgrowing the capacities of uninstructed or half-instructed teachers. This want is deeply felt, and plans for meeting it were freely discussed.

There are reported, as connected with the mission, 5 stations and 12 out-stations; 9 churches, with 425 members, 101 having been received by profession during the past year; 15 common schools, with 401 male and 170 female pupils; one native pastor, and 17 native preachers. The average Sabbath attendance at 17 places, amounts to 1,747.

~~~~~  
STATION REPORTS.

Aintab.

Many changes have taken place, within the year, in the missionary force residing at

Aintab. Messrs. White and Coffing, with their wives, arrived there in April, 1857; Dr. Pratt soon left, and is now stationed at Aleppo; in June Mr. Nutting removed to Oorfa; and in August Mr. White was designated to Antioch, and soon left Aintab to spend the winter at Oorfa. Mr. Coffing was thus left alone at Aintab, Mr. Schneider being in the United States.

The Church—Contributions, &c.

To the church at this place, 48 members have been added within the year, on profession, making the whole present number 224. "The average attendance at the noon service on the Sabbath has increased from 670 to 700, and often a much greater number has been present. The Sabbath school has been faithfully and efficiently superintended by a native brother, and has had a regular attendance of about 140 scholars." As many as 90 women have sometimes attended the female weekly prayer meeting; the average attendance has been about 50. "Not less than 150 regularly attend the monthly concert."

"To the list of tax-payers, partly because of under-estimating the number last year, 130 names have been added; the number now being 400," and the whole Protestant community now numbers 1,600. "They have supported their pastor, at an expense of \$207, and have contributed \$281 16 for schools and various objects of benevolence, making in all \$488 16; an increase of about twenty per cent on last year's contributions." Mr. Coffing says: "In this department of effort we have great hope for the future. One leading member of the church, besides his contributions for the pastor, schools, the poor, &c., has decided to give one half of his income yearly to special objects of benevolence. We trust others will soon follow his example. The women also have just formed a society for prosecuting the work in Oorool. They have subscribed 3,300 piasters (\$114), and the prospect now is, that we shall be entirely relieved from any farther expense for the work in that interesting village. They promise not only to give, but also to pray for the work there."

Schools.

No instruction has been given during the year, in theology, to those who would have formed a theological class, owing to the fact that there has been no missionary at Aintab with sufficient knowledge of the language to give such instruction. Mr. Coffing writes:

It is encouraging, however, that some of the obstacles which existed a year ago to theological classes here, are giving way. Brethren in the community now seem willing to board all such young men as may come from abroad. Eight young men of Aintab, all of them church members, bright and promising, are anxious to enter Baron Alexander's school, preparatory to receiving theological instruction; and the expected return of Mr. Schneider, not many months hence, gives us the hope of an experienced missionary to teach them.

Three common schools have been sustained during the year, two for boys and one for girls, numbering in all 210 scholars; 80 of these, 60 boys and 20 girls, being from families not yet Protestant. A great incidental good connected with these schools is, that they are found to be a means of carrying light and inquiry among those not yet Protestant, and of disposing them to receive the truth. This has alarmed the Armenian priests. They now cry out against their people for sending their children to our schools; saying that both the parents and their children thus soon become Protestants. Within the year they have made their school free, and are trying to remodel it somewhat after ours. Indeed the influence of our schools upon the educational efforts of the Armenians is as marked as that of our church upon the morals of their community, inciting them to efforts to reform their worship.

Adult instruction is confined to women who are learning to read. They are taught by children who, before and after school hours, go for that purpose from house to house. Their efforts are now superintended by a competent person, who gives all his time to this work. He sees all the women two or three times a month, inquires into their progress and the faithfulness and efficiency of their little teachers, and speaks to them a word about Christ. This is a humble but deeply interesting department of effort,

and is not small in its results. More than 350 women have learned to read since the commencement of these efforts, and not less than 50 of them within the year just closed; 180 women are now thus receiving instruction, and 40 children are engaged in giving it.

Reference is next made in the report to the settlement of difficulties in respect to the support of Sdepan Agha, at Constantinople, of which some account may be found in the *Herald* for June last, p. 195.

Out-stations.

The only out-stations now connected with Aintab are Orool and Birijik, and statements respecting these places may be seen in the *Herald* for April of the present year. In regard to Orool the report says:

This charming village, six hours east from Aintab, is now, after long resistance, fairly open to the truth. No opposition has been encountered since the helper who first went there was released by an officer from Aintab, from the house in which they had shut him up. The work goes quietly and steadily on. Seven tax-payers, and in all twenty-seven persons in the Protestant community, are the fruits of nine months' labor. A little school of fifteen scholars has been gathered, many families are visited by our helper, and twenty or more attend his service on the Sabbath. From the spirit of inquiry awakened there, and the special prayers and contributions of the women of Aintab now offered for the place, we are led to hope that God has great and special blessings in store for Orool.

In Birijik, it is said, the work makes slow but steady progress. The number of Protestants, male and female, is thirty-five. Kilis is now connected with the Aleppo station. Other villages, two days distant in a north-east direction, are inviting effort.

Marash.

The report of this station is full, but most of the facts communicated have been noticed in letters which have already appeared in the pages of the *Herald*, and need not be dwelt upon again. Forty-five persons, eighteen of

whom were females, were added to the church during the year, making the number of members in good standing at the close of the year, 74. The Protestant community, which numbered at the commencement of the year, in all, 599 persons, has paid within the year, for schools, for repairs of "the place of prayer," and for the support of Sdepan Agha, 4,035 piasters. A very desirable site for the erection of a church has been purchased, liberal efforts are made towards building, and the church is moving "towards giving for the spread of the gospel in other lands." The average Sabbath congregation for the year was 335. There are now two places of worship.

The schools "have been in a very flourishing condition," the boys' school numbering 112 pupils, and that for girls 38. "The demand for books during the year has been unprecedented." The monthly concert is well attended. The spiritual state of the community, for some months, "has been happy and full of encouragement." The present native helper is spoken of as an excellent and faithful man, much esteemed by the people. "The women's prayer-meeting, and the girls' and women's catechetical and Bible classes, superintended by the wives of the missionaries, are flourishing."

At Albustan it is reported that the brethren are again suffering persecution, but "the good work advances." Zeitoon is still closed against direct missionary effort. There are many villages, of considerable size, in the vicinity of Marash, of which the brethren feel that possession should be taken. "We have refrained," they say, "from a full exploration of our field, from the fact that we have not helpers to enter the places about us."

Antioch.

Mr. Morgan speaks of the field connected with this station as divided into three districts—the middle district, including Antioch; the southern, including Kessab; and the northern, including Adana and Tarsus. At Antioch there have been three native helpers. Public services are sustained at the chapel on the Sabbath, and there is a Thursday evening meeting in the houses of the Protestants. The report says:

The Sabbath congregations at the beginning of the year did not average over twelve or fifteen. The number for several months has been steadily increasing, until now we usually count twenty

twenty-five, and thirty even, when there is no particular occasion to draw a congregation.

The spirit of brotherly love prevailing in our little community has been marked. The gospel has been most evidently working in the hearts of the people. They have paid, for 1857, their whole due for the support of the civil head of the Protestants at Constantinople, and have subscribed for the small expenses of the community liberally, according to their means. Among them there are at least three of whom we hope that they have experienced a change of heart. On the whole, in regard to Antioch, we have great reason to be thankful to God, who has blessed the labor of his servants. The work is in an extremely gratifying and hopeful condition.

The formation of a church at Bitias was noticed in the Herald for December last. Of that place Mr. Morgan says: "At the period of my last report the congregations on the average did not number over forty, of whom only a few were women. Now the number of women attending nearly equals the whole congregation at that time. This result, under God, must be attributed to the faithful labors of the helper and his wife."

District of Kessab.

The dismissal of the pastor of the Kessab church, Baron Avedis, has been mentioned in the Herald. It is now reported:

In this district the work of the gospel has been steadily progressing. The church, during the year 1857, received an addition of twenty-one members, and the Protestant community has made gratifying progress. At one time, the church, from want of a pastor and from other causes in their mind connected with this, fell into a very cold and trying state. But by God's blessing on the labors of one of our head men, this state of things has passed away, and the church seems to be in an active, earnest condition. A number of the members, during the winter months, have been going, two by two, from house to house among the Protestants, and such Armenians as would re-

ceive them, talking about the truth. The sisters of the church also arranged among themselves a similar plan, and the results of both efforts have been good. The weekly female prayer meeting, which had been for some time interrupted, was again renewed with great tenderness of feeling. I administered the Lord's supper to this church in December. The congregation was very large, numbering four hundred and fifty persons, and the Spirit's influence seemed to be present. Three persons were admitted to the church.

The school now numbers nearly a hundred children. It is taught by two persons. Margos, the converted priest, still finds employment in going from house to house teaching the women to read. He has about eighty pupils.

"There has been no marked event connected with the work at Ekiz Olook during the year. There can be no essential progress in numbers, for the village is almost exclusively Protestant." At Bogcheghaz, and other villages near Kessab, there has been progress. Efforts of the papists in that portion of the Antioch field have been continued, but without success.

District of Adana.

In this district, within a few months, the work has assumed a more hopeful aspect. "Several persons have united openly with the community. A Protestant Greek of Smyrna, of Adana origin, but who for twenty years has been absent from his native city, recently returned. He finds his father an old man but still living, and tells him of the new faith he has found, and he is now rejoicing not only in his son who was lost, but in a faith that satisfies the wants of his heart. The regular congregation has increased to twenty and twenty-five." Speaking of persons who called on him during a recent visit to Adana, and who, though professing to believe the truth, still conform to the rites of the Armenian church, Mr. Morgan remarks:

One of them, a fine, intelligent young man, said one evening, with great emphasis and apparent feeling: "I believe in one God, the Creator of all things; and in one Jesus Christ, the only Savior; and in one Holy Spirit, the regenerator

and sanctifier of the heart; and in one gospel; and in one way of life; and in one church; and I believe the Protestant to be that church. But while the Spirit draws me in that direction, my wicked heart draws me in the opposite, and I remain in this perilous condition." Others made use of similar words.

There are quite a number of persons in Adana just in that condition. So far as belief is concerned they are Protestants, yet they do not profess its precepts and follow them. They need the Spirit of God to give vigor and power to their convictions. I have great hope, that within a few months we may see the addition to the little community there of some from this class. During my stay there I assisted baron Adadour in administering the Lord's supper to the church. Two persons were received on profession of their faith. The audiences were, on that day, in the morning thirty-five, at noon fifty, and in the afternoon forty-five. All listened with marked attention. It seems to me we have reason to indulge large hopes for that city. There are nearly ten thousand Armenian souls there.

~~~~~

#### Aleppo.

Dr. Pratt, formerly of Aintab, removed to Aleppo in October, 1857. "The station had been for two years in the hands of various native helpers, and the community had been increased in that time by the addition of three men, one of them with his family. All of these were from other places. The current of heedlessness and worldliness among the native inhabitants seemed entirely unchecked."

Soon after Dr. Pratt's arrival, a serious division occurred in the church and community, but it is now reported: "Our community is, at present, united and in a very hopeful state. The audience on the Sabbath has not diminished, and that on week days has increased to from 12 to 25; that on the Sabbath being 41. The number of tax-payers is only 9, though the regular male attendants amount to 20."

There have been no additions to the church, and one member, who had removed to Arabkir, has died within the year. There are now

two or three hopeful candidates." "More books have been sold the past two years than ever before, many of them being Scriptures in Arabic, but we do not see the fruit we wish. There is enlightenment, but a strong tendency towards neglect of all religion, and even infidelity."

"Killis, the only out-station of Aleppo, has been supplied by native helpers during the year, and its general progress confirms our previous hopes. The audiences are fully up to the capacity of the house, which has been extended at least four times. The average attendance is one hundred. "The community numbers 45 tax-payers, and 123 in all. The church numbers 18, three having been added and two removed during the year—one by letter, one by death." Arrangements have been made for building a church, respecting which, it is said: "The zeal, enthusiasm and liberality of the people are beyond all praise." "The great need of Killis is a good, capable pastor."

~~~~~

Corfa.

For a report of the state of things at this station the reader is referred to a letter from Mr. Nutting published in the June number of the Herald, and one from Mr. White in the July number.

Northern Armenian Mission.—Turkey.

ANNUAL MEETING.

THE annual meeting of this mission was held at Constantinople, commencing May 25, and closing June 16. As usual, there were many subjects to be considered. Delegates were present from nearly all the occupied stations.

Arrangements were made for some changes in the location of missionaries. Mr. Van Lennep having resigned his connection with the theological class at Tocat and expressed a wish to leave the place, Messrs. Pettibone and Winchester were designated to that station. The class, or as the mission now term it, the Tocat Theological School, is to be reopened, the mission being unanimous in the opinion that more must be done to supply the field with an efficient native agency. Dr. Jewett, in accordance with his request, is to be stationed at Yozgat, associated with Mr. Ball. Mr. Peabody, his health forbidding a residence in the interior, is stationed at Constantinople. Mr. Trowbridge and Mr. Dunmore were designated to spend one year in the region east of Erzroom, at Moosh and

its immediate vicinity. Mr. and Mrs. Plummer was to go to Trebizond, with the expectation, if her health and other circumstances favor, of hereafter proceeding to Erzurum, Moosh, or some other interior station. Fifteen new missionaries, four of them physicians, are requested to go out during the year now commenced, to reinforce existing or to take new stations.

Meetings with Native Brethren.

It was thought desirable that considerable prominence should be given this year, during the annual meeting, to meetings with the native brethren. By correspondence with the missionaries at Smyrna and Baghchejuk, arrangements were made to secure the presence of delegates from nearly all the churches in those fields, and the general letter says: "Most interesting meetings have been held, at which our largest place of worship was too small for the congregation. We have also had several meetings with the delegates from the Protestant communities of the empire, and the pastors and representatives of the native churches. In these have been discussed freely, various questions, especially 'The relation of missionaries to the native churches,' and 'Their relation to the Protestant community.' These discussions have been conducted with good feeling. We confidently hope that, hereafter, we shall have the warmer sympathy and more hearty co-operation of all our native brethren in our missionary work."

General Remarks—Statistics.

The brethren say: "Our work during the past year has been prosperous. There has been no striking movement in any part of the field, no such general outpouring of the Holy Spirit as at some times in former years, yet the additions to our churches indicate a decided progress." The opinion is fully expressed, that though much remains to be accomplished, the cause of civil and religious liberty has made great progress in Turkey, and is still gaining ground.

Respecting this meeting of the mission Mr. Trowbridge remarks: "It has been a very harmonious and delightful one. The devotional exercises were exceedingly interesting. I have never attended any meetings when the tide of religious feeling rose so high as at these. You will appreciate this remark if I add, that at the closing services on Wednesday, a brother who is remarkable for the manner in which he can control his feelings, in attempting to make some remarks, was

compelled several times to come to a full pause in order to restrain his emotion. Others wept like little children. The Holy Spirit was manifestly present, and with such power as to subdue every heart."

The tabular view of this mission for the year 1857, gives the following as the statistics at the close of the year:—missionaries, of whom one is a physician, 24; female assistant missionaries, 23; native pastors, 4; native preachers, 21; other native helpers, 82; churches, 24; members, 577; received by profession during the year, 125; common schools, 40; pupils in these schools, 1,009.

STATION REPORTS.

Constantinople.

THE report from Constantinople first refers to the death of Mrs. Hamlin, the absence of several of the missionary band, some for the whole and others for portions of the year, in pursuit of health, and the visit of Mr. Dwight to England, by invitation of the Turkish Missions Aid Society. This visit is regarded as having been productive of much good, and the Society is spoken of as growing stronger and stronger, and promising to furnish, still, most valuable aid in the great work in Western Asia. Reference is next made to the removal of Mr. Morse to Adrianople, to commence the work among the Bulgarians, and a sketch is given of the various providential circumstances which have led to the undertaking of that work.

A view is presented of the general labors devolving upon the missionaries stationed at Constantinople, "labors not directed specially to the people of Constantinople and vicinity, but having reference to the whole field;"—in the Bebek seminary and the female boarding-school; in connection with the press, translations and revisions; in superintending the general book distribution; in connection with the mission post-office; and in the transaction of much business for the various interior stations. "Every missionary at Constantinople is employed wholly or partly in such general work, having no more connection with this than with other stations." The details of "labors more directly connected with the station" which are then presented, show that the brethren at the Capital have abundant work upon their hands. They feel that they may be greatly relieved by the presence of a mission treasurer, who will take upon himself much of the general business of the station, and thus allow others to give themselves more fully to the ministry of the word.' Mr. Washburn, who sailed from

Boston on the 14th of July, is expected to occupy this department.

The work among the Turks, it is said, has lost nothing of its interest. Mr. Williams is constantly meeting with earnest inquirers, and "seems to have peculiar gifts in meeting the objections which arise in a mussulman mind." The *distribution* of Turkish scriptures has diminished of late, but not the *purchase* of them by Turks; "and the actual reading and study of them are evidently increasing."

Hohannes Der Sahagyan is now the acting pastor of the Hass-keuy church, and his connection with it promises to be greatly useful. The Pera church, with which pastor Simon is diligently pursuing his labors, has entered upon the great undertaking of building a house of worship.

Out-stations.

Brief reference is made, in the report, to some of the out-stations. "The church at Rodosto, after suffering long from persecution, has enjoyed peace and quiet the past year. The people have, with much interest, contributed five hundred piasters to the Bulgarian mission. We regret to learn that the pastor has long been suffering from ill health. The Broosa church continues its steady and harmonious course. The pastor and people have always been united in Christian confidence and love. The work in Bilijik, eighteen hours beyond Broosa, is highly prosperous, and the new helper, sent from the seminary, is proving himself to be a workman that needeth not to be ashamed. Trebizond, formerly the residence of a missionary, is now one of our out-stations; under the care of a native preacher."

Printing.

The printing reported for the year 1857 amounts to 5,403,000 pages in Armenian, 7,684,000 in Armeno-Turkish, 1,194,000 (the four Gospels) in Armeno-Koordish, and 36,000 in Greek; in all, 14,317,000 pages, of which 9,312,000 were pages of Scripture.

Bebek Seminary.

In the report of this institution, to which Messrs. Clark and Hamlin have given most of their time, it is said:

During the past year, five of our theological students have gone forth to labor in the missionary work, and are now successfully occupied in fields widely separated from each other. One has gone to the Assyria mission, and is at present

the native preacher of the largest congregation, with one exception, which has been gathered by our efforts in the Turkish empire. The second has gone to Cesarea, where he is laboring most efficiently as teacher and preacher. The third is at Kharpoot, engaged in the same labors, and of his success we have the most gratifying intelligence. The fourth has been sent to Bilijik, a large town about two days' distance from Broosa, towards the East, where a most promising work has recently commenced and is now going forward. The native brethren of that place have addressed a letter to the missionaries at Constantinople, expressing their heartfelt gratitude that an efficient and excellent man had been sent them, and stating that the work of the gospel is rapidly going forward under his superintendence. The fifth, who has pursued a full course of study, and who has a good knowledge of Turkish, Armenian, English and Greek, has entered the Bulgarian field, in connection with Mr. Morse, at Adrianople, with peculiar prospects of extended usefulness.

This constitutes the theological class for the year. Two young men of excellent character, one from Diarbekir and one from Erzroom, who commenced the course with this class, were separated from it by failure of health, and there is no prospect of their resuming their studies at any future day. Another individual, a converted Mussulman, for a time in our institution, is teaching the Kuzzelbash Koords in the Taurus mountains, the chief of the tribe, Ali Gako, having some years since received the gospel as the law of his people. Another, who was a student with us for a short period, is a very successful teacher of an interesting school in Constantinople.

Of the students now in the seminary, more than two-thirds have entered during the past two years. Hence, though we have in the institution a great amount of material, of the most excellent character, of necessity it is not now in a very advanced state.

The public examination of all the classes, in December last, is said to have been highly satisfactory. The first hour of school exercises, each day, is devoted to exposition of the Scriptures with practical remarks, and the students have manifested great interest in the study of the word of God. Great effort is made to train them to a sense of their religious obligations, and to prepare them to be earnest workers in the vineyard of the Lord; and many of them have a strong desire to be engaged a part of the time, while pursuing their course of study, in active labors among the people. The Turkish class in the seminary has been disbanded for a time, for want of a teacher sufficiently acquainted with the language. The number of students during the year was about forty. The standard of scholarship required for admission having been raised, many applicants for admission have been rejected.

Female Boarding School.

In October last, the principal of the school, Miss Maria A. West, found it necessary, with reference to health, to return on a visit to the United States. Since then the school has been in charge of the associate principal, Miss Sarah E. West; Mr and Mrs. Winchester having been associated with her, taking charge of the domestic department and hearing a few recitations. Baron Abraham, a native helper, has taught in the school, since August 1857, three hours per day, and one who had just finished her course as a pupil has been a valuable female assistant. Very encouraging particulars are mentioned in the report respecting the employment and manner of life of quite a number of individual graduates from the school.

The course of study has been the same as heretofore. "With but few exceptions the progress of the pupils in study, and their general behavior, have been commendable, many of them giving evidence that their minds are expanding under the mental culture bestowed upon them. The various departments have moved on for the most part regularly and satisfactorily. During the early part of the summer, and again in the winter, we were visited by sickness which, though not of a serious character, materially retarded the progress of the school. The pupils at these times cheerfully performed a double portion of household duties, and rendered much assistance in taking care of the sick, till they were in turn obliged to be waited upon. And during the illness of their much loved teacher, the tender thoughtfulness

shown by many of them, both in endeavoring to maintain the order of the school, and in relieving those who had the charge of her, greatly endeared them to those who witnessed it."

The religious exercises of the school have been nearly the same as in the previous year. "Before Miss West left, eight of the pupils came forward and united themselves with the people of God, leaving but five in the school at that time who were not members of the church." "There are some among the pupils whose Christian character has shone brightly during the year." Recently more than usual evidence of thought upon the subject of religion, among those who are yet without hope, has been exhibited, and a few are asking what they shall do to be saved.

With reference to the usefulness of the school it is said: "Seven of the pupils will, we hope, be prepared by another year to go forth and labor for the good of the Armenian females of this land. It has always been the aim of their teachers to keep this before their minds as the object for which they came hither, and a glance at some of the results of past labors will show that they have not been entirely in vain. Those who have gone out from the school are scattered throughout the land: in Cesarea, Diarbekir, Erzroom, Khanoos, Tocat, Marsovan, Trebizond, Rodosto, Baghchejuk, Nicomedia, Adabazar, Broosa and Smyrna, as well as in different parts of this city. Of the one hundred pupils who have been connected with the institution for a longer or shorter time, sixty have given evidence of faith in Christ. Sixteen have become the wives of native pastors or helpers, and many of them are spoken of as exerting a very important influence among those of their own sex. Seventeen others have married pious young men of their own nation, and ten have engaged in the work of teaching, one of whom, in Nicomedia, has established her school upon a paying foundation, and has already been obliged to refuse so many pupils, for want of room, that another school will soon be started by one of our former pupils now residing there.

"But she who so long and so faithfully labored to produce these results, the beloved Mrs. Hamlin, has this year gone to her reward. Her record is on high. She rests from her labors and her works do follow her."

Baghchejuk.

Of the field assigned to this station, and

of which Baghchejuk is the centre, Mr. Parsons, who is alone at the station, says:

This field may be divided into four districts. The *northern* consists of Adabazar and eleven surrounding villages, and contains about 15,000 Armenians. The *central*, reaching from the shores of the Marmora to the Sakarius river, has eighteen towns and villages, with an Armenian population of about 40,000. The *third* district, lies about the lake of Nice, and has fourteen villages and towns, with an Armenian population of about 25,000. The *fourth* has Bilijik, and six villages to the east and north of it, with a population of about 15,000. The Armenian population of this field, as thus divided, according to the best estimate, is not far from 95,000.

Regarding the *Adabazar district* in a missionary point of view, the first thing remarkable is the providence of God in planting a church in the centre of business for the whole district. What could be more hopeful for a circle of eleven Armenian, and a score of Turkish villages, than the work of God in Adabazar. *There* these villagers meet weekly in great numbers, and the church members visit the villages often for purposes of trade. *There* is a depository, from which are sold about 3,000 piasters' worth of books, mostly Bibles, yearly. From that centre the light is spreading and penetrating the surrounding darkness. Of this we have pleasing evidence from month to month. In Adabazar itself some progress has been made. The church and congregation have increased; the meeting-house has been enlarged so as to seat fifty persons more; a Monday morning prayer-meeting and the weekly lecture have been well sustained; the school is in a flourishing condition; a juvenile missionary society has been formed, which meets weekly for prayer and benevolent contributions; and the church has contributed toward the support of its own institutions about 4,000 piasters during the year. The whole number of Pro-

testants is one hundred, of whom twenty-three are members of the church.

In the central district there are two churches, one in Nicomedia and one in Baghchejuk. At Nicomedia four members have been received to the church within the year, and "four have gone back to the old Armenians." The girls' school has become self-supporting, and is full and flourishing. The Sabbath congregation has been good, about 100 on the average, but "the church is in a state of spiritual slumber."

"The church in Baghchejuk has been growing during the last year in Christian graces rather than in numbers, only eight having been added to its communion. The grace of giving has been sustained. Out of their deep poverty they have contributed for religious and benevolent purposes during the year, over 6,000 piasters, though the number of male adults in the community is but 51. In their zeal for evangelizing other places they have increased rather than otherwise," and it is thought the time has come for occupying Orujuk and Koordbeling as out-stations.

In the third district, about Lake Nice, the work has not yet obtained much footing. A few Bibles and many other books and tracts have been put in circulation, and two colporters are now in the district.

"The fourth district, as it now stands related to this station, has one church at Bilijik, consisting of five members, organized during the year. Since the first of January it has had a licensed preacher, the congregation has more than doubled, and five individuals are regarded as suitable persons to be admitted to church fellowship. There is much interest in a neighboring Greek village."

The report urges the importance of having at least one more missionary and "a great increase of native helpers" in "this wide field, so remarkably prepared for the sower and the reaper." Respecting the native helpers now employed, it is said: "Faithful native preachers have been provided for the churches, who take the responsibilities and perform the duties of pastors," thus greatly relieving the missionary. "There are six licensed preachers in the field; two, however, have been employed as teachers. They have formed themselves into an association, and meet quarterly for the purpose of mutual improvement and the edification of the churches. They meet prepared with sermons and essays upon subjects previously assigned, and expositions of portions of Scripture for

criticism, and spend four days together. * * A branch of the Evangelical Alliance has been formed. Three Bible Societies have been organized, which are to have public union meetings at the time of the preachers' quarterly meetings. The idea of the Bible Society includes that of a Home Missionary Society, the object of which is, to put the word of God into the hands of all classes within the district where it is formed."

Smyrna.

The progress at Smyrna, during the year, has not been all that was hoped for, yet it is said, "We have reason to thank God and take courage." "Three members have been added to the church, making the present number seventeen. But a more decided advance, we believe, has been made in the efficiency than in the number of this little band. They have grown in grace, and consequently are more laborious and aggressive, and, above all, more prayerful."

The Protestants have obtained increased favor and influence among the people. "They are still among the lowly; the rich and proud look down upon them, 'and of the rest dare no man join himself to them, but the people magnify them.' They are respected in business, as honest men and true, and are beginning to find godliness profitable for this life, as well as for that which is to come." Barriers against social intercourse are growing weaker. "They have gained access to many families, and their influence is increasing and extending."

"Heretofore the regular preaching at the station has been in the Frank quarter exclusively. Nothing more than an evening Bible class or prayer-meeting, at a private house, had been held in the Armenian quarter. This year we have rented a house for a chapel, in that quarter, where we have regular preaching in Armenian on the Sabbath, besides evening meetings during the week. Our helper having a room there, has acquired much influence among the neighbors, being invited cordially into their families, and receiving visits from them. There are several interesting cases of serious inquiry after the truth." "On the whole, we think that at no previous time has the prospect of the work in Smyrna seemed so bright as now."

"At Magnesia and at Pergamos, there are few signs of progress. At Thyatira, one member has been added to the little church, and there are two hopeful candidates. We have secured a house for a chapel there, in a very favorable position. A striking peculiarity of the place is the preponderance of females,

both in the church and among those favorably inclined. A female laborer there would have a wide field among willing and promising neighbors."

"During the year, a deacon has been ordained over each of the churches in this field, viz., that at Smyrna and that at Thyatira, neither of them having had deacons before. The contributions of the church at Smyrna have amounted to \$75 00."

Tocat.

The population of the Tocat field, consisting of Turks, Kuzzelbashs, Koords, Armenians and Greeks, numbers, Mr. Van Lennep supposes, more than half a million, and the labors of the missionaries, though nominally confined to Armenians, must and do exert an influence among other classes. The conclusion of the mission, at its meeting in 1857, to discontinue the theological class at Tocat for a time, and the decision not at once to erect a chapel, are said to have exerted an unhappy influence, discouraging friends and encouraging enemies, and leading to the assertion and the fear, that the missionaries would ere long abandon the place. Divisions also, with animosity and bitterness, arose in the church and Protestant community, early in the year now reported. But better things were at hand. The report says:

"In January and February, a series of meetings was held with the church, and subsequently with the whole community. These means were eminently blessed, producing a most harmonious state of feeling, a general awakening to a deeper knowledge of religious things, a more assiduous and earnest use of the means of grace, and greater activity in spreading the knowledge of the truth. Blessed results were not long delayed. An awakening took place in February among the poorer class of workmen in copper, which led to public discussions, and to the conviction of many, that the way we preach is the only way to heaven."

The interest still continues. It has added to the Protestant community several interesting men, and has also spread among the women. Some of the Greeks have felt its influence, one young Greek giving occasion for great hope that a work of grace is begun in his heart. "The congregation has been slowly rising from the depressed condition in which we found it on our return from the annual meeting last year. It is now again over 130, and on one occasion was as high as 180." "We feel that we have been enjoying some small share of the precious revival which has visited the churches at home."

"The Protestants have enjoyed all their civil privileges unmolested. Whatever attempts have been made to injure them have speedily been repressed by the authorities." Yet "every one who joins them has to pass through a most severe private ordeal, which, for its extent, bitterness and duration, is probably equaled in no place where the gospel has been preached for so long a period." The whole number of Protestants is now 95. Only four members have been received into the church, though there are other candidates. The report says: "A deep conviction has seized the minds of the people, extensively, that the doctrines we preach are true, and that the open confession of these doctrines, by the Armenians at least, is only a question of time."

The day school, supported in part by the people, has been for nine months under the care of one of the younger theological students, and has increased to 30 pupils. Miss Tenney finds her hands full of important work among the females.

Nothing of any special interest is reported respecting out-stations now connected with Tocat. Marsovan has been passed over to the care of the Yozgat station. Changes which have been made by the mission with reference to Tocat and the theological class, are referred to in the account of the annual meeting, on a previous page.

~~~~~  
Sivas.

During the year four members have been received to the church at Sivas by letter, and one on profession. One has been dismissed, two have been suspended for a brief season, and one has been excommunicated. The present number of members is seventeen.

The Sabbath services have usually been, a Bible class in the morning, a sermon in Armenian in the forenoon, a female prayer meeting at noon, superintended by the missionary ladies, a sermon in Turkish in the afternoon, and a prayer and conference meeting in the evening. The average attendance at the two services for preaching has been fifty-five. Four "regular weekly meetings" are mentioned.

"The school at Sivas has grown, both in the number of its pupils and in its influence among the people, and is now in a more flourishing and promising condition than ever before. It numbers twenty-five pupils, several of whom are sent by persons who still remain connected with the Armenian church." "The book-shop has served a most important purpose, both for the sale of Scriptures and

various evangelical books and tracts, and as a place of resort for all classes, especially for the constantly increasing number of such as are seeking to obtain for themselves a satisfactory answer to the question, 'What is truth?'" The Protestant community numbers 56 in all, of whom 21 are men.

- Out-stations.

At *Divrik* the church has five members, and several persons, both male and female, are anxious to unite with it. This church labors under a great disadvantage in having neither a resident missionary or native pastor. The Protestant community of the place numbers 21 adults and 24 children. "Peace, and harmony in feeling and action, have been, as in previous years, the prominent characteristics of this little flock. The common school was suspended for a few months for want of funds, but has been opened again, and now has about 20 pupils."

At *Gurun* there is a Protestant community of eight adults, who have repeatedly solicited a visit from a missionary for the purpose of organizing a church; but it has not been judged expedient as yet to accede to this request.

"The work in *Sinjan* has been in some respects marvelous. About three years ago there was but one Protestant in the village, and he was the only man able to read; a member of the church at *Divrik*. It is now reported that, as a result of his manner of life, and of his unostentatious efforts to do good, twenty persons in the village, of whom four are women, are Protestants." In *Zorah*, as at *Sinjan*, the work is as yet in its infancy. "A helper has been located there, and there is reason to believe that his labors will be crowned with success. To our surprise no less than six men—intelligent, influential men—were found ready to avow themselves Protestants. These will, it is hoped, serve as a nucleus around which to gather many more."

"There has been persecution at *Gurun*, *Sinjan* and *Divrik*, the effect of which has been to strengthen the faith of the friends of truth, and to weaken the power of the persecutors." At *Gurun* the good work is going forward, in spite of anathemas, public and private, bestowed by the Bishop and priests upon all avowed Protestants, and especially upon the missionaries. The call for missionaries to reside there is loud. The town has 1,200 Armenian and only 600 Turkish houses." "The case of persecution that occurred at *Divrik* was eventually settled in such a manner that the

church and community there have, of late, been free from molestation, and their reputation for integrity is good in the estimation of the rulers of the city."

The report dwells upon the extent and the population (about 125,000) of the Sivas field, and then mentions favorable signs of the times. (1.) The field is open, notwithstanding persecutions. (2.) Ecclesiastical power is declining. (3.) The Turks manifest much interest in the subject of Christianity. "The minds of Mohammedans are being opened gradually for the entrance of new light, new thoughts, new feelings, new purposes in respect to the religion of Christ." In proof of this various facts are mentioned, but the details must be omitted. (4.) There is also "a very apparent indifference and decline of zeal on the part of Mussulmans in respect to their own religion."

#### Cesarea.

The year at this station has been one of general quiet and prosperity, without persecution, and with frequent additions to the Protestant community. The first thing referred to as of special interest, is the completion and occupancy of the chapel, and the happy influence which this has exerted, of which an account may be found in the *Herald* for May last. Since the chapel has been occupied the congregation has seldom been less than 200. In the schools three, and a part of the time four teachers have been employed, and the report says, judging from experiments which have been made, "If we wished we could have the education of the children." Since the chapel was opened all the schools have been removed to that place, and they are conducted more obviously as a part of the missionary work, all the pupils being required to attend the Protestant meeting at least once on the Sabbath. "A few people murmured, but it was for a short time only. The schools have been as full as we could wish, and some of the best Armenian families patronize them." "Several girls, from fourteen to eighteen years of age, have come in." One Protestant brother also has a private school, composed entirely of Armenian children.

A young man who went to Cesarea as a native preacher in the spring of 1857 proved unfit for his work and soon left, but the brethren were supplied with good additional helpers by the return of young men who had been connected with the theological class at Tocat, and since October, Garabed, a graduate of the Bebek seminary, has been there as native preacher. Fifteen persons were added

to the church by profession, during the year 1857. The conduct of the members of the church has been exemplary, and "the interest they have manifested in the work of God, both in Cesarea and in the surrounding country, commendable." The number of persons connected with the Protestant community was, on the 1st of April last, about 190.

Everek is now the only out-station connected with Cesarea, and the helper there has not proved very efficient. A better man is wanted for the place. There are but four Protestant houses there. Various other villages are mentioned upon which some labor has been bestowed, and in which there is more or less of promise.

#### Yozgat.

Mr. Ball, who was designated by the mission at its annual meeting in 1857, to occupy Yozgat as a station, has not yet removed to that place, though he has spent considerable time there. The place has been occupied by a native helper and teacher. The school had increased to 25, but in March most of the Armenian children were taken away. The present number of pupils is 13. They are required to be present at the Sabbath and other religious services. The school is praised even by Armenians who will not send their children, and promises to be an instrument of much good. The attention of the Protestant community was early called to the duty of systematic benevolence, and they are doing well in this respect.

A house has now been rented, and Mr. Ball hopes soon to remove to Yozgat. Land has been purchased for a burying-ground, and recently, a house for a chapel. A shop has also been rented for a book-stall, and "the sale of books has been very large, considering the size of the community. Many Armenians seem to be searching the Scriptures." "For the past three months there has been some persecution, directed not so much against the Protestant people as against their friends. Eight or ten children were taken from the school. The Armenians do not wish any half-way men. They say, in substance, 'If you are an Armenian, come to church, send your children to our school, and have nothing to do with Protestant meetings or schools.' This close drawing of the lines has only tended to increase discussion and disseminate light.

"During the year the community has nearly doubled. The regular attendants (on preaching) have averaged about fifty, though the present number is but thirty-five. A part of these are hopefully pious, but no church

has yet been organized. In the masses without, there is a movement among the dry bones which, with the divine blessing, promises to be for the glory of Christ and the salvation of many souls."

#### Arabkir.

At this station the Sabbath congregation, it is said, has continued about the same through the year, notwithstanding the severe weather of the winter months. The church now numbers twenty-three, twelve having been received during the year. "The state of things both in the church and congregation seems to be quite encouraging. A good degree of harmony prevails, and a lively interest is manifested in whatsoever pertains to the welfare and advancement of Zion here and in other parts of the great field."

A Sabbath school, commenced about a year since, has been sustained during the year with an average attendance of about fifty. "There has been a large Bible class of adult males, and also a class of women and girls, sometimes numbering twenty, connected with the Sabbath school. The morning meetings on the Sabbath, held in three different parts of the city, have been sustained. Some attend these meetings who are prevented by distance from attending the regular chapel services. Taking this fact into account, the average attendance at Arabkir on the Sabbath is not far from 125." Several regular meetings during the week are spoken of, which seem to have been well attended.

A providential opportunity has been embraced for securing a desirable situation for a chapel and burying ground. The common schools have been about as heretofore, though some of them were suspended during the winter. The demand for books, both at Arabkir and the out-stations, seems to be increasing. Even among the Turks there is a desire for reading the Scriptures, and the missionary work is obviously exerting no little influence, indirectly, upon the Mohammedan population. A native helper, "who has the best means of knowing," thinks there are not less than 200 Turks in Arabkir who have more or less knowledge of the gospel, derived from reading the Scriptures or hearing preaching, and "are very favorably disposed towards Christianity." From the villages also, Turks have sent requesting copies of the Scriptures.

#### Out-stations.

"To the little church formed at *Shepeek*,

about a year since, one member has been added, making in all, with baron Marderos, the converted priest, six members. This new member is a girl, named Juha, who is now employed as the teacher of the school." The number of pupils is from fifteen to twenty. A new chapel room has been constructed by the priest, who made an addition to his house, building one room expressly for a chapel. "The reason of its being built in this way, and not as a separate building, was that the whole land in the village is owned by a Turk, who is unwilling to sell." Some of the brethren, as well as others in this village, have suffered severely from a disease which has prevailed among the cattle, during the past winter, but they have exhibited a good spirit under the trial and have been ready to help one another.

"Baron Krikor, for some time employed as a preacher at Arabkir, removed to *Mashkir* with his family about a year since, where he has been employed as both preacher and teacher, baron Sarkis, who formerly occupied the place, having left for the purpose of studying at Tocat, and subsequently at Bebek. The Protestants at this village have suffered for several months, from the persecutions of an Armenian priest, who has recently come among them." His efforts have tended somewhat to discourage the brethren, but he has not succeeded in turning them back, as he has endeavored to do. The church there consists of ten members, two having been added during the year. "A spirit of inquiry has been awakened, which will not easily be stopped." "There is much discussion among the people." "The priest who has officiated in the village for a number of years past during the absence of his colleague, seems to be a very good man, and to be almost persuaded to be a Protestant."

At *Keban Maden*, there have been three additions to the church during the year, making the whole number of members now fourteen. The school is promising.

"Baron Garabet, who went to *Agn* more than a year since, remains there with his family. He gradually won his way into the confidence and esteem of quite a number of families, and soon found many in the market who welcomed him to their shops, and listened attentively while he preached to them. Though no congregation has been gathered there, much good has been done, we trust, by this preaching from house to house and shop to shop." "The work is evidently making progress in that city, and that too among a class of persons who are possessed of more

wealth, intelligence and refinement than ordinary."

At *Malatia*, the year has been distinguished by the formation of the Protestants into a separate community. Since that event the brethren have been freed from the annoyances from which they formerly suffered, but their enemies soon devised new ways to annoy; first exciting violence in the hope of driving the helpers away, and then "the vartabed in the Armenian church, before the assembled people, pronounced curses and excommunications upon all the Protestants. But for this, he was called before the Moodir on the following day, severely reprimanded, and ordered not to do such a thing again. Since that time they have enjoyed peace and rest from their enemies." "A new and very desirable place has been rented for a chapel."

"Thus we have connected with Arabkir and its six out-stations, four churches in which there are now 55 members. Of these, twenty-three have been received during the year. The average attendance in all the Sabbath congregations is 306. The whole number of Protestant houses is 74. The number of scholars in all the schools is 215." "As we survey the field, we have evidence of progress and prosperity on every hand, except in one or two places where the enemy has arisen and is endeavoring to oppose the progress of the truth." "We have abundant occasion for gratitude on account of the peace and prosperity which have been enjoyed during the year."

#### Kharpoot.

Mr. Wheeler, in his report of this station, remarks: "Few fields, perhaps, equal this in facilities for prosecuting the missionary work from common centres, and in the loud calls made for the more vigorous prosecution of that work." "Within a circle of twenty miles around the city, are 134 towns and villages whose location is known to us, while probably more than twenty others are not located on our map. These 134 villages have a population of more than 50,000, while the city itself has 20,000." "Palu, a city upon the Euphrates, 36 miles to the east of Kharpoot, is another very important centre. Having itself a population of 85,000, it is, like Kharpoot, in a very populous region. It is said, upon good authority, to have 200 villages dependent upon it, some of which have a large population." "Chemishgezek, a city 30 miles north of Kharpoot, is also encircled by a large population, chiefly Koords, and is a good centre from which to reach them."

"Choonkoosh, 40 miles to the south of

Kharpoot, with a population of 5,000, is also a good centre of operations for that region. Argana, Argana-Maden, Chermook and Egil, four other large towns in the south-eastern part of the field, have, together with a number of their dependent villages, been transferred to Diarbekir station. And yet we have a field whose width, from north to south, is 85 miles, and its length 100 miles, embracing an area of 7,000 square miles, with a probable population of at least 250,000;"—"a bishopric nearly equal to the State of Massachusetts, with a population more than one-fourth as large."

This field is mostly an open one. The report says: "Not only Armenians, but even Turks and Koords are remarkably ready to hear and discuss gospel truth; and while, thus far, fruit has been gathered where the labor has chiefly been bestowed, among the Armenians, and there have been no clear cases of conversion among the Koords and Turks, yet we feel that there is great encouragement to continue the work among them."

Messrs. Allen and Wheeler joined Mr. Dunmore in this field, in July, 1857. The arrival of this additional force had a good effect in convincing the people that the missionary work there was likely to be continued. The ecclesiastics, who had hoped to drive Mr. Dunmore away, now turned their attention to efforts to keep the missionaries from gaining access to the villages, circulating absurd reports and exciting "lewd fellows" to acts of violence; as in the Hoshmat case, an account of which was published in the August number of the Herald.

"In the city of Kharpoot itself, the work has apparently made steady progress during the year. The excitement of novelty having worn off, the Sabbath audiences have not been as large as at some former times, yet the number who attend regularly, and from a sincere wish to hear the truth, is probably greater. The average attendance has been 50, while more than 100 have at times been present. The Sabbath service, as well as the two other preaching services during the week, are held alternately in the two Armenian sections of the city, a mile distant from each other. In each of these sections we have also a school, in both of which there are, at present, 37 boys." A girls' school recently commenced by Mrs. Wheeler, numbers 11.

"One hinderance to the work, in all parts of the field, is the want of suitable native helpers. To supply this want in part, such of the helpers as could be temporarily spared from their work, spent a few weeks in study



under the instruction of Mr. Dunmore." The helpers in the city, and one also from Mezereh, without interfering with their other duties, receive daily instruction from Mardiros, one of their number who is a graduate from Bebek. Mardiros has also a weekly exercise in Theology, at which not only these helpers, but also most of the male members of the church are present. "A Bible exercise, held weekly on Sabbath morning, is doing much to make the brethren of the church and others intelligent in the Scriptures."

During the year 9 persons, 7 males and 2 females, have been added to the church. One member has died, one has been excommunicated, and one suspended, leaving the number of members in regular standing, 20. No Protestant community has yet been organized.

A spirit of inquiry is spreading among the females, now that there are female missionary laborers. "A girls' missionary sewing circle and a children's monthly concert of prayer for missions have recently been commenced, and much interest is felt in them. Seventeen children came, in a storm of rain. to the last concert, and all declared their intention to 'preach the gospel' wherever they find a creature to whom to preach it. The fact that not only church-members, but others, old and young, thus 'go everywhere preaching the word,' is a source of great encouragement." "During the past nine months, more than \$150 worth of books, chiefly Bibles and Testaments, have been sold."

### Out-stations.

It is reported that eight places are now occupied as out-stations. One, a Koordish town, the residence of Ali Gako, had been occupied but about four months at the close of the year, by Krikore, a converted Moham-medan. Two others, *Hensenik*, one mile, and *Susuri*, four miles from Kharpoot, were occupied only on the Sabbath, by helpers or other church members from the city. "In both these places a man is much needed."

"In *Heulah-kewy*, seven miles to the west of Kharpoot, a school is taught by Bedros, a native of the place and a member of our church; and on the Sabbath, some one of us goes from the city to preach there. The school has numbered thirty-five boys, but owing to the efforts of the priests the number is now but fifteen."

"In *Mezereh*, three miles south from Kharpoot, we have at present but one helper, the teacher of the school there having left

our employ to spend a few months in study. Krikore, the other helper, now has the whole care of the school and book-shop, and on the Sabbath preaches either there or at another out-station." The school contains twelve boys. The audience upon the Sabbath varies from ten to twenty. "Mezereh being the residence of the pasha, and often visited by people from other villages, the influence of the work there is widely felt."

"*Haboosi* and *Ichmeh*, towns fourteen and seventeen miles to the east of Kharpoot, are occupied by Bedros and Garabed, both members of our church. The school in Haboosi contains ten boys, and is taught by Sarkis, a native of the place, whom we regard as a pious man. Bedros speaks of a very marked change for the better in Haboosi, where there was formerly much opposition." "The school in Ichmeh, contains six boys, and six men in the place appear to love the truth."

"In *Palu*, we have two helpers, Hagop, a native of Diarbekir, and a member of our church, and Sdepan, a native of Palu, who has suffered much persecution for Christ's sake, and gives good evidence of being a Christian. There is a very interesting state of things there. In no place in our field is more hostility shown against the truth, and at the same time, in no place have we more reason to expect great and good results."

The brethren feel that Palu should be occupied as a station, by two missionaries; they refer to a large number of places not now thus occupied, in which native helpers should at once be placed; and also say, "We are particularly in need of a physician, and hope one will be sent with the least possible delay."

### Erzroom and Vicinity.

A student from Bebek, a native of Erzroom, has spent much of the year at that place in consequence of illness, having been unable to labor in Moosh. The desire for books, especially for the word of God, has greatly increased. The Protestants have sent a petition to the brethren at Constantinople, earnestly requesting that a missionary may be again sent to them; or if that cannot be, that Hohannes, the young man mentioned above, may be allowed still to labor there. They represent the prospect as brightening, a new and stronger desire having been excited for the word of God.

Pastor Simon, "beloved by his people, patient, self-denying and faithful," is still laboring in the province of Khanoos, where the number of Protestants is somewhat increasing. The largest body of these is in the

village of Chevirmeh, where pastor Simon mainly resides, and where there is a small church to which four members have been added within the year. The school, when agricultural labor is not pressing, numbers between 40 and 50 pupils. "Two colporters have been employed and a good number of books disposed of." Of late persecution has been rife, but the good work continues to advance. For some particulars on this subject, and for other facts mentioned in the report, the reader may be referred to letters from Mr. Peabody, in the June and August numbers of the Herald.

~~~~~  
Adrianople.

For a report of this, the Bulgarian station, see letter from Mr. Morse in the Herald for August.

~~~~~  
KHARPOOT.

LETTER FROM MR. WHEELER, JUNE 2,  
1858.

*Visit to Geghi.*

THE last number of the Herald contained statements of great interest respecting Geghi, from Mr. Allen of Kharpoot, and also from Mr. Peabody of Constantinople. In this letter Mr. Wheeler says: "We felt that calls so urgent must be heeded, and accordingly, on the 10th of May, taking with me our apostle Bedros, and Mardiros, our native preacher, I started for Hasabah." The full name of the place which has excited so much interest, it is now said, is Geghi Hasabah, (or Kassabah as spelled by Mr. Bliss,) which means "Chief town of (the Province of) Geghi." On the way the company visited Ichmeh, Palu, Hoshmat, (where Messrs. Allen and Dunmore were beaten, but where now they saw no signs of ill will,) and many other of the very many towns and villages in the Kharpoot field. At Palu, as they were to pass through a region infested by robbers, they called upon the governor to furnish them with a zabtier, or armed guard, to guide and protect them. The "scarecrow zabtier" then provided was afterwards exchanged for one furnished by the moodir residing at Osnak, "who proved to be a real guide and protector." At Temran, ("the Temchran mentioned by Mr. Bliss in the Herald for January, 1851,") they found three men "who are studying the Bible, and some of whom have a good knowledge of its contents," and who, with others, go by night to the house of a teacher who reads and ex-

plains the Scriptures. "This teacher," Mr. Wheeler says, "(the Melchom spoken of by Mr. Bliss,) either from fear or policy, did not come near us."

*Hasabah—The Half not Told.*

Reaching Hasabah, we were soon provided with a comfortable room in which we spent two days and three nights, till the following Tuesday morning. These were days and nights of almost uninterrupted toil, but of such toil as gladdens the heart and wearies not. A good share of the days, and almost the entire nights, were spent in preaching and in religious conversation with deeply interested hearers; and on leaving, we could only say, "The half had not been told us. Verily, this is the Lord's doing, and it is marvelous in our eyes."

This village has been visited by Mr. Peabody, and was also visited by Mr. Bliss in 1850. I learn from the Herald, that a helper in the employ of Erzroom station spent some time in the region; but it is somewhat remarkable that the Protestants there assign no influence to those visits, but give the following account of the

*Origin and Progress of the Work.*

Fifteen years ago, Sarkis, a native of the place, while in Constantinople, had a discussion with a Protestant; who, at its close, gave him a Testament, saying, "Read this book, and you will cease to oppose the truth." Though unable to read, he took the book home and laid it up in his house, where, for some time, it remained unopened. At length, prompted by curiosity, he requested several persons to read it to him. They did so, and he became convinced of the truth, and began to persuade others. The ecclesiastics learning this, stirred up the people, calling these Testament-readers blasphemers; and a mob headed by the most wealthy and influential Armenian\* in the place, seized the Testament, together with other books which Sarkis had secured,

\* The bitter enemy of the Protestants spoken of in the Herald for January, 1851, page 29.

and having publicly burned them, cast Sarkis into prison. This was done ten years ago.

But the good seed had taken root, and was not to be thus destroyed. Among others, Hampartsoomn, before spoken of, a son\* of the leader of the mob, had become attached to the truth, and sought the society of Sarkis. His father at length gave him his choice—to forsake the company of Sarkis and cease reading the Protestant books, or to leave his house forever. First having said some words suited to touch his father's feelings, and among other things, "I cannot do as you require, and so I, your dear son, whom till now you have loved and cherished, and who have cheerfully obeyed all your other commands, must now, with my wife and children, go out and do service to others," he took his wife by the hand and said, "Let us go." But the father's heart relented, and he was permitted to remain. The father shortly after died, and an older brother, also an opposer of the truth, became head of the family. About three years ago this brother also died, and Hampartsoomn, being now head of the family and free from all constraint, at once invited all who wished, to come at evening to his house, to hear the gospel and pray. At these meetings, which are held every evening of the week, he reads and expounds some passage of Scripture, and they unite in prayer. The number of those visiting his house has gradually increased, until now fifty men, most of them heads of families, are habitual frequenters of this place of prayer. Among them are sixteen who, notwithstanding the threats of the ecclesiastics, had the courage to come to us in open day and listen to our instructions—no slight thing in such a place and among such enemies, some of whom are said even to have tried to bribe the Koords to murder the hated Bible-readers.

It is especially interesting to notice the Bible character of this work. We

had taken with us three Bibles, three Testaments, two copies of the Psalms, and four other religious books, supposing them to be an ample supply; but these were all sold and *paid for*, and the request was made that we would send immediately, two Bibles, three Testaments, and ten copies of the Psalms. A Bible was also requested for Hakeusdun, another Armenian village near.

### *Begging for Teachers.*

Hasabah has a population of 1,600 Armenians, among whom, in this slow but sure way, the truth is spreading; and if we can send there a discreet and pious helper, we may expect to see still more wonderful displays of God's power and grace. It was touching to witness the earnestness with which they entreated that I would remain with and instruct them for a few months; and when they found I could not do so, they begged that at least Mardiros might be left with them till some one else could be found to take his place. Sabbath morning I preached to them from John v. 39, and in the evening Mardiros gave a sermon from John iii. 3. Monday evening I again preached from Matt. v. 20, and then spent an hour in defining the position which, as Christian men, they ought to take. This over, we spent the time, till an hour and a half past midnight, in religious conversation. The previous night we continued conversing till half past three o'clock in the morning, and even at that hour they left unwillingly. On Tuesday I left them, with a promise to send, as soon as possible, a man to teach them. But where shall a suitable man be found? We have at present but one such man in our employ, and he cannot be spared for a few months, or even weeks.

And when the man is found, whence shall come his support? Shall we weaken the force in our own proper field, to take possession of this newly annexed territory? Perhaps when the man is found, and is just ready to go, that long threatened order will come from across

\* See Herald, May 1849, page 154, also January 1851, page 29.

the water, '*Take in sail!*'—and we must promptly obey and dismiss our man; or, in the absence of the needed ship's stores, see our crew thinned out by the lingering process of starvation. But no! we cannot, we *will* not believe it! To such prophecies of evil we will give no heed, but go on in the path of evident duty, looking to God alone. Verily, he has opened this door, and, trusting in him to supply the money, if we can find the man we will take possession of the land.

### *The Work spreading—Prospects.*

An incident which happened while we were on our way home, shows that the work is spreading in other towns. Over-taking an Armenian from Dsermak, he told us that he too had a Testament and was reading it; and, said he, "I am praying for you, that you may have much success in bringing men to a knowledge of the gospel."

So short an acquaintance does not of course qualify me to express an opinion in regard to the number of men in Hasabah who are real Christians. Several appeared to give decided evidence of piety, and we can not but hope that many others are "not far from the kingdom of God." In regard to Hampartsoomn, I hardly know what to say. He is known through all the region as a Protestant, boldly and ably defends the truth on all occasions, holds those daily meetings in which he does all in his power to enlighten others, and is anxious that a preacher should be sent to the place. Yet he continues his connection with the old church, and declares his intention to do so in the future. His assigned reason for this is his fear that, by breaking off this connection, he shall become a "heathen man and a publican" to the large number who are but partially enlightened, and thus entirely lose his influence over them for good. For this reason he came to us only by night; though, at his invitation, we took our last meal at his house and were treated with especial honor.

When, on Monday evening, I spoke to him and the others, on their duty to "come out and be separate, and touch not the unclean thing," he said: "I advise *these* men to do so. I counsel them to have nothing more to do with the old church. But *I* must continue in it; not for my own sake, but for the sake of those babes who, if I leave, will have none to care for their souls. *They cannot* yet come out. They have too little light and strength to do it. But these sixteen are strong in the faith. I commit them to your charge. Take them and teach them, and I will go for others to add to their number." I could only reply: "My dear brother, I doubt not that, in the providence of God, this purpose of yours will result in good to others, but it is perilous work for you. I fear you will lose your own soul in doing thus."

Leaving Hasabah on Tuesday, the brethren returned to Palu by a different route from that which they had taken before—shorter but yet more infested by robber Koords—by which they found the time between the two places could be reduced to two days instead of three. In Palu they found less apparent encouragement than there was a few weeks before, "probably because the Hoshmat mob are yet unpunished." On Saturday they went to Peri, a town of 500 Turkish and 2,400 Armenian inhabitants. Here they passed a Sabbath. "not to be easily forgotten; in the midst of a community of drunkards, and on a day specially devoted to drunkenness." Yet a company of noisy drinkers, after an hour of foolish talk had in some measure dissipated the effects of their wine, on being rebuked by our brethren for their profanation of the Sabbath, at once became silent, the host saying: "Let the teacher read the gospel to us." "Mardiros then spent an hour in reading and preaching to them," Mr. Wheeler says, "during which they gave strict attention, and at the close, requesting the loan of the Bible, they retired, and one of their number read to them a long time. Before night, however, most of the villagers were so drunk that we were glad to be relieved from their presence. They request that a teacher may be sent to them; and one ought to be sent at once—a man full of faith and of the Holy Ghost—to teach them the way of life."



"There is nothing of special interest to be spoken of in Kharpoot. Our enemies are making an effort to drive us from the house we occupy, which is rented for eight years. We think, however, that the papers transferring the house to us were legally prepared, and that they cannot succeed."

### Syria Mission.—Turkey.

#### TRIPOLI.

LETTER FROM MR. JESSUP, JUNE 7, 1858.

QUITE a number of the communications received within a few weeks, from missionaries in Western Asia, mention facts of much interest respecting Mohammedans, some of whom are found, in many places, to be more or less open to Christian influence, inquiring for or ready to receive and read the Scriptures, listening to missionaries and native helpers as they proclaim the truth, and in some cases giving evidence that they are not far from the kingdom of heaven. Several extracts, bearing upon this subject, will be found in the Journal of Missions for the present month; and this letter from Mr. Jessup, after alluding to facts of the same kind at Tripoli, gives the particulars of one case, which is thus far of much interest and apparent promise.

#### Moslem Inquirers.

There has been an unusual degree of discussion and stir in this city during the last few weeks. Several of the young men are inclining toward the truth, and one Moslem is a constant attendant upon our Sabbath service. Two Moslems have been in to purchase Bibles during the past week; one of them a leading man in Tripoli, and the other an Emir, or local ruler, in the Safeta district, on the borders of the Ansaireeyeh Mountains. The commanding officer of the Turkish garrison here informed me, a few days since, in the presence of a large company, that any Moslem could now change his religion without molestation from the government. I heard the statement with some interest, as Tripoli is one of the Moslem strongholds in Syria; and it is quite an indication of progress, that such a statement can be

made here in public, and occasion no violent opposition.

#### A Converted Mohammedan from Bagdad.

We have recently been greatly interested in the case of a converted Moslem who came to Tripoli from Bagdad, on his way to some country where he could enjoy freedom of conscience, and study the gospel so as to prepare himself to do good, without fear of molestation. He came to our house on Sabbath afternoon, May 2, and listened to the Arabic preaching with great attention. After the audience had retired, he remained and gave us some account of his conversion, showing us, in proof, a note from the missionary of the London Jews' Society in Bagdad. He came from Bagdad via Mosul and Aleppo, under French protection, and chiefly through the agency of Romish monks in the convents along the road. They had strong expectations of inducing him to go to Rome or Paris, to study for the priesthood; but he tells us he has continually replied to them, that he wished to follow the Bible alone, and was not a believer in the Pope. He came on the Austrian steamer from Scanderoon to Tripoli, and was here the guest of the Carmelite monks. Their object in detaining him here was, probably, to keep him out of the way of English and American influence in Beirut, until they could write to Beirut and get permission to send him by the next French steamer directly through to France or Italy. On the Sabbath afternoon above mentioned, he walked out from the convent, and after considerable inquiry, found the way to our house without the knowledge of the monks. The next day he came again, and twice afterwards. On Saturday, May 8, we gave him an Arabic Bible, which he took with him to the convent, though expressing great fears in case the papists should find it out. We urged him to leave them at once, and be at rest; but he thought it better to remain, and we took no special pains to get him away, being not quite sure of his sincer-

ity, though our interest in him constantly increased.

### *His Escape from the Monks.*

After the 8th, we saw no more of him for nine days, and had concluded that he had gone to Paris or Rome, when he suddenly appeared in our house again, almost trembling with fear. He said that the prior of the monastery had been to Beirut, and in his absence he had not been allowed to go out unattended by a monk, as they had some suspicion of his leaning toward the Americans. The prior had returned with authority to send him away by the next steamer, and had today gone up to a village on Mount Lebanon, intending to return in a few days. Meanwhile he (the Moslem) was to be kept under close scrutiny. A Maronite was brought in to instruct him in the Romish catechism, and warn him against Protestant heresies. He told them that the Bible was admitted to be God's book, whereas the catechism was only man's book, and he preferred to drink from the fountain head. The teacher of the catechism soon gave up teaching Yusef as a bad job. When they urged the authority of the early fathers, he asked them where the fathers got their authority and wisdom. If they got it from the Bible, why should not he? and if they did not get it from the Bible, he would have nothing to do with them. That afternoon he started out to walk, and a monk went with him. He asked the monk why he followed him. "Am I a slave still?" said Yusef. "I escaped from the slavery of my master in Bagdad, and from the slavery of Islamism, and am I now in another bondage? I cannot, I will not return to the convent to stay." He then left the monk in the street, hastened back to the convent, and succeeded in getting his bed and a few books, with which he made his escape to the khan or inn, where he intended to sleep. In a few minutes, however, he came to us, and we had his things transferred from the khan to our own house. Yusef then ex-

pressed his gratitude to God for his deliverance from their hands, and declared his determination to have no more to do with them; though he said that he had thanked them for their aid in helping him from Bagdad to the sea-coast. God had given him light, and he could not dwell in darkness any longer.

### *His History.*

He then gave us a full account of his history, which is not uninteresting. He was born in Abyssinia, and was stolen, as a slave, when an infant, by the Arabian Moslems, and sold to the Grand Vizier of the Persian government. Of course he was trained up as a Moslem, and in the metawileh sect. Being a black slave he had not great facilities for improvement, but while in Bagdad he became fully acquainted with the Koran, and learned the Arabic, Persian and Turkish languages; and afterwards enough of the French to converse readily. He was a very zealous Moslem and paid more than usual attention to the rites of his religion. His master, a very venerable man, was formerly Vizier, and is a man of great respectability in Bagdad. Yusef said, that as he learned more and more of the history of Islamism, and heard and read of the splendor and power of the caliphs, or successors of Mohammed, and their fidelity to their religion, he wondered why the present Moslems of Bagdad had fallen so low. He thought that a religion which would tolerate such immoralities as were practiced among the Moslems, must be itself corrupt and weak.

### *Conversion—Escape from Bagdad.*

At length he fell in with a Moslem who had formerly been a Greek Christian, and from him he learned something of the Christian religion. The Greek had left his own church on account of its idolatry, but told him there was another class of Christians, who followed the gospel only, and they were pure and upright men. Not long after,

this Greek Moslem fell in with an English missionary, embraced the truth, declared himself a Protestant, and was sent away to Bombay. This awakened Yusef's attention. He conversed with the Jews, anxious to see if their religion were any better than his own, but found nothing to rest upon. He then went to the Romish priests, who baptized him and gave him his present name, Yusef. But he found their system to be so much like idol worship, and their enmity to the gospel so violent, that he had no rest, and determined to go to the gospel-men, or Protestants. He visited the Jewish missionaries, and at length abandoned Islamism and embraced the truth as it is in Jesus.

As it would not be safe for him to remain in Bagdad after changing his faith, he proposed to escape to the westward. For a time there seemed no opportunity, and he was about giving it up, when the Jesuits renewed their efforts to convert him to the church of Rome. He was ready to listen to them, but could not accept the creature worship of Rome. Still they persisted in their efforts to gain him over, until finally they offered to send him through under French protection, safe to the Syrian coast of the Mediterranean, and then he could decide whether to go to Rome or even to Paris to study. He came to Tripoli, as I have stated above, and made his escape from the monks to our house.

The morning after his escape from their hands, he thought it best to return to the convent to ask for his baggage, which contained all the clothing he possessed, but promised to return in half an hour. Three hours passed and he did not return. We began to be alarmed, fearing lest he had met with violent treatment at their hands. But at length he came, thanking God for his escape, although he did not succeed in getting his baggage. He narrowly escaped violence, as the monks tried to detain him by force. He had openly declared

his Protestant sentiments and set them all in an uproar. At first they tried honeyed words, but afterwards threatened. He told them of his love for the Bible, and his determination to read it at all hazards; to which they replied by cursing him and the gospel-men who had taught him such heresy.

#### *His Plans for the Future.*

On his return to our house, he gave us a full account of his past history, and we felt full confidence that he gave evidence of a saving change. Our friend Yanni examined him fully as to his reasons for becoming a Christian, and his views of Christian doctrine. His answers proved him to be well acquainted with the gospel, and an earnest, sincere Christian. Mr. Lyons asked him what he intended to do, as he had now, in his youth, abandoned a false faith and entered upon the service of Christ. He replied that he had but one desire, and that was to preach the gospel of Christ. And to whom? asked Mr. Lyons. To Moslems, he replied, who were still in the darkness from which he had just escaped. "And *where* will you preach?" said Mr. Lyons. "Wherever the Lord calls," said he. "Perhaps in Beirut, perhaps here in Tripoli, because here I escaped from my third bondage."

Having become satisfied of his sincerity, we immediately took steps to send him to Beirut, as there was some ground for apprehension that the Jesuits might stir up the Moslem populace "of the baser sort" against him, and endanger his life. There would be no fear here from official interference, but from private malice and fanatical violence. Accordingly, we sent him away by land, at three o'clock P. M., May 19, commending him to the Lord, and giving him letters to the brethren in Beirut. He was not overburdened with baggage, as the Jesuits had refused to give up his saddle-bags and clothing. When he left us, he had not decided between two prominent plans, one of which was to enter the seminary at Abeih, and

the other to go to the Protestant college in Malta. When he reached Beirut, the brethren consulted together, and it was finally decided to yield to his expressed preference to go to Malta, for which port he sailed last week from Beirut, in an English steamer.

We feel grateful to God that another of the deluded followers of Mohammed has thus found the light, and gone willingly to prepare himself for future usefulness in this land. Yusef is about twenty-six years of age, quite good looking, black as ebony, but with the peculiar regular features of the Abyssinian race, and with some of the African features so familiar in America. He is quick in apprehension, dignified in manner, and quite ready and effective in argument.

Speaking the Persian, Arabic and Turkish languages, and conversing quite well in French, he gives promise of being a useful man in the future. The hand of Providence is most manifest in the circumstances of his conversion; in the manner in which the enemies of the gospel themselves, for the sake of winning him over to the Papacy, facilitated his escape from the bondage of his owner, the errors of Islamism, and the dangers of persecution from the Moslems of Bagdad; and in his escape finally from their hands also, into the light and liberty of a gospel freeman. Our prayer is that he may be faithfully instructed, and fitted by a baptism of the Holy Spirit, for the work of preaching a pure gospel among the Moslems of Syria.

## Miscellany.

### THE BULGARIANS.

IN presenting the first report of missionary operations among the Bulgarians, Mr. Morse, of the Adrianople station, furnished the following "brief statement of the history, character and language of that people."

#### *Their Political History.*

The first mention of the Bulgarians is by the Armenian writers in the sixth century before Christ, when an invasion was made into Armenia. Ancient Bulgaria was situated near the banks of the Volga, and from the name of the river, the people were called *Volgarians*, which in other languages has become Bulgarians. (The *v* of the Bulgarian language is in form precisely like the English *b*.)

In the reign of Justinian, an invasion of Bulgarians spread from the suburbs of Constantinople to the Ionian Gulf. They subdued thirty-two cities or castles, and recrossed the Danube, taking with them, according to Gibbon, 120,000 of the subjects of Justinian. In the seventh century, they permanently subdued the country between the Danube and the Balkan mountains. Twice in their history they penetrated to the walls of Constantinople; and their heroic and educated prince Simeon dictated conditions of peace to the trembling Emperor Romanes. Basil II. acquired the title of the "Conqueror of the Bulgarians." He entered their territory, and having taken 15,000 prisoners, in a most cruel manner deprived them all of sight; except that to one of every hun-

dred one eye was left, that he might conduct his blind century back to the presence of their king. The Bulgarians were conquered by the Turks in 1397. To them they have ever remained faithful subjects, and it was from their ranks chiefly, that the Janizaries, who in their early history were the glory of the Turkish arms, were taken.

#### *Religious History.*

The first religious influence exerted among the Bulgarians was by Christian captives taken in war. The first one mentioned was a bishop, taken at Adrianople when that city fell into the hands of the Bulgarians in 813. In the latter part of the same century two Greek brothers, Cyril (Constantius) and Methodius, labored among the Slavonic races, including the Bulgarians, with great success. The former invented an alphabet, and translated the New Testament; the latter established a large school for the purpose of raising up teachers for the people.

The Roman and Greek churches both struggled for the ascendancy among the Bulgarians, and sent numerous priests among them. Consequently the same corrupt form of Christianity was spread among them as prevailed in those churches in the seventh century. But a better influence was exerted by the Paulicians, that remarkable Christian sect which originated in Armenia in the seventh century, characterized by attachment to the doctrines of Paul, love for the Scriptures, and hatred of the prevailing corruptions in the church. At this time the Paulicians had been transplanted to Thrace, and held in full possession Philippopolis. Gibbon says they



solicited, not without success, the infant faith of the Bulgarians; and it is probable that the remarkable love the Bulgarians still have for the Scriptures, is owing to the influence exerted among them by the Paulicians.

They eventually adopted the Greek form of worship, but had their independent organization, and cherished towards the Greeks none other than a deep national hatred. Under the Turks they enjoyed their religious privileges, till the taking of Constantinople, (in 1453, a period of 57 years,) when the Sultan, classifying his subjects according to their creeds, ranked the Bulgarians among their enemies the Greeks. But they still had their own church organization, their own Patriarch, bishops and priests, till 1764, when the crafty Samuel I., then Patriarch of Constantinople, procured the abolition of the Bulgarian Patriarchate. From this time commenced the most cruel oppressions. Bulgarian books, literature, schools and language, in their churches, were swept away, and the Greek language and teachers substituted. The lower clergy were allowed to remain, but were compelled to pay, at their appointment, £50, and a yearly contribution. The higher clergy were superseded by rapacious Greeks, who regarded Bulgaria as a golden field whence they were to obtain treasures for carrying on their intrigues at the Turkish court. To the present time, besides a certain portion of the increase of their flocks and the fruits of their fields, the people are compelled to pay yearly, for each individual, two piasters, called the little miri, (meeree,) and every seventh year the great miri, of seven piasters. This immense revenue, instead of being used for the benefit of those from whom it is taken, is only employed to crush out all efforts at improvement.

The only hope that has dawned upon the oppressed people was in the Hatti Hoomayoon of the 18th of February, 1856. Stimulated by this, they applied for the independent recognition of their church; but this was denied them. Yet, as the result of this charter of rights, Bulgarian schools are springing into existence in nearly all the villages. But for these schools there are no books; and there is no doubt that a judiciously prepared elementary book, abounding in selections of Scripture, would be joyfully received; and even our tracts, though illy adapted to the purpose, are already used in some of the schools. For these schools also, teachers are greatly needed; and Russia, knowing the great importance to her interests of educat-

ing the people, is enticing every young man her counsels can influence, to her territories, to be educated free of expense. For this purpose, it is said, there is a school at Odessa, and another at Moscow. For these schools two young men left Adrianople the day before our return, and it was said that ten others, although not all from Adrianople, had gone before them. A higher school among them, upon their own soil and in their own language, would probably be crowded with their choicest young men, who, though at first not pious, would be highly susceptible of religious culture, and as teachers of their people would exert a wide-spread influence. As the Bebek school, and the school among the Nestorians, have been among the choicest instrumentalities for religious culture and permanent success, so it is highly important that a similar institution should be established among the Bulgarians, with the least possible delay.

#### *Character and Appearance.*

The Bulgarians, in their early history, exhibited all the heroic severity of our Saxon ancestors. But when they laid aside their warlike habits, for the milder pursuits of a pastoral life, their character experienced corresponding change. Their appearance is European rather than Asiatic; their stature is usually above the medium height; cheeks ruddy; hair generally light, but sometimes dark. Every where they are spoken of as distinguished for honesty, and apparently they possess all the elements of an elevated, intellectual and religious character.

#### *Language.*

Their language is a dialect of the ancient Slavonian, and the alphabet still used by them is the one invented by the missionary Cyril, in the ninth century. Its general structure is similar to the English, while the richness and variety of its verbs, compounded with prepositions, rivals and even surpasses the ancient Greek. It is kindred to the Serbian, Bohemian, Polish and Russian. The prosecution of the missionary work among the Bulgarians will be a partial preparation for more extended labors among other nations, speaking dialects of the same parent language. And when we consider that, according to an estimate made by Dr. Hamlin, there are eighty millions of the Slavonic races in Eastern Europe, it invests the missionary operations among those races with a grandeur hardly to be comprehended.

## American Board of Commissioners for Foreign Missions.

### *Recent Intelligence.*

SENECAS.—Mr. Potter writes from Alleghany, August 7, respecting a meeting which he had attended among the Indians on Cornplanter's Reservation, in Pennsylvania, for whose spiritual good little has been done. He says:

Some weeks since, one of our deacons in-

formed us that a man from Cornplanter's Reservation had called on him, and asked that we would go down and give the people on that Reservation religious instruction. The deacon said he would go and ascertain how many of the people joined in the request. He went, came back and reported, that there were three families who wished us to go. Friday, July 23, I started, with four of our native brethren. Four more joined us at Old Town. We arrived in season to hold one meeting before dark, Friday, and continued the meet-

ings till Sabbath evening. About twenty Indians attended constantly, and as many or more white people who do not often listen to the gospel. They listened with fixed attention. Before we left eight adults expressed a resolution to turn from paganism to the religion of the Bible. I might say much of the meeting, but I prefer to report results, which may be seen after many days.

There is, at present, nothing particularly encouraging in our little church. We are, however, moving along harmoniously.

SYRIA.—Mr. Wilson writes from Homs, June 24. A few young men of the Greek church, who had been earnestly engaged in studying the Bible, had met with much opposition. Some of them had been so far overcome as no longer to meet with the missionaries for worship, yet they have ceased to be Greeks in sentiment. Mr. Wilson says:

Perhaps the best evidence I can present that the gospel has not come to this city in vain, is the opposition of the bishop and priests of the Greek church, with which sect we have had much to do. The bishop has been exceedingly mad against the truth; has cursed and threatened, Sabbath after Sabbath; and his opposition has not been powerless. Many who had ceased to regard his words as of much consequence dreaded his blows. He gave full permission to his people to beat such as dared to enter my house, but recommended that they *leave life* in their victims! A bishop is not only head of his sect in a city, as concerns religious affairs, but he is also a civil head, through whom they make their grievances known to government, &c. His power is, in consequence, very great, and can hardly be said to be diminished by the fact of his being detested as a man. The state of morals is such among all traditional Christians, that a bishop can at any time forge evidences of debt against any man whom he dislikes; and if witnesses were wanting, any number could be obtained for the asking, who would swear to any thing their head might demand.

There has been and still is much discussion among the people, and light is sure, under such circumstances, to win its way to minds before unused to think. There being no consul in the place to befriend the downtrodden, the ecclesiastics have a great advantage, which they are but too ready to use. Not long since a priest said to a poor man, whom one would think he could afford to let alone: "If you do not cease going to the heretic's house, I will myself forge a note against you for two thousand piasters. I will have as many witnesses as I need, and you will then be thrown into prison and left to starve." This was no mere boast. Just such cases are very common and exceedingly troublesome.

A graduate of the Abeih seminary was at Homs, to act as helper and teacher, but he had not been able, as yet, on account of the opposition and persecution, to collect boys for a school. A female teacher, who had been employed at Tripoli, was also there for the summer. "She too," Mr. Wilson says,

"may be all summer without a school, but we hope not."

SOUTHERN ARMENIANS.—Mr. Perkins of Marash visited Zeitoon, "not for preaching but for observation," in May, in company with the English vice-consul at Marash, who was endeavoring to arrange the matters of the Zeitoonites with the government, so as to secure peace and the payment of taxes. On his way Mr. Perkins heard rumors of threats, from Zeitoonites, against his life, and of suspicious movements on the part of individuals. The company reached Zeitoon on Friday, and he writes:

I spent the greater part of the Sabbath in my private room. My muleteer, a nephew of Dea. Hohannes' partner at Zeitoon, called in the morning. He says that he is a Protestant and known as such, and trusts only in Christ, though he goes to church. There were eight or ten more such, he stated, some of whom desired to talk with me but were afraid to do so. One is his mother. One Protestant, who has a shop in the market, reads the New Testament. This man was beaten with fire-brands some time since. He and several others received some light at Cesarea, from Baron Vertannes, who was banished to that place from Stamboul many years ago, and the impression has never been lost. Many others at Zeitoon are somewhat enlightened, and I think the heaven will continue to work there; but it does not seem probable that a helper can be stationed there, or a missionary go there to *preach* very soon. The Protestant party, or the government, must first become strong enough to protect him.

Respecting another place Mr. Perkins says:

The annual report speaks of Keshifli, a small village four hours from Marash. On the 8th inst. our student and two other church members went to that place, with the intention of spending the Sabbath with the Protestant who resides there. As they approached the village, at dusk, they overtook three or four men who inquired who they were and why they were going to the village. On learning their object, they commenced beating the young men with their guns, and ordered them to return; but because it was now dark, they subsequently gave them leave to spend the night at a mill near by. The student escaped with little injury, but the other two suffered for several days from the effects of the beating. One of them escaped to the house of a Mussulman, whom he hired to go out and find the others and bring them in. There they passed the Sabbath, and the next day walked with difficulty to the city. A garment belonging to one of them was lost at the time of the beating, but the villagers deny any knowledge of it. Two of the persecutors were imprisoned two or three days. The case has been committed to the vice-consul for further prosecution.

Several instances of persecution and violence at Marash, against persons becoming

Protestants, are mentioned, but Mr. Perkins says: "It is stated that seven or eight persons have become Protestants within the past ten days, two of whom brought their families with them." "The movement towards Catholicism has been quite extensive."

ASSYRIA.—Mr. Williams wrote from Mosul, May 29, giving no very encouraging account of the prospects and results, thus far, of missionary labor there. He says:

Here matters never looked so discouragingly as they now do. Our average attendance at the Sabbath service is thirty-four only; and at weekly meetings ten to fifteen. Very few call, compared with the number who did so three years ago. No demand for books; no religious inquiry; scarce any discussion. Dead, dead and dried up. It is exceedingly painful to think of young men by tens, if not by scores, who formerly attended our Bible classes, came to our house, sometimes were present at our preaching, and some of whom seemed interested inquirers after truth, but who now never come near us. The members of the church, on the whole, afford us comfort by their walk, but their mutual love is lukewarm rather than fervid. No cases of discipline, and no increase.

For the present the papists are triumphant, apparently, in the external contest; but so much knowledge of truth has been scattered among their ranks as to make the people, not free certainly, but less hopelessly, resistlessly at the mercy of the priests—less easily "lorded over" than before. God *can* work here.

Of the Jacobite Archbishop, also, Mr. Williams speaks less hopefully than he did in his letter of April 1. He was still at the English consulate; Mr. Rassam had urged him to avow himself a Protestant; and he had once gone so far as to sign a paper declaring that he was such, after the pattern of the Church of England; but this paper he soon "called in again." Mr. Williams says:

Confidence in him we never had, and the little hope we entertained of his sincerity, at the beginning of this movement, is pretty much gone. He is too feeble in mind and in purpose, too covetous, too desirous of human praise, to be a "confessor." If he could see his way clear, boldly and fully to espouse the truth, and make money by it, and gain eclat as the Luther of the Jacobite church, he would gladly do so. We have been very cautious about holding out any encouragement of wages, and this I suspect it is which makes him unwilling to move. He is too ludicrously afraid of the disgrace of being called "American."

On the 31st of May, Mr. Williams added:

The mail is just in from Bagdad, and Mr. Rassam informs me that it brings from Omar Pasha of Bagdad (who is now pasha-general of all this region, as far as to Diarbekir) an order to Mustapha Pasha, requiring him to reinstate the Jacobite Mefrian in all his

honors and former position. If this remains a "finality," we have reason, I think, to thank God for bringing the matter to such an issue as to secure a fair measure of actual religious liberty within the old organization, instead of weighing down our weak Protestant community with a large mass of unevangelical elements. It is much better for the purity of Protestantism here to act on the members of that community where they are, than to receive them to a compelled and undesired (on both sides) connection with us.

MADURA.—Mr. Rendall, in a letter dated May 14, gives some account of the Conference of Missionaries from all parts of Southern India, which was held at Ootacamund, commencing Monday, April 19. Letters from several other missionaries also refer to the Conference. Twenty-nine delegates, and three missionaries who were invited to sit as members, were present; representing, Mr. Winslow says, about 200 missionaries, and connected with the various societies having missions in Southern India. The sessions were continued through fourteen working days. Many subjects of great importance were discussed, verbally or in written papers, or both. Much harmony and brotherly feeling prevailed; in most cases there was great unanimity of views upon the subjects considered; and it is believed that much good will result from the meeting.

On his return from this Conference Mr. Rendall spent a day at Dindigul, "and had the pleasure of seeing six adults received to the privileges of the church, on profession of their faith in Christ." "Abundant rains" have fallen recently, promising relief to the people from the prevailing famine. Mr. Rendall speaks (as do many other missionaries in their letters) of rejoicing greatly in view of the revivals of religion in the United States, and expresses the hope, with reference to the wants of the mission, that now "even physicians will be ready to consecrate themselves to the work of the Lord" on missionary ground.

Mr. Tracy writes, (May 25,) mentioning the death of "one of the most promising boys in the second class in the seminary," and, just at the close of the last term, of a member of the first class. The catechists who had been spending a year at the seminary left at the close of the term, "having secured," he says, "my esteem and respect." "Three of them will probably be examined with reference to ordination as pastors, at the approaching meeting of the mission." Mr. Winfred, native pastor, has left the service of the mission, and his pastoral connection with the church at Mallankinaru has been dissolved. "We cannot approve of his

course," Mr. Tracy says, "but as we still have confidence in his piety, we hope he may be useful at Madras, to which place he is about removing."

CEYLON.—A letter from Mr. Quick announces his arrival in Jaffna, with his wife, on the 30th of April, after a long and boisterous passage from Madras, and just in season to escape exposure to a very severe storm. Mr. and Mrs. Hitchcock, who sailed with them from Madras, left the vessel April 21, and went to Jaffna by land, reaching there April 28. They are to remain for the present at Manepy. Mr. and Mrs. Quick go to Panditeripo.

A semi-annual report of the Chavagacherry and Manepy stations has been received from Mr. Hastings. But few incidents of special interest are mentioned. In March, one man was received to the church at Chavagacherry, on profession. He is a farmer, residing near Usan, and in that locality, it is said, there is now "an interesting little company of Christians, four in number." "A few cases of apparent interest in the truth are reported by the (native) pastor and catechists in other localities."

## Home Proceedings.

### ANNUAL MEETING OF THE BOARD.

THE American Board of Commissioners for Foreign Missions will hold its Forty-ninth Annual Meeting in the First Presbyterian Church at Detroit, Michigan, commencing on Tuesday, September 7, at 4 o'clock, P. M. Rev. George Shepard, D. D., of the Theological Seminary, Bangor, Maine, is expected to preach the sermon.

### EMBARKATION.

MR. George Washburn, from Middleboro', Mass., sailed from Boston, July 14, in the steamer Arabia, on his way to Constantinople, where he is to be stationed as a member of the Northern Armenian mission. Mr. Washburn was educated at Amherst College and Andover Theological Seminary.

Rev. Anderson O. Forbes, son of Rev. Cochran Forbes of the Sandwich Islands mission, sailed from New York August 5, in the Panama steamer, on his way to the Sandwich Islands. Mr. Forbes is a graduate of Washington College, Pennsylvania, and of Princeton Theological Seminary.

Rev. Elias Riggs, with his wife and six children, Rev. Daniel Ladd, wife and two children, and Rev. Thomas L. Ambrose, sailed from Boston August 2, in the Henry Hill, Captain Watson, for Smyrna. Messrs. Riggs and Ladd, with their families, are returning to the Northern Armenian mission, with which they have been long connected. Mr. Ambrose, from Ossipee, N. H., educated at Bowdoin College and at Union and Andover Theological Seminaries, expects to labor in the mountains of Koordistan, in connection with the Nestorian mission.

## DONATIONS,

### RECEIVED IN JULY.

#### MAINE.

|                                                                                                                                                                                          |                |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Cumberland co. Aux. So. F. Blake, Tr.                                                                                                                                                    |                |
| Auburn, 1st cong. ch.                                                                                                                                                                    | 42 00          |
| Brunswick, Dr. Adams's so.                                                                                                                                                               | 85 79          |
| Falmouth, La. miss. so. 21,50; 1st ch. 20; 2d ch. 10;                                                                                                                                    | 51 50          |
| Gorham, Ch. 49; fem. sem. 59,40;                                                                                                                                                         |                |
| a friend, 2;                                                                                                                                                                             | 110 40         |
| Lewiston, A friend,                                                                                                                                                                      | 5 00           |
| Minot, m. c.                                                                                                                                                                             | 40 00          |
| North Bridgton, Ch.                                                                                                                                                                      | 3 00           |
| North Yarmouth, 18; m. c. 11;                                                                                                                                                            |                |
| gents. asso. 10; la. asso. 35;                                                                                                                                                           |                |
| 1st cong. ch. 5,41;                                                                                                                                                                      | 79 41          |
| Portland, Armenian circle for Arm. m. 20; Fem. for. miss. so. 62,25;                                                                                                                     |                |
| 2d cong. ch. 47,89; For. miss. cir. (of wh. for sem. at Bebek, 20;) to cons. Rev. HORATIO                                                                                                |                |
| ILSLEY an H. M. 70; High st. ch. and so. wh. and prev. dona.                                                                                                                             |                |
| cons. Rev. DANIEL KENDRICK, Rev. J. W. TURNER, Rev. ELIJAH                                                                                                                               |                |
| KELLOGG, JOSHUA HOBBS, SEW-ALL C. CHASE, BROWN THURSTON, EDWARD OXNARD, Mrs. FRANCES E. CHICKERING, Mrs. PHEBE CUMMINGS, Mrs. ELIZABETH TYLER, Mrs. JUDITH W. CARTER, Miss ELIZA A. HAN- |                |
| SON and Miss ABBY STEBLE H. M. 716,87; State st. ch. and par. 362; m. c. 80; a sister, 10;                                                                                               | 1,369 01       |
| Saccarappa, Ch.                                                                                                                                                                          | 16 00          |
| Scarboro', 1st ch.                                                                                                                                                                       | 25 00          |
| Yarmouth, Cong. ch. and so.                                                                                                                                                              | 23 51-1,850 65 |
| Kennebec co. Conf. of chs. B. Nason, Tr.                                                                                                                                                 |                |
| Augusta, Rev. B. Tappan, D. D.                                                                                                                                                           | 50 00          |
| Gardiner, Cong. ch. and so.                                                                                                                                                              | 15 54          |
| Hallowell, "A lady,"                                                                                                                                                                     | 3 00—68 54     |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.                                                                                                                                          |                |
| Bath, Winter st. cong. so. m. c.                                                                                                                                                         |                |
| 130; Central ch. m. c. 25;                                                                                                                                                               | 145 00         |
| Edgecomb, Cong. ch. and so.                                                                                                                                                              | 21 00—166 00   |
| Penobscot co. Aux. So. E. F. Duren, Tr.                                                                                                                                                  |                |
| Bangor, Hammond st. cong. ch.                                                                                                                                                            |                |
| 40; Central cong. ch. 231,55;                                                                                                                                                            | 271 55         |
| Brewer, 1st cong. ch.                                                                                                                                                                    | 22 71          |
| Foxcroft and Dover, Cong. ch.                                                                                                                                                            | 5 00           |
| Holden, Cong. ch. wh. and prev. dona. cons. Rev. FRANCIS SOUTH-                                                                                                                          |                |
| WORTH an H. M.                                                                                                                                                                           | 4 93—304 19    |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                                                                                                                                           |                |
| Alfred, Cong. ch.                                                                                                                                                                        | 20 00          |
| Kennebunkport, G. P. J. 12; South cong. ch. and so. 17; m. c. 8;                                                                                                                         | 37 00          |
| Lyman, Cong. ch.                                                                                                                                                                         | 12 00          |
| Wells, 1st cong. ch. and so. 43,07; m. c. 39,86; avails of ring, 25c.; less counterf. coin, 50c.; 2d cong. ch. 11;                                                                       | 93 68—162 68   |



|                                                                    |              |
|--------------------------------------------------------------------|--------------|
| Belfast, 1st cong. ch.                                             | 20 00        |
| Bethel, 1st cong. so. 20; "a friend,"<br>avails of necklace, 2,50; | 22 50        |
| Calais, Cong. ch.                                                  | 72 00        |
| Eastport, A poor widow, 1; Mrs. J.<br>N. W. 1;                     | 2 00         |
| Gilead, Cong. ch.                                                  | 5 00         |
| Orland, Miss H. T. B. avails of gold<br>chain,                     | 3 00         |
| Robbinston, Cong. ch. and so.                                      | 22 00        |
| St. Albans, A Maine miss. and wife,                                | 2 00         |
| South Paris, Cong. ch. and so.                                     | 30 00        |
| Topsham, Rev. Mr. Potter's so.                                     | 25 00—203 50 |

2,755 56

|                                                                    |        |
|--------------------------------------------------------------------|--------|
| <i>Legacies.</i> —Bath, Wm. Donnell, by Ammi<br>R. Mitchell, Ex'r, | 100 00 |
|--------------------------------------------------------------------|--------|

2,855 56

## NEW HAMPSHIRE.

|                                                                                                    |               |
|----------------------------------------------------------------------------------------------------|---------------|
| Cheshire co. Aux. So. G. P. Drown, Tr.                                                             |               |
| Alstead Centre, Cong. ch. and so.                                                                  | 18 07         |
| Exeter, 2d cong. ch. and so. to<br>cons. Rev. O. T. LANPHEAR an<br>H. M.                           | 103 00        |
| Fitzwilliam, 23; "a widow's<br>mite," 1; m. and s. s. concerts,<br>12;                             | 36 00         |
| Harrisville, Cong. ch. and so.                                                                     | 7 25          |
| New Alstead, m. c.                                                                                 | 10 00         |
| Paper Mill Village, Cong. ch. and so.                                                              | 4 00          |
| Swanzey, Cong. ch. and so.                                                                         | 14 31         |
| Troy, m. c.                                                                                        | 20 00         |
| Walpole, A few members of cong.<br>ch.                                                             | 35 00         |
| Winchester, Ch. and so.                                                                            | 7 00—254 63   |
| Grafton co. Aux. So. W. Russell, Tr.                                                               |               |
| Campton, Ch. and so.                                                                               | 14 15         |
| Haverhill, 1st cong. ch. and so.<br>wh. and prev. dona. cons. GROVE<br>S. STEVENS an H. M.         | 30 00         |
| Littleton, m. c.                                                                                   | 14 32         |
| Lyme, Cong. and pres. ch. and so.                                                                  | 151 00        |
| Plymouth, Ch. and so.                                                                              | 29 45         |
| West Lebanon, Cong. ch.                                                                            | 110 00—348 92 |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                           |               |
| Hancock, m. c.                                                                                     | 28 00         |
| Nashua, 1st ch. Mrs. Sarah Chase,<br>50; Pearl st. ch. 62,75;                                      | 112 75—140 75 |
| Merrimack co. Aux. So. G. Hutchins, Tr.                                                            |               |
| Concord, 1st cong. so. a friend, 5;<br>South cong. so. to cons. CHARLES<br>W. HARVEY an H. M. 100; | 105 00        |
| Henniker, A few indiv.                                                                             | 8 00          |
| Pembroke, Cong. ch. and so. coll.<br>and m. c.                                                     | 49 10         |
| Salisbury, do. do.                                                                                 | 70 00         |
| Warner, Cong. ch. and so. 76; (of<br>wh. \$56 ack. in July Herald as<br>from Warren, N. H.)        | 20 00—252 10  |
| Rockingham co. Conf. of chs. F. Grant, Tr.                                                         |               |
| Atkinson, Rev. J. P. 10; M. A. P.<br>5; A. L. P. 2;                                                | 17 00         |
| Greenland, "A friend," 10; un-<br>known, 5;                                                        | 15 00         |
| Kingston, Cong. ch. and so. m. c.                                                                  | 4 00          |
| Plaistow and North Haverhill,                                                                      | 20 00         |
| Portsmouth, C. R., Jr., 10; North<br>ch. m. c. 86,06;                                              | 96 06—152 06  |
| Strafford Conf. of chs. E. J. Lane, Tr.                                                            |               |
| Dover, 1st ch. 111; m. c. 19,79; to<br>cons. JAMES H. WHEELER an<br>H. M.                          | 130 79        |
| Laconia, Cong. ch. and so. 66,50;<br>unknown, 10;                                                  | 76 50         |
| North Wolfborough, Rev. S. M.<br>16,75; Mrs. C. E. M. 2; Miss<br>H. G. M. 1,25;                    | 20 00—227 29  |
| Sullivan co. Aux. So. N. W. Goddard, Tr.                                                           |               |
| Meriden, Ch. and K. U. Academy<br>m. c. 70; ch. and so. 58,92;                                     | 128 92        |
| Newport, Cong. ch. coll. and m. c.                                                                 | 52 00—180 92  |

1,556 67

|                           |             |
|---------------------------|-------------|
| Gilmanton Centre, m. c.   | 25 00       |
| Meredith Bridge, B. T. S. | 15 00—40 00 |

1,596 67

## VERMONT.

|                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |                   |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| Addison co. Aux. So. A. Wilcox, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                              |                   |
| Shoreham, L. O. B.                                                                                                                                                                                                                                                                                                                                                                                                                                               | 10 00             |
| Caledonia co. Conf. of chs. E. Jewett, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                       |                   |
| Hardwick, Cong. ch. and so. 50;<br>Mrs. A. S. 2;                                                                                                                                                                                                                                                                                                                                                                                                                 | 52 00             |
| Peacham, Extra effort, 59,40; la.<br>30,60;                                                                                                                                                                                                                                                                                                                                                                                                                      | 90 00             |
| St. Johnsbury, "Friends of Mis-<br>sions," 150; South cong. ch. and<br>so. 128; m. c. 15,48; 2d cong. ch.<br>and so. 180,16; "a friend" to<br>cons. EDWARD A. JAWETT, HEN-<br>RY E. JEWETT, C. M. STONE of<br>St. Johnsbury, JOHN H. PAD-<br>DOCK of Montpelier, Vt., and<br>WALTER FAIRBANKS of North-<br>ampton, Ms. H. M. 500; "H.<br>F." to cons. Mrs. MARY E. FAIR-<br>BANKS of St. Johnsbury an H.<br>M. 100; MOSES KITREDGE to<br>cons. him an H. M. 100; | 1,173 64—1,315 64 |
| Chittenden co. Aux. So. E. A. Fuller, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                        |                   |
| Burlington, Rev. N. G. Clark, 50;<br>cong. ch. m. c. 40;                                                                                                                                                                                                                                                                                                                                                                                                         | 90 00             |
| Hinesburgh, Ch. 32,41; m. c. 5;                                                                                                                                                                                                                                                                                                                                                                                                                                  | 37 41             |
| Jericho Centre, Ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                      | 35 60—162 41      |
| Franklin co. Aux. So. C. F. Safford, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                         |                   |
| Enosburgh, Cong. ch. and so. extra<br>effort,                                                                                                                                                                                                                                                                                                                                                                                                                    | 75 00             |
| Sheldon, Cong. ch. and so. 13,75;<br>Mrs. Fanny Wead, 25;                                                                                                                                                                                                                                                                                                                                                                                                        | 39 75—113 75      |
| Orange co. Aux. So. L. Bacon, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                                |                   |
| Bradford, Cong. ch. and so. 64,03;<br>m. c. 20,02;                                                                                                                                                                                                                                                                                                                                                                                                               | 84 05             |
| Williamstown, "A contribution,"                                                                                                                                                                                                                                                                                                                                                                                                                                  | 1 00—85 65        |
| Orleans co. Aux. So. A. R. Gray, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                             |                   |
| Barton, Coll.                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 17 00             |
| Brownington, Ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 15 00             |
| Derby, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 14 82             |
| Greensboro', Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                   | 10 00             |
| North Craftsbury, Ch.                                                                                                                                                                                                                                                                                                                                                                                                                                            | 10 00             |
| N. Troy, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                       | 5 00              |
| W. Charlestown, C. C. 5; a friend,<br>5;                                                                                                                                                                                                                                                                                                                                                                                                                         | 10 00             |
| Westfield, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                     | 20 66—102 48      |
| Rutland co. Aux. So. J. Barrett, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                             |                   |
| Fair Haven, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                            | 18 00             |
| Pittsford, 24,48; m. c. 20; K. W.<br>10;                                                                                                                                                                                                                                                                                                                                                                                                                         | 54 48             |
| Rutland, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 6 56              |
| Wallingford,                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 10 50—89 54       |
| Washington co. Aux. So. G. W. Scott, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                         |                   |
| Barre, Ch. and so. 66; m. c. 7;                                                                                                                                                                                                                                                                                                                                                                                                                                  | 73 00             |
| Montpelier, m. c. 23,50; la. asso.<br>54,50; gents. asso. 45;                                                                                                                                                                                                                                                                                                                                                                                                    | 123 00            |
| Waitsfield, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                    | 29 00             |
| Worcester, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 3 00—228 00       |
| Windham co. Aux. So. F. Tyler, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                               |                   |
| Putney, Cong. ch.                                                                                                                                                                                                                                                                                                                                                                                                                                                | 20 00             |
| Westminster West, Friends of morals<br>and missions, 46; cong. ch.<br>la. asso. 29;                                                                                                                                                                                                                                                                                                                                                                              | 75 00             |
| Wilmington, Ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                          | 6 00—101 00       |
| Windsor co. Aux. So. J. Steele, Tr.                                                                                                                                                                                                                                                                                                                                                                                                                              |                   |
| Barnard, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                       | 10 39             |
| Hartford, do. (of wh. to cons.<br>Rev. S. K. B. PERKINS an H. M.<br>50.)                                                                                                                                                                                                                                                                                                                                                                                         | 60 00             |
| Hartland, Cong. ch. and so.                                                                                                                                                                                                                                                                                                                                                                                                                                      | 15 15             |
| Royalton, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 5 73              |
| Sharon, Chester Baxter,                                                                                                                                                                                                                                                                                                                                                                                                                                          | 50 00             |
| Springfield, m. c.                                                                                                                                                                                                                                                                                                                                                                                                                                               | 12 00             |
| Windsor, Luther Clark, wh. and<br>prev. dona. cons. Mrs. CATH-<br>ARINE FLEMING WORCESTER of<br>Burlington, Vt. an H. M. 50;<br>cong. ch. and so. m. c. 95,65;<br>gents. asso. 48; la. asso. 59,38;<br>to cons. DELOS W. BEADLE of<br>St. Catharines, C. W., and Mrs.<br>MARY C. BUTLER of Windsor,<br>Vt., H. M.                                                                                                                                                | 254 03—407 30     |

2,615 17

A friend, 100; "a friend," wh. and  
prev. dona. cons. SAMUEL SWIFT of  
Middlebury, Vt., an H. M. 50; H.  
F. and H. A. H. to cons. Rev. H.

|                                                                                                                                              |               |
|----------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| N. BURTON of Newbury, Vt., an<br>H. M. 50;                                                                                                   | 200 00        |
| Bennington, 1st cong. ch. (of wh. fr.<br>sem. 21,50;) 118,88; m. c. 28,62;<br>to cons. GEORGE W. YATES an H.<br>M.; 2d cong. ch. and so. 31; | 178 50        |
| Eden, A widow, 1; her guest, 1;                                                                                                              | 2 00          |
| Lunenburg, Cong. ch. and so. m. c.                                                                                                           | 12 18         |
| Newbury, 1st cong. ch. coll. and m. c.<br>to cons. JONAS MESSERVE an H. M.                                                                   | 100 00—492 68 |
|                                                                                                                                              | 3,107 85      |

## MASSACHUSETTS.

|                                                                                                                                                                                     |                |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Barnstable co. Aux. So. W. Crocker, Tr.<br>No. Falmouth, m. c.                                                                                                                      | 11 00          |
| Waquoit, "A friend,"                                                                                                                                                                | 30 00—41 00    |
| Berkshire co. Aux. So. H. G. Davis, Tr.<br>Curtisville, Ch. and so.                                                                                                                 | 7 00           |
| Dalton, Cong. ch. and so.                                                                                                                                                           | 51 42          |
| Lanesboro', do. 14; m. c. 8;                                                                                                                                                        | 22 00          |
| Lenox, Cong. ch. and so. 86,75; m.<br>c. 40,63;                                                                                                                                     | 127 38         |
| New Marlboro', 1st cong. ch. and<br>so.                                                                                                                                             | 40 00          |
| Richmond, Cong. ch. and so.                                                                                                                                                         | 15 00          |
| Sheffield, do.                                                                                                                                                                      | 73 56          |
| So. Egremont, J. B. 2; cong. so.<br>38;                                                                                                                                             | 40 00          |
| Stockbridge, Cong. ch. and so. to<br>cons. DAVID C. HULL an H. M.<br>100,45; m. c. 70;                                                                                              | 170 45         |
| W. Stockbridge, Benjamin & Char-<br>lotte Cone,                                                                                                                                     | 500 00         |
| Williamstown, College coll. (of wh.<br>to cons. Mrs. MARK HOPKINS an<br>H. M. 100,) 146,35; m. c. 17; 1st<br>cong. ch. coll. and m. c. 200;                                         | 363 35         |
| Windsor, Cong. ch. and so.                                                                                                                                                          | 31 05—1,441 22 |
| Boston, S. A. Danforth, Agent.<br>(Of wh. fr. a friend, avails of gold chain,<br>18,37; do. 10; do. 6; Penitent Female<br>Refuge, 11,25;)                                           | 4,990 63       |
| Brookfield Asso. W. Hyde, Tr.<br>Brookfield, Cong. ch. and so.                                                                                                                      | 50 45          |
| Holland, m. c.                                                                                                                                                                      | 26 00          |
| Southbridge, "Two friends,"                                                                                                                                                         | 20 00          |
| Ware, Orrin Sage, wh. and prev.<br>dona. cons. MARY C. PEASE, DE-<br>LIA S. PEASE, MARIA E. PEASE,<br>& WILLIAM E. PEASE of Bland-<br>ford, H. M.                                   | 300 00—396 45  |
| Essex co.<br>Andover, South ch. and so. m. c.<br>61; chapel, cong. so. 30;                                                                                                          | 91 00          |
| Lanesville, Cong. ch.                                                                                                                                                               | 26 60          |
| Lawrence, Central cong. ch. and<br>so.                                                                                                                                              | 150 00         |
| Lynn, "A friend,"                                                                                                                                                                   | 5 00           |
| No. Andover, Evan. cong. ch. and<br>so.                                                                                                                                             | 48 00—320 00   |
| Essex co. North Aux. So. J. Caldwell, Tr.<br>Amesbury and Salisbury, Mills vill.<br>cong. so.                                                                                       | 30 00          |
| Haverhill, West par. cong. ch. and<br>so.                                                                                                                                           | 73 31          |
| Newburyport, Rev. R. Campbell's<br>ch. D. A. 10; Rev. Mr. Fiske's<br>so. m. c. 50;                                                                                                  | 60 00—163 31   |
| Essex co. South Aux. So. C. M. Richardson,<br>Tr.<br>Beverly, "A friend," 8; Washing-<br>ton st. ch. and so. (of which to<br>cons. THOMAS A. MORGAN an<br>H. M. 100,) 92; m. c. 63; | 163 00         |
| Salem, Tab. ch. and so. m. c.                                                                                                                                                       | 33 60          |
| South Danvers, Cong. ch. m. c.                                                                                                                                                      | 30 90—226 90   |
| Franklin co. Aux. So. L. Merriam, Tr.<br>Conway, Cong. so. m. c.                                                                                                                    | 40 37          |
| Hampden co. Aux. So. C. O. Chapin, Tr.<br>Agawam, Feeding Hills cong. so.                                                                                                           | 21 81          |
| Holyoke, Cong. so. m. c.                                                                                                                                                            | 6 00           |
| Huntington, 2d cong. so. 25,15;<br>m. c. 43,44;                                                                                                                                     | 68 59          |
| Longmeadow, 1st ch. m. c. 92,53;<br>la. sew. cir. 70; la. benev. so.<br>52,14;                                                                                                      | 214 67         |
| Monson, Cong. ch. and so. 77,55;<br>m. c. 57,67; extra effort, 428;<br>A. W. Porter (of wh. to cons.                                                                                |                |

|                                                                                                                                                                                                                                          |                |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| ABRAHAM HASKELL of Monson,<br>an H. M. 100;) 150; Mrs. Sarah<br>Flynt, wh. and prev. dona. cons.<br>WILLIAM N. FLYNT an H. M.<br>50;                                                                                                     | 763 22         |
| Palmer, 2d cong. so. 31; State<br>alms house mem. 19,50;                                                                                                                                                                                 | 50 50          |
| Springfield, "Three business men,"<br>"The Lord hath need of it,"<br>1,500; 1st cong. ch. 103,25; m.<br>c. 98,75; South cong. ch. coll.<br>and m. c. 240,84; North cong. ch.<br>32,61; m. c. 40,41; Olivet ch. 50;<br>union m. c. 63,98; | 2,129 84       |
| Tolland, Cong. so.                                                                                                                                                                                                                       | 12 75          |
| Westfield, 1st cong. ch. 142; m. c.<br>150;                                                                                                                                                                                              | 292 00         |
| W. Springfield, Cong. so. m. c.                                                                                                                                                                                                          | 34 31—3,593 69 |
| Hampshire co. Aux. So. W. Hopkins, Tr.<br>Amherst, L. H. 2; Luke Sweetser,<br>50; Mrs. A. T. J. B. 10; J. L.<br>10; 1st par. gent. and la. benev.<br>asso. 6;                                                                            | 78 00          |
| Chesterfield, Cong. so.                                                                                                                                                                                                                  | 15 00          |
| Easthampton, Samuel Williston,                                                                                                                                                                                                           | 400 00         |
| Middlefield, A friend,                                                                                                                                                                                                                   | 5 00           |
| Plainfield, Cong. ch. and so. m. c.                                                                                                                                                                                                      | 12 00          |
| So. Hadley, Mt. Holyoke fem. sem.<br>teachers and young la. (of wh.<br>to cons. Miss LYDIA W. SHAT-<br>TUCK and Miss MARY A. BRIG-<br>HAM H. M. 200;)                                                                                    | 291 00         |
| So. Hadley Falls, Cong. ch. m. c.                                                                                                                                                                                                        | 12 48          |
| Whately, 2d cong. ch. and so. a<br>thank off;                                                                                                                                                                                            | 58 00—871 48   |
| Harmony conf. of chs. W. C. Capron, Tr.<br>Blackstone, Cong. ch. and so.                                                                                                                                                                 | 61 72          |
| East Douglas, Cong. ch. wh. cons.<br>Mrs. MARIA KNOWLTON an H.<br>M.                                                                                                                                                                     | 150 00         |
| Millbury, 2d cong. ch.                                                                                                                                                                                                                   | 47 75          |
| Sutton, E. T. 10; T. H. G. 2;                                                                                                                                                                                                            | 12 00—271 47   |
| Middlesex co.<br>"A friend,"                                                                                                                                                                                                             | 125 00         |
| Bedford, Trin. ch. and so. to cons.<br>JONATHAN A. LANE an H. M.<br>100; m. c. 35,23;                                                                                                                                                    | 135 23         |
| Brighton, Cong. ch. and so. 166,44;<br>m. c. 17,13; H. Barker, 50;                                                                                                                                                                       | 233 57         |
| Cambridge, Shepard cong. so.<br>473,02; m. c. 82,29;                                                                                                                                                                                     | 555 31         |
| Cambridgeport, Elizabeth Harlow,<br>20; 1st evan. cong. ch. and so.<br>156,86;                                                                                                                                                           | 176 86         |
| East Cambridge, Evan. cong. ch.<br>m. c.                                                                                                                                                                                                 | 13 00          |
| Lowell, 1st cong. ch. and so. to<br>cons. L. B. MORSE and DANIEL<br>COOLEIDGE H. M.                                                                                                                                                      | 206 00         |
| Medford, Mystic ch. and so. to<br>cons. CHARLES CUMMINGS an<br>H. M. 109,50; 1st trin. cong.<br>ch. a mem. 20;                                                                                                                           | 129 50         |
| Newton Corner, Eliot ch. m. c.                                                                                                                                                                                                           | 72 61          |
| Stoneham, Cong. ch. and so.                                                                                                                                                                                                              | 50 00          |
| Tewksbury, do.                                                                                                                                                                                                                           | 65 00          |
| Waltham, Trin. cong. ch.                                                                                                                                                                                                                 | 30 00          |
| West Cambridge, W. F. S. Frost,<br>25 00—1,817 08                                                                                                                                                                                        |                |
| Middlesex North and vic. C. Lawrence, Tr.<br>Dunstable, A. B.                                                                                                                                                                            | 1 00           |
| Fitchburg, "A friend," 30; Calv.<br>cong. ch. m. c. 33;                                                                                                                                                                                  | 63 00—64 00    |
| Middlesex co. South Conf. of chs.<br>Concord, Cong. ch. m. c.                                                                                                                                                                            | 44 36          |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.<br>Dedham, E. P.                                                                                                                                                                              | 10 00          |
| Dorchester, 2d cong. ch. a bal. 10;                                                                                                                                                                                                      | 86 00          |
| Village ch. 76;                                                                                                                                                                                                                          | 32 21          |
| Franklin, Cong. ch. and so.                                                                                                                                                                                                              | 32 21          |
| Medway, Village ch. and so. wh.<br>and prev. dona. cons. Rev.<br>FRANCIS N. PELOUBET an H.<br>M. 10,60; 1st ch. and so. 57,20;<br>m. c. 13,62;                                                                                           | 81 42          |
| Roxbury, Eliot ch. and so. m. c.<br>22,47; Vine st. ch. m. c. 14,87;                                                                                                                                                                     | 47 34          |
| Miss P. 10;                                                                                                                                                                                                                              |                |
| South Dedham, Cong. ch. and so.<br>m. c.                                                                                                                                                                                                 | 10 00          |

|                                                                                                                                                                                                                                                                                      |                   |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| West Roxbury, Evan. cong. ch. m. c.                                                                                                                                                                                                                                                  | 45 08—312 05      |
| Old Colony Aux. So. H. Coggeshall, Tr.                                                                                                                                                                                                                                               |                   |
| N. Middleboro', Cong. ch. and so.                                                                                                                                                                                                                                                    | 26 81             |
| Rochester, La. miss so.                                                                                                                                                                                                                                                              | 63 40             |
| S. Dartmouth, Cong. ch. and so.                                                                                                                                                                                                                                                      | 63 58             |
| Wareham, do.                                                                                                                                                                                                                                                                         | 34 78—188 57      |
| Palestine Miss. So. E. Alden, Tr.                                                                                                                                                                                                                                                    |                   |
| East Bridgewater, Trin. so.                                                                                                                                                                                                                                                          | 33 00             |
| Hanover, Rev. Joel Mann to cons. Mrs. CATHARINE MANN an H. M.                                                                                                                                                                                                                        | 100 00            |
| S. Weymouth, Rev. J. P. Terry's cong. special coll. 100,16; m. c. 18,57;                                                                                                                                                                                                             | 118 73—251 73     |
| Taunton and vic.                                                                                                                                                                                                                                                                     |                   |
| Attleborough, 2d cong. ch.                                                                                                                                                                                                                                                           | 11 00             |
| Fall River, Richard Borden to cons. CHARLES CUMMINGS an H. M.                                                                                                                                                                                                                        | 100 00            |
| Taunton, Trin. cong. ch. and so. to cons. NATHAN RAND, Mrs. PRISCILLA F. SPROAT and Miss ABRIGAIL WILLIAMS H. M.                                                                                                                                                                     | 303 47—414 47     |
| Worcester co. Central Asso. W. R. Hooper, Tr. 154,41; an indiv. 25;                                                                                                                                                                                                                  | 179 41            |
| Barre, Gent. 89,25; la. 72,43; m. c. 51;                                                                                                                                                                                                                                             | 212 68            |
| Boylston, do.                                                                                                                                                                                                                                                                        | 50 80             |
| Leicester, Gent. 231,50; la. 73,70; m. c. 42,80; to cons. LUCIUS WOODCOCK, HEMAN M. BURR, and Mrs. A. H. COOLEIDGE H. M.                                                                                                                                                             | 348 00            |
| Northboro', do.                                                                                                                                                                                                                                                                      | 45 00             |
| Oxford, do.                                                                                                                                                                                                                                                                          | 82 00             |
| Princeton, do.                                                                                                                                                                                                                                                                       | 67 08             |
| Webster, J. J. Robinson, do.                                                                                                                                                                                                                                                         | 20 00             |
| Worcester, South ch. gent. 100,71; la. 92,93; m. c. 195,72; Central ch. gent. 313,59; la. to cons. Mrs. HANNAH COB and Mrs. O. P. GILBERT H. M. 218,76; m. c. 291,35; Union ch. gent. 29,25; la. 32,75; m. c. 463,98; Salem st. ch. m. c. to cons. FREDERICK A. ELDRED an H. M. 100; | 1,839 04          |
|                                                                                                                                                                                                                                                                                      | 2,844 01          |
| Prev. ack.                                                                                                                                                                                                                                                                           | 1,824 01—1,020 00 |
|                                                                                                                                                                                                                                                                                      | 16,468 78         |
| A Russian gent. for m. to Greece,                                                                                                                                                                                                                                                    | 27 50             |
| Chelsea, Winnisimmet ch. m. c.                                                                                                                                                                                                                                                       | 29 70             |
| Edgartown, Miss C. C.                                                                                                                                                                                                                                                                | 5 00              |
| Holmes' Hole, Cong. ch.                                                                                                                                                                                                                                                              | 10 00             |
| Unknown, 85; do. 10; do. 6; do. 5; do. 2; do. 1;                                                                                                                                                                                                                                     | 109 00—191 20     |
|                                                                                                                                                                                                                                                                                      | 16,659 98         |
| <b>Legacies.</b> —Auburn, Mrs. L. H. P. Goodale, by W. R. Hooper, 45; Boston, Mrs. Martha E. Temple, by H. Hill, Ex'r, 1,000; Northboro', Mrs. Anna McFarland, by A. W. Seaver, Ex'r, 600;                                                                                           | 1,645 00          |
|                                                                                                                                                                                                                                                                                      | 18,304 95         |

## CONNECTICUT.

|                                                          |              |
|----------------------------------------------------------|--------------|
| Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr.      |              |
| Bridgeport, 2d cong. ch. 70,33; 1st pres. ch. m. c. 125; | 195 33       |
| Fairfield co. West Aux. So. C. Marvin, Tr.               |              |
| Darien, Cong. ch. m. c. 11; Mrs. S. E. 5;                | 16 00        |
| Greenwich, do.                                           | 20 00—36 00  |
| Hartford co. Aux. So. A. G. Hammond, Tr.                 |              |
| E. Granby, Cong. ch. and so.                             | 22 48        |
| Hartford, T. K. W. 10; Centre ch. m. c. 17,11;           | 27 11        |
| Suffield, Unknown, do.                                   | 40 00        |
| Windsor, 1st cong. ch.                                   | 39 00—128 59 |
| Hartford co. South Aux. So. H. S. Ward, Tr.              |              |
| Middletown, Gent. and la. asso. a friend, by H. S. Ward, | 100 00       |
| Portland, 1st ch. gent. and la. asso.                    | 25 00—125 00 |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.              |              |
| Bethlem, Coll.                                           | 25 00        |
| Milton, do.                                              | 14 00        |

|                                                                                                                                                                                                                                                            |              |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| New Preston, Cong. ch. m. c.                                                                                                                                                                                                                               | 5 93         |
| Plymouth, (of wh. from Edward Langdon, 50,)                                                                                                                                                                                                                | 55 00        |
| South Farms, 6,10; a thank off. 10;                                                                                                                                                                                                                        | 16 10        |
| Winchester Centre, Coll.                                                                                                                                                                                                                                   | 5 60         |
| Winsted Corners, 1st eccl. so.                                                                                                                                                                                                                             | 35 00        |
| Woodbury, A friend,                                                                                                                                                                                                                                        | 5 00—161 03  |
| Middlesex Asso. E. Southworth, Tr.                                                                                                                                                                                                                         |              |
| Durham, 1st cong. ch. and so.                                                                                                                                                                                                                              | 75 16        |
| E. Haddam, Rev. I. P.                                                                                                                                                                                                                                      | 5 00         |
| Millington, Gent. and la. ben. asso.                                                                                                                                                                                                                       | 6 60—86 76   |
| New Haven City Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                                                  |              |
| 3d ch. 68,66; South ch. 7,58; united m. c. 19,08; Yale college m. c. 8,77; officers and students, (of wh. from C. A. Goodrich to cons. Mrs. WILLIAM H. GOODRICH of Cleveland, O., and EDWARD E. GOODRICH of New Haven, Ct., H. M. 200,); 850; a friend, 5; | 959 09       |
| New Haven co. East Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                                              |              |
| Branford, Cong. ch. and so.                                                                                                                                                                                                                                | 51 50        |
| Clinton, Rev. L. G.                                                                                                                                                                                                                                        | 5 00         |
| N. Guilford, Cong. ch.                                                                                                                                                                                                                                     | 25 00        |
| Wallingford, do.                                                                                                                                                                                                                                           | 27 55—109 05 |
| New Haven co. West Conso. A. Townsend, Tr.                                                                                                                                                                                                                 |              |
| Waterbury, 2d cong. ch. m. c.                                                                                                                                                                                                                              | 44 43        |
| New London and vic. and Norwich and vic.                                                                                                                                                                                                                   |              |
| F. A. Perkins and C. Butler, Trs.                                                                                                                                                                                                                          |              |
| Franklin, Coll.                                                                                                                                                                                                                                            | 40 15        |
| Greenville, Cong. ch.                                                                                                                                                                                                                                      | 62 60        |
| Montville, Mohegan m. c.                                                                                                                                                                                                                                   | 19 59        |
| Mystic Bridge, Charles Mallory to cons. Mrs. ANN K. MALLORY an H. M.                                                                                                                                                                                       | 100 00       |
| New London, 1st cong. ch. two mem.                                                                                                                                                                                                                         | 210 00       |
| Norwich, Davis Smith, 30; 1st eccl. so. Charles J. Stedman, 100; m. c. 6,81; 2d so. m. c. 5,16; Main st. ch. (of wh. fr. C. B. Rogers to cons. HUGH H. OSGOOD an H. M. 100,); 216,40; m. c. 7,79;                                                          | 366 16       |
| Stonington, 2d cong. ch. 50,38; m. c. 20;                                                                                                                                                                                                                  | 70 38—868 28 |
| Tolland co. Aux. So. E. B. Preston, Tr.                                                                                                                                                                                                                    |              |
| Ellington, Rev. T. K. Fessenden, wh. and prev. dona. cons. JOHN E. COWLES of Farmington an H. M.                                                                                                                                                           | 50 00        |
| N. Coventry, Gents. asso. 81; la. do. 56,75; to cons. ERASTUS KINGSBURY an H. M.                                                                                                                                                                           | 137 75       |
| Union, Ch. and cong.                                                                                                                                                                                                                                       | 9 00—196 75  |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                                                                                                                                                                        |              |
| Eastford, La. miss. asso.                                                                                                                                                                                                                                  | 31 00        |
| Scotland, Rev. T. Tallman,                                                                                                                                                                                                                                 | 10 60        |
| Willimantic, m. c.                                                                                                                                                                                                                                         | 30 00        |
| Woodstock, 1st cong. ch. m. c.                                                                                                                                                                                                                             | 12 00—83 00  |
|                                                                                                                                                                                                                                                            | 2,993 31     |
| <b>Legacies.</b> —Bridgeport, Mrs. Abby Lewis, by H. G. DeForest, Ex'r, 220; Ledyard, John Kapooly, 100;                                                                                                                                                   | 320 00       |
|                                                                                                                                                                                                                                                            | 3,313 31     |

## RHODE ISLAND.

|                                                                 |             |
|-----------------------------------------------------------------|-------------|
| Bristol, Cong. ch. and so. 66,38; la. miss. so. 44; m. c. 1,66; | 112 04      |
| Elmwood, Mrs. A. T.                                             | 5 00        |
| Kingston, Cong. ch.                                             | 19 00       |
| Little Compton, United cong. ch.                                | 40 51       |
| Peacedale, Cong. ch.                                            | 17 00       |
| River Point, Cong. ch. and so.                                  | 3 00—196 55 |

## NEW YORK.

|                                                             |        |
|-------------------------------------------------------------|--------|
| Geneva and vic. G. P. Mowry, Tr.                            |        |
| Berkshire, Cong. ch.                                        | 39 74  |
| Clyde, Pres. ch.                                            | 46 08  |
| Cortlandville, Pres. ch.                                    | 52 35  |
| Elmira, Pres. ch. 50,29; S. Benjamin, 50;                   | 100 29 |
| Geneva, Fem. for. miss. so. 73,10; G. P. M. 20; W. H. S. 6; | 99 10  |
| Greene, Cong. ch.                                           | 8 00   |
| Guilford, 1st do.                                           | 20 75  |
| Hector, 1st pres. ch.                                       | 11 00  |

|                                              |               |
|----------------------------------------------|---------------|
| McGrawville, Pres. ch.                       | 20 00         |
| Mead's Creek, do.                            | 4 35          |
| Newark Valley, Cong. ch.                     | 45 00         |
| Norwich, Cong. ch. 68; Isaac                 |               |
| Newton, 20;                                  | 88 00         |
| Owego, Pres. ch.                             | 300 00        |
| Pine Grove, do.                              | 5 65          |
| Seneca Falls, A friend,                      | 5 00          |
| Sherburne, Pres. ch. 48,30; Mrs.             |               |
| S. B. Rexford, wh. and prev. dona.           |               |
| cons. GEORGE W. LATHROP of                   |               |
| Oshkosh, Wis. an H. M. 25;                   |               |
| William Newton to cons. ALBRO                |               |
| J. NEWTON of Binghamton, an                  |               |
| H. M. 101;                                   | 173 30        |
| Youngstown, Pres. ch.                        | 8 00-1,026 61 |
| Greene co. Aux. So. J. Doane, Agent.         |               |
| Durham, 1st pres. ch. m. c.                  | 15 00         |
| Greenville, Pres. ch.                        | 21 00         |
| Hunter, Pres. ch. coll. and m. c.            | 10 00         |
| W. Durham, Ch. and cong. 6,14;               |               |
| D. C. 15;                                    | 21 14—67 14   |
| Monroe co. and vic. E. Ely, Agent.           |               |
| Rochester, 1st pres. ch. 101,76; "a          |               |
| friend," to cons. Rev. ALEXANDER MIL-        |               |
| LER, and Rev. EDWARD C. S. MILLER            |               |
| of Delaware, O., Rev. A. D. BARBER           |               |
| of Williston, Vt., Rev. EVERARD              |               |
| KEMPSHALL of Rochester, N. Y., and           |               |
| Mrs. ELIZA T. WARREN of Troy, N. Y.,         |               |
| H. M. 400;                                   | 501 76        |
| By William Alling, Agent.                    |               |
| Rochester, Central pres. ch. m. c.           | 61 80         |
| Sweden, Pres. ch. m. c.                      | 5 00—66 80    |
| New York and Brooklyn Aux. So. A. Mer-       |               |
| win, Tr.                                     |               |
| (Of wh. fr. P. Perit, 150; B. F. Butler,     |               |
| 100; B. F. Butler, Jr., 50; Miss A.          |               |
| W. for a girl in Ceylon, 5; A. R. Wet-       |               |
| more, 100; "a friend," by Rev. G. B.         |               |
| Cheever, D. D. 50; a lady for chil. at       |               |
| Gaboon, 30; Z. S. Ely, 1,000; North pres.    |               |
| ch. to cons. GEORGE D. CRAGIN, Jr.,          |               |
| and Mrs. OLIVER TRACY H. M. 300;             |               |
| J. C. Holden, 50; Brooklyn, Clinton          |               |
| Av. ch. 185,72; ARNOLD A. LEWIS, to          |               |
| cons. him an H. M. 100; J. Milton            |               |
| Smith, 100;)                                 | 2,813 42      |
| Otego co. Aux. So. D. H. Little, Tr.         |               |
| Cherry Valley, Pres. ch. coll. 44,31;        |               |
| m. c. 46,93;                                 | 91 24         |
| Springfield, Pres. ch. coll. 30; Mrs.        |               |
| Polly Dean and Mrs. Davis                    |               |
| Cotes to cons. Mrs. POLLY DEAN               |               |
| an H. M. 100; S. J. Tracy, 50;               |               |
| a friend, 15;                                | 195 00—286 24 |
| Washington co. Aux. So. A. Eldredge, Tr.     |               |
| North Granville, Pres. ch. and so.           | 24 11         |
| Salem, 1st pres. ch. (of which from          |               |
| T. R. W. 15; and B. F. B. 15,                |               |
| for ed. at Gaboon;)                          | 127,23; m.    |
| c. 48,89;                                    | 176 12        |
| Whitehall, Pres. ch. (of wh. from            |               |
| I. H. H. Parke to cons. Mrs.                 |               |
| ELIZABETH C. PARKE an H. M.                  |               |
| 100; M. I. Myers to cons. MARY               |               |
| ALLEN MYERS an H. M. 100;)                   |               |
| to cons. Rev. W. H. CORNING                  |               |
| and Mrs. MARY SPRING CORN-                   |               |
| ING H. M. 320,97; m. c. 67,01; 387 98—588 21 |               |
| "A friend," for fem. boarding sch.           |               |
| at Constantinople, 50; interest on           |               |
| Watertown and Rome Railroad                  |               |
| stock, 43,64; "a friend," to cons.           |               |
| Miss ANN ELIZA FITCHER, of                   |               |
| Fulton, an H. M. 100;                        | 193 64        |
| Albany, Rev. D. Dyer, 15; 4th pres.          |               |
| ch. 60;                                      | 75 00         |
| Attica, 1st pres. so. m. c.                  | 27 06         |
| Aurora, Pres. ch. m. c. 50; in mem.          |               |
| of a miss. mother, 10;                       | 60 00         |
| Batavia, Pres. ch. m. c.                     | 38 23         |
| Belleport, Cong. ch.                         | 4 00          |
| Binghamton, Rev. P. Lockwood and             |               |
| wife,                                        | 25 00         |
| Chester, Pres. ch.                           | 5 00          |
| Corning, 1st do.                             | 55 60         |

|                                           |                |
|-------------------------------------------|----------------|
| Cornwall, Rev. D. C. 5; pres. ch.         |                |
| 49,60;                                    | 54 60          |
| Dansville, Mrs. E. S. 10; m. c.           |                |
| 21,56;                                    | 31 56          |
| East Stockholm, Cong. ch.                 | 23 48          |
| Gilbertsville, Rev. W. T. D.              | 5 00           |
| Glens Falls, 1st pres. ch. m. c.          | 35 00          |
| Gloversville, Mrs. H. C. Parsons,         |                |
| 30; Harlan Parsons, 25; J. S. P.          |                |
| 5; ded. disc. 30c.;                       | 59 70          |
| Greenport, Pres. ch. m. c.                | 18 00          |
| Haverstraw, 1st pres. ch.                 | 21 63          |
| Homer, "A friend,"                        | 50 00          |
| Hornellsville, Pres. ch.                  | 15 32          |
| Irrington, Pres. ch. 108,65; John T.      |                |
| Terry, 250;                               | 358 65         |
| Jamestown, Pres. ch.                      | 4 00           |
| Kinderhook, Rev. E. P. 10; two            |                |
| la. 15;                                   | 25 00          |
| Kingsboro', Pres. ch. indiv.              | 20 50          |
| Livonia Centre, 1st do.                   | 42 03          |
| Lloyd, Pres. ch.                          | 11 10          |
| Malden, 1st do. m. c.                     | 75 00          |
| Milton, Pres. ch.                         | 20 05          |
| Montgomery, 1st do. 90,70; m. c.          |                |
| 34,04;                                    | 124 74         |
| New Rochelle, S. L. H. 5; E. J. E.        |                |
| 5; pres. ch. m. c. 50;                    | 60 00          |
| Northville, Young peo. miss. so.          | 15 00          |
| Oakfield, Pres. ch. Miss M. H.            | 10 00          |
| Ontario, Cong. ch. m. c.                  | 2 00           |
| Peekskill, 2d pres. ch.                   | 26 46          |
| Pine Plains, which and prev. dona.        |                |
| cons. Rev. WILLIAM N. SAYRE an            |                |
| H. M.                                     | 20 00          |
| Poughkeepsie, 1st pres. ch. Prof.         |                |
| Samuel F. B. Morse, 100; W. C.            |                |
| Sterling, 50; Rev. T. S. Wickes,          |                |
| 50; L. F. S. 5;                           | 205 00         |
| Riverhead, Cong. ch.                      | 20 00          |
| Rome, 1st pres. ch. estate of C. F.       |                |
| Williams, 31,38; R. K. 1;                 | 32 38          |
| Saratoga Springs, Pres. ch.               | 219 36         |
| Sauquoit, do.                             | 10 00          |
| Schaghticoke, Pres. ch. and so. to        |                |
| cons. AMOS BRIGGS an H. M.                | 160 00         |
| Schenectady, Pres. ch. a mem.             | 25 00          |
| Shelter Island, do.                       | 65 45          |
| Sinclairville, Cong. ch. and so. m. c.    | 3 00           |
| Somers, T. B. F.                          | 5 00           |
| Spencer, Cong. ch. m. c. 1; Rev. C.       |                |
| W. H. and wife, 2;                        | 3 00           |
| Truxton, Cong. ch.                        | 5 00           |
| Vernon,                                   | 5 00           |
| Yonkers, 1st pres. ch. 100; m. c. 50;     | 150 00         |
| Yorktown, Cong. ch.                       | 12 00-2,531 91 |
|                                           | 7,882 09       |
| Legacies.—E. Bloomfield, Silas Eggleston, |                |
| by Josiah Porter, Ex'r,                   | 500 00         |
|                                           | 8,382 09       |

## NEW JERSEY.

|                                      |                |
|--------------------------------------|----------------|
| Berkshire,                           | 7 00           |
| Bloomfield, "A friend,"              | 20 00          |
| Caldwell, Pres. ch.                  | 173 34         |
| Craneville, do. 21,32; Rev. H. R. 5; | 26 32          |
| Dover, Pres. ch. wh. cons. Miss      |                |
| THIRZA SEGUR an H. M. 107,50;        |                |
| Mr. Allen to cons. his son SAMUEL    |                |
| G. W. ALLEN an H. M. 100;            | 207 50         |
| Elizabeth, Mrs. A. N. Kittle, 25; 3d |                |
| pres. ch. 56; 2d pres. ch. 352,87;   | 433 87         |
| Hoboken, 1st pres. ch.               | 32 55          |
| Morristown, Mrs. L. D. Canfield,     | 25 00          |
| Newark, A miss. widow, 10; 1st       |                |
| pres. ch. m. c. 100; High st. pres.  |                |
| ch. 400; Park pres. ch. 43,69; Rose- |                |
| ville, pres. ch. 27; a lady, 10;     | 390 69         |
| Newfoundland, Pres. ch.              | 10 00          |
| Orange, 2d do. m. c.                 | 120 00         |
| Paterson, do. do.                    | 36 11          |
| Perth Amboy, S. E. WOODBRIDGE,       |                |
| wh. cons. him an H. M.               | 100 00         |
| Rahway, T. M.                        | 10 00          |
| Troy, Fem. benev. so.                | 30 00          |
| W. Hoboken, 1st pres. ch.            | 15 81          |
| W. Milford, m. c.                    | 20 00-1,658 19 |



## PENNSYLVANIA.

|                                                                                                                                                                                                                                                                |               |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| By Samuel Work, Agent.                                                                                                                                                                                                                                         |               |
| Edinboro', Pres. ch.                                                                                                                                                                                                                                           | 2 00          |
| Erie, do.                                                                                                                                                                                                                                                      | 100 00        |
| Manayunk, do. m. c.                                                                                                                                                                                                                                            | 9 25          |
| Philadelphia, Calvary ch. 114,90;<br>m. c. 25,56; Central pres. ch.<br>No. Liberties, 77,90; Pine st.<br>ch. C. R. 20; Miss C. 10; Miss<br>S. 2; Mantua pres. ch. 53,48;<br>Walnut st. pres. ch. (of wh. to<br>cons. Rev. D. C. HOUGHTON an<br>H. M. 50;) 120; | 423 84        |
| Reading, Pres. ch.                                                                                                                                                                                                                                             | 125 50        |
| Sunville, do. 3; "Cecil," 5;                                                                                                                                                                                                                                   | 8 00          |
| York, Pres. ch. 147,75; m. c.<br>60,20; SAMUEL SMALL and wife<br>to cons. him an H. M. 100;                                                                                                                                                                    | 307 95—976 54 |
| Athens, Pres. ch.                                                                                                                                                                                                                                              | 24 51         |
| East Mill Creek, do.                                                                                                                                                                                                                                           | 2 00          |
| Great Bend, 1st do. m. c.                                                                                                                                                                                                                                      | 5 00          |
| Harbor Creek, Pres. ch.                                                                                                                                                                                                                                        | 22 00         |
| Hawley, do.                                                                                                                                                                                                                                                    | 15 00         |
| Honesdale, 1st do.                                                                                                                                                                                                                                             | 232 75        |
| Philadelphia, James Smith,                                                                                                                                                                                                                                     | 200 00—501 26 |
|                                                                                                                                                                                                                                                                | 1,477 80      |

## DELAWARE.

|                                   |       |
|-----------------------------------|-------|
| Wilmington, Hanover st. ch. m. c. | 64 32 |
|-----------------------------------|-------|

## MARYLAND.

|                                                                                   |          |
|-----------------------------------------------------------------------------------|----------|
| Board of Foreign Missions in German Ref.<br>ch. Rev. Elias Heiner, Baltimore, Tr. | 1,000 00 |
|-----------------------------------------------------------------------------------|----------|

## OHIO.

|                                                                                                                                                                                                                                                                                                                                                                  |               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| By G. L. Weed, Tr.                                                                                                                                                                                                                                                                                                                                               |               |
| Berlin, Pres. ch.                                                                                                                                                                                                                                                                                                                                                | 30 00         |
| Cincinnati, 2d do. 85; 3d do. (of<br>wh. fr. P. Hinkle to cons.<br>THORNTON M. HINKLE an H.<br>M. 100; A. H. Hinkle to cons.<br>ANTHONY HOWARD HINKLE an<br>H. M. 100;) 334,50; m. c. 77;<br>Welch cong. ch. 34; 1st ortho.<br>cong. ch. wh. and prev. dona.<br>cons. ALBERT W. HUNTINGTON,<br>WILLIAM F. CHURCH, and JAMES<br>W. SIBLEY H. M. 250; G. S.<br>10; | 790 50        |
| Columbus, 2d pres. ch. m. c. 6,33;                                                                                                                                                                                                                                                                                                                               |               |
| B. T. 10;                                                                                                                                                                                                                                                                                                                                                        | 16 33         |
| Delaware, Pres. ch.                                                                                                                                                                                                                                                                                                                                              | 85 00         |
| Glendale, Mrs. E. J. M. F.                                                                                                                                                                                                                                                                                                                                       | 5 00          |
| Harmar, Cong. ch.                                                                                                                                                                                                                                                                                                                                                | 62 17         |
| Jackson, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                           | 17 00         |
| Jersey, Pres. ch. m. c. 6,03; Rev.<br>C. M. P. 5;                                                                                                                                                                                                                                                                                                                | 11 03         |
| Marietta, Cong. ch. 84,19; m. c.<br>11,74; Miss J. M. 3; Mrs. McG.<br>1,45; Miss F. 50c.; Miss R.<br>50c.;                                                                                                                                                                                                                                                       | 101 18        |
| Marysville, 2d pres. ch.                                                                                                                                                                                                                                                                                                                                         | 8 72          |
| Newark, do. 3,75; m. c.<br>11,33;                                                                                                                                                                                                                                                                                                                                | 15 08         |
| New Carlisle, Pres. ch.                                                                                                                                                                                                                                                                                                                                          | 10 00         |
| Oxford, Western fem. sem. teach-<br>ers and pupils to cons. Miss PHIL-<br>LENA MCKEEN an H. M. 100;<br>class-mates and section teacher<br>to cons. Miss SARAH JANE DAWES<br>an H. M. 100;                                                                                                                                                                        | 200 00        |
| Portsmouth, 1st pres. ch.                                                                                                                                                                                                                                                                                                                                        | 140 00        |
| Troy, Pres. ch.                                                                                                                                                                                                                                                                                                                                                  | 42 85         |
| Watertown, Dr. B. C.                                                                                                                                                                                                                                                                                                                                             | 5 00          |
|                                                                                                                                                                                                                                                                                                                                                                  | 1,539 86      |
| Ded. disc.                                                                                                                                                                                                                                                                                                                                                       | 6 70—1,533 16 |
| By Rev. S. G. Clark.                                                                                                                                                                                                                                                                                                                                             |               |
| Breeksville,                                                                                                                                                                                                                                                                                                                                                     | 15 25         |
| Freedom,                                                                                                                                                                                                                                                                                                                                                         | 15 58         |
| Independence,                                                                                                                                                                                                                                                                                                                                                    | 9 85          |
| Mansfield, Cong. ch.                                                                                                                                                                                                                                                                                                                                             | 24 66         |
| Norwalk, Pres. ch.                                                                                                                                                                                                                                                                                                                                               | 50 00         |
| Peru, Rev. J. McC.                                                                                                                                                                                                                                                                                                                                               | 10 00         |
| Plain and Waterville,                                                                                                                                                                                                                                                                                                                                            | 7 00          |
| Republic,                                                                                                                                                                                                                                                                                                                                                        | 4 00          |

|                                                                                                                                                       |              |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Rochester,                                                                                                                                            | 2 00         |
| Sandusky City, Pres. ch.                                                                                                                              | 17 00—155 34 |
|                                                                                                                                                       | 1,688 50     |
| Belpre, Cong. ch.                                                                                                                                     | 14 15        |
| Castalia, do.                                                                                                                                         | 13 00        |
| Chatham, do. and so.                                                                                                                                  | 30 00        |
| Cleveland, Elisha Taylor to cons. Rev.<br>ELISHA E. L. TAYLOR, D. D., of<br>Brooklyn, N. Y., and Rev. JOHN<br>T. SEELAY, of Syracuse, N. Y.,<br>H. M. | 100 00       |
| Elyria, 1st pres. ch.                                                                                                                                 | 39 70        |
| Marietta, Miss E. M. H.                                                                                                                               | 7 00         |
| Montgomery, 1st cong. ch. m. c.                                                                                                                       | 2 00         |
| Oxford, W. M.                                                                                                                                         | 1 24         |
| Strongsville, Rev. T. W.                                                                                                                              | 2 00         |
| Willoughby, 1st cong. ch.                                                                                                                             | 24 00—233 09 |
|                                                                                                                                                       | 1,921 59     |

## INDIANA.

|                                                                                                                                                                                                                         |             |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                                                                                                                                                                                      |             |
| Allensville, Pres. ch.                                                                                                                                                                                                  | 15 00       |
| Aurora, do.                                                                                                                                                                                                             | 50 15       |
| Greencastle, 1st do.                                                                                                                                                                                                    | 27 30       |
| Indianapolis, 2d do. 5; m. c. 13,31;<br>New Albany, 2d do. 147,55; m. c.<br>182,88; less worthless bills and<br>exch. 12,57;                                                                                            | 317 86      |
| Pittsburgh, Indiv. 5; C. W. C. 5;<br>Un. ch. 5;                                                                                                                                                                         | 15 00       |
| Rockville, A. F.                                                                                                                                                                                                        | 10 00       |
| Terre Haute, Baldwin pres. ch.                                                                                                                                                                                          | 70 00       |
| Williamsport, Pres. ch.                                                                                                                                                                                                 | 20 00       |
|                                                                                                                                                                                                                         | 543 62      |
| Ded. disc.                                                                                                                                                                                                              | 1 80—541 82 |
| Indianapolis, 2d pres. ch. (of wh. fr.<br>WILLIAM N. JACKSON, to cons. him<br>an H. M. 100; WILLIAM S. HUB-<br>BARD, to cons. him an H. M. 100;<br>DANIEL YANDES, wh. and other<br>dona. cons. him an H. M. 30;) 295 71 |             |
| Moorsville, An Eastern teacher,                                                                                                                                                                                         | 5 00—300 71 |
|                                                                                                                                                                                                                         | 842 53      |

## ILLINOIS.

|                                                                                                                                                                                                                                                                                                                                                                        |               |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------|
| By G. L. Weed, Tr.                                                                                                                                                                                                                                                                                                                                                     |               |
| Neoga, Rev. S. W.                                                                                                                                                                                                                                                                                                                                                      | 10 00         |
| Rusville, Pres. ch. m. c. 13; Rev.<br>S. E. W. and wife, 3;                                                                                                                                                                                                                                                                                                            | 16 00—26 00   |
| Batavia, Cong. ch. 95; Samuel D.<br>Lockwood to cons. Mrs. MARY V.<br>LOCKWOOD an H. M. 100;                                                                                                                                                                                                                                                                           | 195 00        |
| Bunker Hill, Cong. ch.                                                                                                                                                                                                                                                                                                                                                 | 36 00         |
| Chicago, F. H. Boyden to cons. JOHN<br>STEVENS of Tiskilwa an H. M. 125;<br>1st pres. ch. wh. and prev. dona.<br>cons. SIDNEY GOODRICH an H. M.<br>50; 2d pres. ch. (of wh. to cons.<br>JOHN SPEER an H. M. 100; J. H.<br>Dunham to cons. ELIZABETH H.<br>DUNHAM an H. M. 100; SAMUEL<br>BLISS, wh. and prev. dona. cons.<br>him an H. M. 75;) 884,93; disc.<br>13,30; | 1,046 63      |
| Galena, 2d pres. ch. to cons. JOSHUA<br>BROOKES an H. M.                                                                                                                                                                                                                                                                                                               | 100 00        |
| Greenville, 1st cong. ch. 18,30; m. c.<br>11,85; Juv. ben. so. 4,85; M. L. S.<br>3;                                                                                                                                                                                                                                                                                    | 38 00         |
| Knoxville, C. A.                                                                                                                                                                                                                                                                                                                                                       | 10 00         |
| Lamaille, 1st cong. ch.                                                                                                                                                                                                                                                                                                                                                | 11 00         |
| Payson, A friend,                                                                                                                                                                                                                                                                                                                                                      | 13 00         |
| Peoria, N. S. pres. ch.                                                                                                                                                                                                                                                                                                                                                | 30 00         |
| Quincy, Mrs. M. B. 10; 1st cong. ch.<br>30;                                                                                                                                                                                                                                                                                                                            | 40 00         |
| Rockford, La. miss. so.                                                                                                                                                                                                                                                                                                                                                | 12 00         |
| Springfield, 2d pres. ch.                                                                                                                                                                                                                                                                                                                                              | 20 00         |
| Waverly, "A friend,"                                                                                                                                                                                                                                                                                                                                                   | 10 00         |
| Winchester, Pres. ch.                                                                                                                                                                                                                                                                                                                                                  | 5 00—1,566 63 |
|                                                                                                                                                                                                                                                                                                                                                                        | 1,592 63      |

|                                                                                    |          |
|------------------------------------------------------------------------------------|----------|
| Legacies.—Granville, Mrs. Hannah Ware,<br>by Ralph Ware, Ex'r, (prev. rec. 1,100,) | 423 88   |
|                                                                                    | 2,016 51 |

## MICHIGAN.

|                                      |              |
|--------------------------------------|--------------|
| By J. S. Farrand.                    |              |
| Detroit, Juv. miss. so. for Antioch  |              |
| m. 12; 1st pres. ch. 25,70; N.       |              |
| D. S. 5;                             | 42 70        |
| Romeo, L. L. A.                      | 3 00         |
| Royal Oak, Ch.                       | 3 50—49 20   |
| By Rev. O. P. Hoyt.                  |              |
| Adrian, Cong. ch.                    | 8 00         |
| Cassopolis, Pres. ch.                | 18 00        |
| Litchfield, Cong. ch.                | 15 68        |
| Marshall, Pres. ch.                  | 47 95—89 63  |
| By W. C. Voorhies, Agent.            |              |
| Ann Arbor, 1st pres. ch. to cons.    |              |
| Rev. LUCIUS D. CHAPIN an H. M.       |              |
| 72,63; J. D. for heathen, 5; less    |              |
| disc. 82c;                           | 77 86        |
| Ypsilanti, 1st pres. ch. 56,20; less |              |
| disc. 49c;                           | 55 71—133 57 |
| Franklin, Ch. 3,60; J. M. 5;         | 8 60         |
| Hanover, Miss E. Page,               | 19 50        |
| Homer, Pres. ch.                     | 23 00        |
| Jonesville, do.                      | 17 83        |
| Livonia, Rev. R. Armstrong,          | 20 00        |
| Milford, United pres. and cong. ch.  | 39 65        |
| Newark, "A friend,"                  | 1 00         |
| Owasco, 1st cong. ch. and so. 18,90; |              |
| less disc. 27c;                      | 18 63        |
| Richland, Pres. ch.                  | 15 00—156 21 |
|                                      | 428 61       |

## WISCONSIN.

|                                     |             |
|-------------------------------------|-------------|
| Appleton, 1st cong. ch. m. c.       | 15 00       |
| Columbus, Pres. ch. m. c.           | 10 00       |
| Fairplay, Pres. ch.                 | 20 00       |
| Port Atkinson, Cong. ch. m. c.      | 30 27       |
| Green Bay, Pres. ch. do.            | 45 03       |
| La Crosse, 1st cong. ch. do.        | 30 00       |
| Lisbon, L. R.                       | 5 00        |
| Milwaukee, 1st pres. ch. m. c.      | 56 27       |
| Mineral Point, 1st pres. ch.        | 20 00       |
| Palmyra, A friend,                  | 10 00       |
| Platteville, Cong. ch. 32,78; m. c. |             |
| 41,84; ded. disc. 66c;              | 73 96       |
| Plymouth, Cong. ch.                 | 10 00       |
| Racine, do.                         | 10 17       |
| Sheboygan, do. m. c.                | 8 00—343 67 |

## IOWA.

|                                     |             |
|-------------------------------------|-------------|
| Almoral, Cong. ch.                  | 8 00        |
| Davenport, do.                      | 50 00       |
| Denmark, by Rev. A. Turner,         | 55 00       |
| Dubuque, 2d pres. ch.               | 132 00      |
| Gilbert, E. G.                      | 10 00       |
| Keokuk, Cong. ch. to cons. WILLIAM  |             |
| BROWNELL an H. M.                   | 100 00      |
| Knoxville, Rev. O. F. 7; Mrs. F. 7; |             |
| S. J. W. 1;                         | 15 00       |
| Unknown,                            | 1 00—371 60 |

## MISSOURI.

|                                        |        |
|----------------------------------------|--------|
| St. Louis, 1st pres. ch. 56; Union do. |        |
| 117,60;                                | 173 60 |

## LOUISIANA.

|                      |      |
|----------------------|------|
| Waterproof, J. D. K. | 5 00 |
|----------------------|------|

## ALABAMA.

|                             |        |
|-----------------------------|--------|
| Gainesville, D. M. Russell, | 100 00 |
|-----------------------------|--------|

## GEORGIA.

|                                      |        |
|--------------------------------------|--------|
| Bryan Co. "A friend," to cons. J. P. |        |
| MAXWELL an H. M. 100; Mrs. T. S.     |        |
| Clay, 10;                            | 110 00 |

## SOUTH CAROLINA.

|                                         |        |
|-----------------------------------------|--------|
| Charleston, Interest on Mrs. L. Simon's |        |
| legacy,                                 | 166 08 |

## TENNESSEE.

|                     |            |
|---------------------|------------|
| Franklin, Pres. ch. | 70 00      |
| Knoxville, "D. G."  | 3 00—73 00 |

## KENTUCKY.

|                                |             |
|--------------------------------|-------------|
| Paducah, J. B. A.              | 2 00        |
| Princeton, Rev. Pres. H. W. P. | 12 00—14 00 |

## TEXAS.

|              |      |
|--------------|------|
| San Antonio, | 2 50 |
|--------------|------|

## MINNESOTA.

|                                      |             |
|--------------------------------------|-------------|
| Monticello, Cong. ch.                | 13 60       |
| Red Wing, 1st pres. ch. m. c. 30,37; |             |
| ded. disc. 37c;                      | 30 00—43 60 |

## OREGON TERRITORY.

|                                       |              |
|---------------------------------------|--------------|
| Albany, Cong. ch.                     | 10 00        |
| Forest Grove, Rev. C. Eells and wife, |              |
| 20; ded. disc. 1,30; cong. ch. 45;    | 63 70        |
| Oregon City, Mrs. A. E. W. 7,50;      |              |
| Mrs. N. B. A. 3;                      | 10 50        |
| Portland, Cong. ch. and so. 100;      |              |
| ded. disc. 3,04;                      | 96 96—181 16 |

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

|                                             |          |
|---------------------------------------------|----------|
| Arcot m. India, Rev. W. W. S.               | 10 00    |
| Choctaw m. Chish Oktak, Ch. 5; Pine         |          |
| Ridge, m. c. 99,43; Yaknokchaya, ch.        |          |
| wh. and prev. dona. cons. Mrs. PHILENA      |          |
| T. HOTCHKIN an H. M. 70;                    | 174 43   |
| Honolulu, S. I., S. G. Moore, wh. and other |          |
| dona. cons. G. P. MOORE an H. M. 50;        |          |
| Mrs. Whitney, 100; Grover's Estate, by      |          |
| E. F. Bond, 221;                            | 371 00   |
| Milltown, N. B. Cong. ch. and so. and m. c. |          |
| to cons. Rev. JOHN J. BULFINCH of Perry,    |          |
| Me., and JAMES G. KIMBALL of Calais,        |          |
| Me., H. M.                                  | 150 00   |
| Montreal, Can. Am. pres. so. (of wh. fr.    |          |
| Austin Adams to cons. CHARLES DEWEY         |          |
| DAY and WILLIAM MORRIS H. M. 20;            |          |
| IRA GOULD to cons. him an H. M. 100;        |          |
| young men to cons. Rev. JAMES B.            |          |
| BONAR an H. M. 50;)                         | 500 00   |
| Seneca m., m. c. by Rev. A. Gleason,        | 4 33     |
| Shanghai m., "A friend,"                    | 5 00     |
| Tuscarora m., m. c.                         | 3 53     |
|                                             | 1,218 29 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                       |           |
|-----------------------|-----------|
| MAINE,                | \$ 118 62 |
| NEW HAMPSHIRE,        | 47 00     |
| VERMONT,              | 59 97     |
| MASSACHUSETTS,        | 194 30    |
| CONNECTICUT,          | 25 15     |
| RHODE ISLAND,         | 5 50      |
| NEW YORK,             | 266 90    |
| NEW JERSEY,           | 69 65     |
| PENNSYLVANIA,         | 220 25    |
| OHIO,                 | 130 18    |
| INDIANA,              | 25 00     |
| ILLINOIS,             | 55 00     |
| MICHIGAN,             | 7 13      |
| WISCONSIN,            | 62 12     |
| MINNESOTA,            | 1 40      |
| OREGON TERRITORY,     | 11 00     |
| IN FOREIGN LANDS, &c. | 57 60     |

\$1,366 77

|                             |           |
|-----------------------------|-----------|
| Donations received in July, | 48,346 35 |
| Legacies,                   | 2,988 88  |

\$51,335 23

|                            |              |
|----------------------------|--------------|
| 3 TOTAL from August 1st to |              |
| July 31st,                 | \$304,076 05 |

## DONATIONS FOR THE MISSIONARY PACKET.

|                                                 |      |
|-------------------------------------------------|------|
| Bedford, Ms. A lady,                            | 1 00 |
| Croton, N. Y. A little boy, 30c.; Hattie, 20c.; | 50   |
| Lawrenceville, N. J. Mem. of Law. Fem.          |      |
| Sem.                                            | 2 00 |
| Newton Corner, Ms. s. s. class,                 | 1 00 |
| Sandwich, Ill. Three little chil.               | 30   |

4 80

|                          |           |
|--------------------------|-----------|
| Previously acknowledged, | 28,630 48 |
|--------------------------|-----------|

\$ 28,635 28

## DONATIONS IN CLOTHING, &amp;c.

|                                              |       |
|----------------------------------------------|-------|
| Cambridge, Vt. A box, fr. sew. cir. (ack. in |       |
| Aug. fr. Cambridge, Ms.) for Rev. D.         |       |
| Ladd,                                        | 23 00 |

THE  
MISSIONARY HERALD.

VOL. LIV.

OCTOBER, 1858.

No. 10.

American Board of Commissioners for Foreign Missions.

FORTY-NINTH ANNUAL MEETING.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its Forty-ninth Anniversary in the First Presbyterian Church, Detroit, Michigan, commencing Tuesday, September 7, 1858, at 4 o'clock, P. M., and closing Friday, September 10, at 10 o'clock, A. M.

CORPORATE MEMBERS PRESENT.

*Maine.*

John W. Chickering, D. D.  
George E. Adams, D. D.

*New Hampshire.*

Zedekiah S. Barstow, D. D.

*Vermont.*

Rev. David Greene.  
Silas Aiken, D. D.  
Willard Child, D. D.

*Massachusetts.*

Mark Hopkins, D. D.  
Henry Hill, Esq.  
Rufus Anderson, D. D.  
Rev. Aaron Warner.  
Ebenezer Alden, M. D.  
Swan Lyman Pomroy, D. D.  
Rev. Selah B. Treat.  
Hon. Linus Child.  
Henry B. Hooker, D. D.  
Samuel M. Worcester, D. D.  
Hon. William T. Eustis.  
Hon. John Aiken.  
James M. Gordon, Esq.

*Rhode Island.*

Thomas Shepard, D. D.  
Hon. John Kingsbury, LL. D.

*Connecticut.*

Alvan Bond, D. D.  
Leonard Bacon, D. D.  
Andrew W. Porter, Esq.

*New York.*

Nathan S. S. Beman, D. D.  
Reuben H. Walworth, LL. D.  
Calvin T. Hulburd, Esq.  
Simeon Benjamin, Esq.  
Rev. George W. Wood.  
Rev. William S. Curtis.  
Jacob M. Schermerhorn, Esq.

*New Jersey.*

J. Marshal Paul, M. D.  
Rev. Thornton A. Mills.  
Lyndon A. Smith, M. D.

*Pennsylvania.*

William Jessup, LL. D.

*Ohio.*

George E. Pierce, D. D.

Samuel C. Aiken, D. D.  
D. Howe Allen, D. D.  
Robert W. Steele, Esq.  
Henry L. Hitchcock, D. D.

*Michigan.*

Eurotas P. Hastings, Esq.  
Harvey D. Kitchell, D. D.  
Hon. Charles Noble.

*Indiana.*

Charles White, D. D.  
Rev. John W. Cunningham,

*Illinois.*

Ansel D. Eddy, D. D.  
Rev. Aratas Kent.  
Robert W. Patterson, D. D.  
William H. Brown, Esq.  
Rev. William Carter.

*Wisconsin.*

Aaron L. Chapin, D. D.

*Iowa.*

Rev. John C. Holbrook.

*Missouri.*

Truman M. Post, D. D.

**CORRESPONDING MEMBER.**

*Canada.*

Hon. Jacob Dewitt.

**HONORARY MEMBERS.**

*Maine.*

Edward Gould, Portland.  
Rev. Thomas N. Lord, Limerick.  
Rev. David Garland, Bethel.  
Rev. E. C. Cummings, Brewer.  
George Shepard, D. D., Bangor.  
Rev. J. Maltby, do.  
Rev. William Warren, Gorham.

*New Hampshire.*

Rev. H. E. Parker, Concord.  
Rev. Jacob Cummings, Exeter.  
Rev. J. G. Davis, Amherst.  
Rev. Sumner Clark, Wolfboro'.

*Vermont.*

Samuel Swift, Middlebury.

James Barrett, Rutland.  
Rev. A. Hemenway, Ripton.  
Rev. James Anderson, Manchester.

*Massachusetts.*

J. A. Albro, D. D., Cambridge.  
Rev. John W. Alvord, Boston.  
Julius A. Palmer, do.  
Edward B. Huntington, do.  
Rev. N. Haskell, do.  
Rev. James H. Merrill, Andover.  
George F. Herrick, do.  
Rev. C. L. Mills, No. Bridgewater.  
Rev. Paul Couch, do.  
David Howard, do.  
Rev. Joshua Emery, No. Weymouth.  
Hale Remington, Fall River.  
Rev. Abijah P. Marvin, Winchendon.  
Rev. E. Demond, Mendon.  
Rev. S. W. Banister, Brookfield.  
Rev. J. G. D. Stearns, Billerica.  
Rev. John Lawrence, Carlisle.  
Rev. Azariah Eldridge, New Bedford.  
Rev. Timothy Stowe, do.  
Rev. W. Craig, do.  
Rev. John Haven, Charlton.  
Rev. I. R. Worcester, Auburndale.  
J. Brace, D. D., Pittsfield.  
Rev. C. V. Spear, do.  
Parsons Cooke, D. D., Lynn.  
Rev. Joseph Fletcher, Danvers.  
Elisha Loomis, Littleton.  
Rev. Daniel L. Furber, Newton.  
Edward B. Bigelow, Grafton.  
Rev. Henry L. Edwards, So. Abington.  
Elijah Partridge, Medway.  
Rev. E. W. Cooke, Townsend.  
Rev. E. P. Smith, Pepperell.  
Rev. J. M. Bacon, Essex.  
Solomon T. Fay, Westborough.  
Edward Proctor, Spencer.  
Rev. William C. Dickinson.

*Connecticut.*

Rev. D. W. Lathrop, New Haven.  
B. L. Hamlin, do.  
Rev. D. M. Elwood, No. Woodstock.  
Peleg Child, do.  
Rev. L. H. Barber, Hitchcockville.  
Rev. John Smith, Stamford.  
E. A. Lawrence, D. D., East Windsor.  
Franke Williams, M. D., Hartford.  
Rev. A. E. Lawrence, So. Britain.  
Thomas L. Brown, Hebron.  
William H. Gilbert, Granby.



*New York.*

Rev. H. B. Elliot, New York.  
 W. H. Bidwell, do.  
 Rev. O. H. White, do.  
 A. Merwin, do.  
 A. O. Van Lennep, do.  
 F. E. Cannon, D. D., Geneva.  
 Rev. A. McColl, Niagara Falls.  
 Rev. Samuel Johnson, Cambria.  
 Rev. J. Tompkins, Marcellus.  
 George Dutton, Rochester.  
 Edwin Scranton, do.  
 Rev. S. M. Campbell, Utica.  
 Rev. A. S. Freeman, Haverstraw.  
 J. C. Hubbell, Chazy.  
 Jesse Smith, Lyons.  
 Rev. Anson H. Parmelee, Livonia.  
 Rev. B. B. Gray, Seneca Castle.  
 Rev. O. Bartholomew, Augusta.  
 Rev. S. S. Goss, Meridian.  
 Rev. J. H. Pettingell, Albany.  
 Hon. John O. Cole, do.  
 Rev. T. Dwight Hunt, Ithaca.  
 Rev. A. D. Gridley, Clinton.  
 Rev. J. Whitbeck, Caroline.  
 T. B. Jervis, Newport.  
 Rev. Harvey Newcomb, Brooklyn.  
 Rev. H. E. Niles, Angelica.  
 Rev. J. L. Corning, Buffalo.  
 W. J. Heacock, D. D. do.  
 Rev. G. P. Folsom, Attica.  
 Rev. C. C. Wallace, Fremont.  
 Rev. William D. Buckelew, Athens.  
 Rev. Joseph P. Fisher, Johnstown.  
 Rev. L. H. Reid, Fayetteville.  
 Samuel M. Hopkins, D. D., Auburn.  
 Rev. W. Phraner, Sing Sing.

*New Jersey.*

Rev. J. F. Sutton, Parsippany.  
 John Byram, Morristown.  
 Rev. B. C. Megie, Dover.  
 Rev. S. Hutchings, Newark.

*Pennsylvania.*

Rev. D. C. Houghton, Philadelphia.  
 Rev. George Duffield, Jr. do.  
 Rev. John McLeod, do.  
 William V. Husted, West Chester.  
 Rev. G. W. Cleaveland, Moorheadville.

*Ohio.*

Rev. H. A. Tracy, Cincinnati.  
 David D. Gregory, do.

Rev. N. A. Hyde, Cincinnati.  
 George L. Weed, do.  
 Rev. C. E. Babb, do.  
 Rev. F. Y. Vail, do.  
 A. H. Hinkle, do.  
 Rev. E. A. Beach, Johnstown.  
 Rev. Edward Garland, do.  
 Rev. Timothy Williston, Strongsville.  
 Rev. E. Hopkins, do.  
 Rev. William C. Clark, Warren.  
 Rev. D. A. Grosvenor, Medina.  
 T. S. Clark, D. D., Cuyahoga Falls.  
 Rev. J. L. Janes, Chester.  
 Rev. E. C. Sharpe, Atwater.  
 Rev. H. B. Eldred, Kinsman.  
 Rev. H. Lawrence, Grafton.  
 Rev. J. S. Graves, Aurora.  
 Rev. S. L. Lockwood, Berlin Heights.  
 R. W. B. McLellan, Fremont.  
 Rev. E. Bushnell, do.  
 Benjamin J. Pierce, Farmington.  
 Rev. Robert Page, do.  
 H. A. Babcock, Wayne.  
 C. L. Whiting, Granville.  
 Rev. S. G. Clark, Brooklyn.  
 J. B. Allen, do.  
 Rev. Xenophon Betts, Vienna.  
 I. Mills Gillett, Ashtabula.  
 Rev. Thomas Adams, Hampden.  
 Rev. C. Chandler, Ellsworth.  
 Rev. James Eells, Cleveland.  
 Rev. J. H. Newton, do.  
 J. Holt, do.  
 D. A. Shepard, do.  
 Rev. W. W. Woodworth, Mansfield.  
 Rev. W. F. Millikan, Huron.  
 Rev. A. R. Clark, Huntington.  
 J. W. Breck, Newburgh.  
 Rev. E. W. Root, Oxford.  
 Rev. W. S. Kennedy, Sandusky.  
 George Lee, Norwalk.  
 Rev. John McCutchan, Peru.  
 Rev. Gideon Dana, Oberlin.  
 Rev. Benjamin Walker, Newton Falls.  
 Rev. E. Buckingham, Canton.

*Michigan.*

George Duffield, D. D., Detroit.  
 Rev. W. S. Taylor, do.  
 Rev. W. Hogarth, do.  
 J. W. Tillman, do.  
 Elisha Taylor, do.  
 Rev. N. M. Wells, do.  
 C. M. Davison, do.  
 Jacob S. Farrand, do.

Rev. G. W. Newcomb, Detroit.  
 Rev. Henry Neill, do.  
 Edward Bingham, do.  
 George M. Coan, Niles.  
 Rev. A. Bryant, do.  
 Rev. James Ballard, Lamont.  
 Rev. S. Stevens, Raisinville.  
 Rev. A. Alvord, Grass Lake.  
 Rev. O. P. Hoyt, Kalamazoo.  
 Rev. W. S. Higgins, do.  
 Luther H. Trask, do.  
 Rev. Edward Taylor, do.  
 Fred. W. Curtenius, do.  
 Rev. T. C. Hill, do.  
 Rev. S. Cochrane, Northville.  
 Rev. James Dubuar, do.  
 Rev. Justus Marsh, Franklin.  
 Rev. B. F. Murden, Milford.  
 H. H. Booth, Allegan.  
 Rev. J. A. Ranney, do.  
 Rev. James Vincent, Marshall.  
 Rev. S. Mason, do.  
 Rev. D. Jones, Dover.  
 Rev. R. S. Goodman, Coldwater.  
 Rev. Thomas Wright, Ypsilanti.  
 Rev. G. L. Foster, do.  
 Rev. George Barnum, Medina.  
 Rev. W. B. Dada, Jackson.  
 Rev. H. H. Northrop, Flint.  
 Rev. G. W. Underwood, Hillsdale.  
 Rev. C. Clark, do.  
 Rev. H. E. Whipple, do.  
 Rev. C. H. Churchill, do.  
 Rev. G. W. Baynes, Hudson.  
 Rev. L. S. Hobart, do.  
 Rev. James McLaurin, Fentonville.  
 Rev. Charles Jones, Battle Creek.  
 Rev. William Fuller, Sturgess.  
 Rev. A. K. Strong, Monroe.  
 Rev. E. J. Boyd, do.  
 William H. Boyd, do.  
 Rev. Thomas Jones, Galesburgh.  
 Rev. Philo R. Hurd, Romeo.  
 Jared Stevens, Canton.  
 Rev. L. D. Chapin, Ann Arbor.  
 Rev. H. L. Stanley, Jonesville.  
 David S. Morse, Otsego.  
 Rev. Robert W. Landis, Tonia.  
 Rev. George M. Tuthill, Pontiac.  
 Rev. E. B. Sherwood, Edwardsburgh.  
 Rev. B. Fancher, Homer.  
 J. A. Woodruff, Lapier.  
 Moses A. McNaughton, Jackson.  
 Rev. Timothy Stowe, Parma.

Rev. A. H. Fletcher, Owasso.  
 Rev. A. Mahan, Adrian.  
 Rev. H. N. Bissell, Mt. Clemens.  
 Rev. T. Foster, Southfield.  
 S. V. R. Trowbridge, Birmingham.  
 Prof. R. Nutting, Lodi.  
 Rev. S. S. N. Greeley, Grand Rapids.  
 Henry Little, Saginaw.

#### *Indiana.*

Rev. D. McGee Bardwell, Mich. City.  
 Rev. Amos Jones, Delphi.  
 Rev. M. M. Post, Logansport.  
 Rev. E. Curtis, Fort Wayne.  
 John Hough, do.  
 Rev. W. W. Atterbury, Madison.

#### *Illinois.*

Rev. Jeremiah Porter, Chicago.  
 Rev. S. C. Bartlett, do.  
 Samuel Bliss, do.  
 Rev. W. A. Nichols, do.  
 Sylvester S. Bliss, do.  
 Henry E. Seelye, do.  
 Samuel D. Ward, do.  
 Rev. R. M. Pearson, Byron.  
 Rev. M. Waldo, Lawrence.  
 Rev. E. B. Turner, Morris.  
 Rev. Ira M. Weed, Waukegan.  
 Rev. H. M. Goodwin, Rockford.  
 Thomas D. Robertson, do.  
 Rev. Joseph Emerson, do.  
 Joseph Thayer, Springfield.  
 Rev. Darius Gore, Sycamore.  
 Rev. Cephas A. Leach, Payson.  
 Rev. Joel Grant, Lockport.  
 Rev. J. S. Edwards, Jerseyville.  
 Rev. Josiah Leonard, Fulton.

#### *Iowa.*

Rev. A. B. Robbins, Muscatine.  
 Rev. S. A. Benton, Amasa.  
 Rev. Julius A. Reed, Davenport.

#### *Wisconsin.*

Joseph Collie, Delavan.  
 Rev. C. E. Rosenkrans, Columbus.  
 Rev. William A. Niles, Watertown.  
 Rev. J. A. Hart, Geneva.  
 Rev. Wm. L. Mather, Fond du Lac.  
 Rev. C. P. Bush, Beloit.  
 Rev. E. J. Montague, Summit.

#### *Minnesota.*

Rev. Ira Tracy, Spring Valley.

*Foreign Countries.*

Rev. J. B. Bonar, Montreal.

Rev. Peter Parker, M. D., China.

*Missionaries.*

Rev. A. Grout, South Africa.

Rev. J. W. Parsons, Turkey.

Wm. M. Thomson, D. D., Syria.

Rev. Allen Hazen, Bombay, India.

Rev. R. G. Wilder, Kolapoor, India.

Rev. C. F. Muzzy, Madura, India.

Rev. B. C. Meigs, Ceylon.

Rev. J. C. Smith, do.

Rev. Daniel Vrooman, Canton, China.

Rev. C. C. Baldwin, Fuh-chau, do.

Rev. Lyman B. Peet, do. do.

Edward Bailey, Wailuku, Sand. Islands.

Rev. A. Gleason, Seneca Mission, N. Y.

Rev. S. R. Riggs, Dakotas.

Rev. L. H. Wheeler, Ojibwas.

*Organization.*

At the hour appointed, the President, Rev. Mark Hopkins, D. D., took the chair. The Scriptures were read and prayer was offered by Rev. Dr. Aiken, of Cleveland, Ohio. The Board also united in a song of praise. Rev. J. H. Pettingell was appointed Assistant Recording Secretary, and the minutes of the last annual meeting were read.

Dr. Duffield, Dr. Kitchell, Rev. William Hogarth, Prof. Lawrence, and Rev. G. W. Wood, were appointed a Committee of Arrangements. A Business Committee was also appointed, consisting of Judge Jessup, Dr. D. H. Allen, Ebenezer Alden, M. D., Dr. George E. Adams, and Rev. Charles P. Bush.

*Treasurer's Report.*

The Treasurer's report was presented, with the certificate of Moses L. Hale, Esq., one of the Auditors; Hon. Samuel H. Walley, the Associate Auditor, having been prevented by absence from examining the Treasurer's accounts. The report was referred to a committee, consisting of Wm. H. Brown, Esq., Hon. Chas. Noble, Robert W. Steele, Esq., L. A. Smith, M. D., Hon. Calvin T. Hulburt, A. W. Porter, Esq., and Julius A. Palmer, Esq., who subsequently reported as follows:

The committee to which were referred the Treasurer's report and the accompanying papers, have examined the same with that attention which the limited time allotted for the purpose would permit. The amounts of receipts and expenditures

compare with the sums reported as correct by a sub-committee of the Prudential Committee and the Auditor, leaving a balance of \$40,870 87 to be hereafter provided for. The committee are the more satisfied in recommending the acceptance of the Treasurer's report, not only from the high and Christian standing of the officer intrusted with the funds of the Board, but because his accounts are laid monthly before the Prudential Committee, and scrutinized by that body, and afterwards passed upon by the Auditors, yearly elected by the Corporate Members of the Board.

Independent of the character of the Treasurer, which might be a sufficient guaranty for the faithful application of moneys coming into his hands, the Board has wisely adopted such rules and regulations, respecting the receipt and disbursement of its funds, as ought to inspire confidence in its patrons, that, in all cases, their contributions will be directed into the desired channels of benevolence.

All moneys received by the Treasurer are, as is well known, duly acknowledged in the Missionary Herald, the authorized organ of the Board. Any omission of such acknowledgment would, of course, excite inquiry, and demand correction. The Prudential Committee consider and direct all payments from the Treasury; and thus furnish a voucher to their financial officer, which is duly exhibited in the monthly settlement of his accounts. The committee freely state, that the plan of monthly settlements adopted at the commencement of the term of the late Treasurer, some thirty years since, is well calculated to attain the desired end, accuracy and strict accountability, and that, pursuing it, no considerable defalcations can by any means occur.

It is a matter of honest congratulation, that the foreign exchanges of the Board have been so admirably managed, that its negotiable paper finds ready purchasers in the various marts of commerce on the continents where missions have been established, and where, consequently, money is demanded to carry on the great missionary work. Never, in a single instance, the committee are informed, has the commercial character of the Board suffered by a failure of the prompt payment of any of its numerous bills of exchange drawn and negotiated by its Treasurer.

The almost universal pressure through which our own and other commercial nations have passed during the last year, and which, to a considerable extent, now exists, may account, in part, for the debt now resting upon the Board. The committee use this qualified language, because they are aware, that had the professed followers of the divine Redeemer but performed a tithe of their duty, and given liberally of those means intrusted by God

to their management, not only no debt would have been incurred, but a large balance would have been at the command of those whom we have deputed to act for us in bringing back our revolted world to God. In looking over the past year, and computing the sum of our benevolence to our fellow men sitting in darkness, ignorant of the God that made them, and of the Savior that died to redeem them, how incalculably small and insignificant is it, compared with God's benevolence to us, in the rich outpouring of his Holy Spirit all over our land; calling our sons and daughters into his kingdom, causing the Christian heart to overflow with holy joy, and to sing exultant praises to his holy name! In view of this goodness, ought not our position to be low in the dust before the God of heaven and earth, in that we have suffered his treasury to fail, and thus have kept from the conflict those who were anxious to fight under the banner of our Lord, and rescue from the power of Satan those who had long been captive to his will and dominion!

God, in his providence, is wonderfully preparing the way for the spread of his gospel, in every portion of the earth. The vast empire of China, with its teeming millions of idolaters, will soon be accessible, in every part of it, to the Christian missionary. The late events in India, deplorable as they are, will conduce to the diffusion of the truth, and the safety of existing missions, and of those which will be hereafter formed. Africa, and the isles of the sea, send forth the Macedonian cry, "Come over and help us." What efforts shall be put forth? And what response shall be given, to those who need, and call for deliverance?

The committee are confident that, as the Spirit of the Lord is abroad in our land, so his people will be awakened to a sense of their obligation to obey the last command of our blessed Savior, and will speedily and joyfully send forward their contributions, that the work of the Lord may be successfully prosecuted, and the knowledge of his truth disseminated throughout the whole world.

#### *Report of the Prudential Committee.*

An abstract of the Annual Report of the Prudential Committee was read by the Secretaries, when the different portions of the Report were referred to committees, constituted as follows:

On the Home Department, Rev. A. Warner, Rev. Wm. Carter, J. C. Hubbell, Esq., Rev. B. C. Magie, Rev. D. D. Gregory, Rev. Ira M. Weed, Rev. O. H. White.

On the African Missions, Dr. Pierce, Dr. Barstow, Jos. Thayer, Esq., J. M. Schermer-

horn, Esq., Rev. Julius A. Reed, Rev. A. P. Marvin, and Rev. O. Bartholomew.

On the Missions to the Armenians, Dr. Willard Child, Rev. Paul Couch, Rev. M. M. Post, Rev. D. C. Houghton, Rev. Thos. N. Lord, Rev. J. H. Merrill, Rev. Jas. Vincent.

On the Missions to Greece and Syria, Dr. H. L. Hitchcock, Rev. A. Eldridge, Rev. E. Garland, Rev. H. E. Parker, Rev. J. S. Graves, P. Child, Esq., and Rev. Edward Taylor.

On the Assyrian and Nestorian Missions, Rev. J. C. Holbrook, Dr. Chickering, Rev. L. S. Hobart, D. Howard, Esq., Rev. J. L. Corning, Rev. T. Stowe, and Rev. E. W. Root.

On the Mahratta Missions, Dr. Patterson, Dr. Albro, Rev. Wm. L. Mather, Rev. Jeremiah Porter, Rev. N. A. Hyde, Samuel Swift, Esq., and Rev. H. Niles.

On the Tamil Missions, Dr. Beman, Dr. Thos. Shepard, Dr. Eddy, Rev. J. W. Cunningham, Rev. Robert W. Landis, Rev. J. Emery, and Rev. D. L. Furber.

On the China Missions, Dr. Chapin, Hon. Peter Parker, Dr. T. S. Clark, Rev. Henry Neill, Rev. J. L. Edwards, Rev. Ira Tracy, and Rev. C. L. Mills.

On the Sandwich Islands and Micronesia Missions, Chancellor Walworth, Dr. E. W. Hooker, Dr. Duffield, Rev. Aratas Kent, Rev. D. W. Lathrop, Rev. E. Curtis, and Rev. G. W. Cleaveland.

On the Southwestern Indians, Dr. Bacon, Hon. L. Child, Rev. Wm. Hogarth, Rev. Jas. P. Fisher, Rev. Jos. Emerson, Rev. J. G. D. Stearns, and Rev. C. E. Babb.

On Northwestern Indians, Rev. D. Greene, Dr. Kitchell, Rev. John Smith, Rev. Amos Jones, Rev. W. A. Nichols, Rev. W. Craig, and Rev. A. B. Robbins.

These committees made reports during the progress of the meeting, mostly Thursday forenoon, recommending that the several portions of the Annual Report which had been referred to them respectively be accepted and adopted by the Board; which was done accordingly.

#### *Reports of Committees.*

The committee on the Home Department say:

We deem it a matter calling for sincere thanks to God that but two of the Corporate Members of the Board, two missionaries and three assistant missionaries, have died



during the past year. While we mourn their loss, we trust they have entered into rest. Thirty-one laborers, twelve of whom have, with the approbation of the Prudential Committee, been in this country for a short time, have gone, within the year, to their respective fields of service.

The committee sympathize most heartily with our brother, Rev. Alexander Montgomery, who has been called by sickness to resign his place as one of the District Secretaries of the Board. He has the affectionate remembrance of his co-workers, and our prayers for his health and usefulness in the church.

The visit of Mr. Treat, one of the Secretaries of the Board, with Mr. Grout, missionary from the Zulus, to some of the western churches in April and May last, has been productive of great good. The missionary conventions held, and the preaching of the missionaries, cannot but be attended with the happiest results; and your committee hope the system of visitation may be carried out more extensively among our churches.

We are pleased to learn that the Morning Star is still bright, on her way. May the God who holds the waters in the hollow of his hand, and the winds in his fists, guide her, and her little builders also, to a safe haven! The mission school enterprise, also, we are glad to see, is taking deep hold on the sympathies of the children and youth. We hail it as another bright feature in the missionary work.

In regard to the "Turkish Missions Aid Society," your committee are led to feel that it originated in a wisdom and love that are higher than man's, and that it shall bind us to English and Irish hearts more firmly than ocean cables. The contributions to this Society for this year are about \$2,000 in advance of those of last year.

The indebtedness of the Board, beyond the means now in the hands of the Treasurer, is not a new feature in the progress of our work; nor does it raise a fear, in the minds of your committee, that we shall not pay our debts. We have seen previous seasons of difficulty and doubt, but out of them all has the Lord delivered us, yea, and he will deliver us. The wisest and best mode of removing the debt, (of \$40,000,) we do not feel competent to decide, or whether any other means than those already adopted are necessary. But we should be more than sorry to believe that all the increase of vital piety in our land, during the past six months, will not be worth to this cause more than forty thousand dollars. It will pay, at least, all honest debts, and will furnish means for more widely extended operations of this Board. We concur with the Prudential Committee in saying, that the circumstances of the Board are much more favorable than we dared to expect a few

months since; and for this we would devoutly thank God and take courage.

Respecting the Gaboon and Zulu missions it is said:

The prosperity and progress of the two missions in Africa have been such as to call for renewed thankfulness, and increased efforts to sustain and advance their interests. Notwithstanding difficulties and discouragements, resulting from various causes, there is still promise of great good to those dark portions of our globe. The death of two missionaries, together with the failure of health in others, has caused serious interruption to missionary labor, and adds weight to the urgent call of the brethren for a reinforcement, that stations already occupied may be sustained, and that new and inviting fields may be occupied.

The questions propounded to the Gaboon mission by the Prudential Committee are deemed highly important; and proper investigation may enable the missionaries to overcome some of the difficulties now encountered from an unhealthy climate, diversity of language, and the unsettled state of the people. At this period, when so much light is thrown on the condition of Africa, the pushing of research into the interior is justly commended.

It is a cause for gratitude, that the Zulu mission is steadily advancing in all the departments of its work. The schools are exerting their appropriate influence; the truth has a convincing power, and, with the attendant influence of the Spirit of God, it produces conversion, and increases the number of the professed disciples of Christ. The effect of religion on the converts, in changing their habits, elevating their characters, and advancing them in all that pertains to civilized life, is worthy of remark. The gospel, in the hands of our missionaries, is producing its legitimate results.

We notice with much satisfaction the high commendation of our missionaries, by his Excellency the Governor of the Colony where they reside, and rejoice in the good government and protection under which they are permitted to prosecute their work.

The committee on the Armenian missions use the following language:

The missions in Western Asia, to which the attention of the Christian world has been turned during the last few years with such deep interest and kindling hope, are presented in the Report, in a manner to give greater depth to that interest and brightness to that hope. The entire record of the Northern Armenian mission for the year, shows a delightful progress to-

wards results which are the aspiration of Christian faith and labor, demanding fervent gratitude to God, and, as it seems to us, imperatively enforcing a compliance with the entreaties of the missionaries now in the field, for more helpers in that work on which God is so manifestly smiling. A large portion of that reinforcement for which they ask might be employed, with favorable prospects of the most beneficial results, on that Bulgarian field, the call to occupy which, we are persuaded, no one can thoughtfully contemplate, without the conviction that to disregard it will be a grievous offence against Him whose providence so significantly points thither.

The commencement of the American Methodist mission in this field is a matter of hearty congratulation; and while we rejoice in the generous brotherly confidence with which they sought and accepted the counsel of our missionaries, in selecting their place of labor, we bid them God speed in a work over whose consummation we will rejoice together. We also feel ourselves called upon to accord our grateful acknowledgments to the Turkish Missions Aid Society of England, for the liberal pecuniary assistance they have furnished, for the support of a more extensive native agency. We are the more grateful for such a contribution of funds, as it comes from the hands of those who have merged all denominational peculiarities in mutual love to the cause of our Redeemer; and also as, by its bestowment, they evince a confidence in our brethren, whom we rejoice to have so honored. We hail these manifestations of Christian union as that evidence, in the face of the world, which our Lord commanded, saying, "By this shall all men know that ye are my disciples, if ye have love one to another."

Equally are we called upon to give glory to God, and address ourselves with invigorated diligence to the work which he shows himself so ready to bless, by the dispensations of his grace toward the Southern Armenian mission. The results of the ten years which have passed since the commencement of missionary labor at Aintab—in which eventful years, in the language of the Report, "four other stations and fourteen out-stations, reaching from the birth-place of Saul to the Euphrates, have grown up around it"—may well move us to cry, "What hath God wrought!" and, seeing the hand of God so manifestly with us, to hasten on to the consummation of the glorious work. The Report will awaken the admiration of its readers in regard to the growing liberality of these new churches; and the record which it makes of the adjustment of some formidable difficulties at Aintab and Marash, furnishes evidence of a maturing of Christian wisdom and principle, full of delightful augury of a future of joy, to all who love the growing empire of the King

of Zion. We commend, especially, this portion of the Report, to the devout regard of the churches.

The committee on the Greek and Syria missions remark:

While it would be an occasion of great joy if the way were open for the enlargement of missionary operations in Greece, the limited opportunity enjoyed is so faithfully improved by Dr. King, that gratitude is due to God, in view of the fact, that this devoted servant can continue his labors in the land of his adoption, in which he has suffered and for which he has done so much. The most noteworthy fact, in the Report for the present year, is the extent to which the Scriptures are circulated with the approbation of the public authorities.

The report on the Syria mission gives evidence of progress, and shows the necessity of an increased number of laborers. The gospel is steadily preached at sixteen places; hopeful conversions have occurred; the churches have been enlarged; the seminary prospers; the female boarding school is to be removed to a better location; common schools are well attended; native preachers are trained and sent forth; the press makes large and valuable issues; and the translation of the Scriptures into Arabic, interrupted by the death of Dr. Smith, is going forward under the able superintendence of Dr. Van Dyck. The conviction of the right of religious liberty extends; ancient prejudices pass away; opportunities open and multiply; the call comes for more laborers; and though mingling with other calls, yet louder and more urgent, the united appeal of the missionaries in Syria should not pass unheeded.

Respecting the Assyrian and Nestorian missions, the committee state that they find nothing in the Report demanding special comment or calling for suggestions. They remark:

The first named mission has sustained a great loss in the sudden and unexpected death of Mrs. Williams, a dispensation, says one of the surviving laborers, exceedingly mysterious and inexplicable.

While at Diarbekir there has been quiet progress in the work, and the educational department has been increasing in efficiency and usefulness, and the reports from the out-stations are favorable, at Mosul and other points connected with that station considerable annoyance has been experienced from the opposition of the friends of the papacy. But there can be no doubt that the foundations of the Jacobite church are shaken, and that Protestantism is making sure and steady progress.

Romanism has also been active in the field of the Nestorian mission, not only in the plain of Oroomiah, but also in the mountains, so that one of the laborers writes, that "unless the whole field shall be speedily and strongly occupied by our missionaries, there will soon be no mountain field accessible to us." But notwithstanding hinderances, the work has made highly satisfactory progress on the whole. An interesting fact mentioned in the Report deserves a passing notice. In the absence of churches formed on a strictly evangelical basis, as among the Armenians, the missionaries have been accustomed to allow persons of approved Christian character to commune with themselves in the ordinance of the Lord's supper. Two hundred and forty-nine have been permitted to enjoy this privilege, which they highly prize; and these seasons have been followed by happy results. The day is anticipated with lively interest by all who have been received into fellowship, and the most extraordinary efforts are sometimes made to attend, persons having come more than sixty miles through deep snows, in piercing cold and over bleak mountains, to enjoy the hallowed service, conducted in accordance with the primitive simplicity of apostolic usage.

On the whole, there is much to encourage the laborers in both these important missions; and they appear to be prosecuting their work with commendable zeal and judgment.

The committee on the Mahratta missions reported as follows:

We have examined that portion of the Annual Report which was committed to us with interest and satisfaction. We find occasion for gratitude to God in the fact that the Mahratta missions have been, for the most part, only indirectly affected by the waves of the great mutiny and revolt. Our brethren on the field of these missions, though at times seriously threatened, have been saved from participation in any such awful disasters as those by which other missions, further north, have been afflicted. Still the agitation of the country, from the cause referred to, has interposed some serious obstacles in the way of our work. But there are not wanting gratifying evidences of progress at most of the stations connected with these missions. The success of the missionary work, in its earlier stages, should never be measured merely by the number of actual converts that may be reported from particular fields. Such a mode of judgment would be especially unjust, in relation to the cause in South-western India, where the labors of our missionaries have been, of necessity, to a very great extent preparatory to future results. Yet the accessions

to the churches within the last three years have been highly encouraging.

The preparatory work goes forward with at least as much of hopefulness as heretofore, in the departments of schools, translations and explorations. But for all the facts that illustrate these remarks, and for a very lucid and full presentation of the present features and aspects of these missions, we deem it sufficient to refer to the Report which it has been our pleasure to examine. We trust the appeals of our brethren among the Mahrattas for more help will not be disregarded. The whole field in India assumes a new interest and importance since the close of the war, and the hopeful change in the policy of the English Government towards that vast country. Surely our churches, and our young men, will not be slow to give the right practical response to the calls which the providence of God is now making to them from so many portions of the heathen world, and with special emphasis from India.

In relation to the Tamil missions the following language is used:

Your committee have examined, as far as their limited time and other circumstances would permit, the several Reports of the Prudential Committee put into their hands. They embrace the Ceylon, Madura, Madras and Arcot missions. To the friends of Christ and of missions these documents speak for themselves, and, in order to be duly appreciated, they must be carefully read.

The island of Ceylon is an old and long cherished spot of missionary associations. There a vast amount of preparatory work has been done, and the results are auspicious and cheering. The churches show that the presence of God has not forsaken his servants, nor has he forgotten his promises. But here, as almost every where else among the heathen, where missionaries toil and die, more laborers are imperatively demanded. Education is taking a deep hold on the native mind; the schools connected with the missions are more truly Christian than formerly, and they are becoming, in part, self-sustaining. This self-sustaining principle should be adopted more and more. In this way the missions will be relieved of a burden, and instruction will be more highly prized by those who reap its advantages.

The changes recently made in the schools, in relation to the teaching of the vernacular and the English, are producing, as your committee believe, the very best effects. The principle on which these changes are based, does not apply to the Breckenridge high school, though the English is a leading branch taught there; for this institution is both taught and sus-



tained by natives. It is the offspring of missions, and may be looked upon as one of the early buddings of a Christian civilization. Nor does instruction in the English language, in any of the mission schools, so far as the acquisition of the language may be demanded for the direct purposes of the missionary work, interfere with the great principle adopted by the Board two years ago.

Your committee would especially commend to the Christian public certain extracts from a letter addressed by the Prudential Committee to the Ceylon mission, which are embodied in this Report, as characterized by great practical wisdom; and they fully endorse the sentiments and missionary policy set forth in this Report.

The sphere of the Madura mission has had its sad visitations. The scourges both of famine and persecution have been felt; and fear and distrust have been excited by the terrible insurrection in Bengal and Northern India. The representation has often been made to the native Christians, that the persecution was against them and their missionaries, and that the white face would soon be seen no more among them, and the Christian religion would be exterminated from the land. These, and similar representations, have had their influence, and especially upon timid minds. But the indications are cheering; the spirits of the brethren are hopeful; and a prosperous future is fully expected. A larger number of professed Christians are scattered among the congregations than formerly. In 134 congregations, containing in all 5,327 persons, there are 761 church members, nearly one in four of the adults. But the Report should be read by every one, who would know what God is doing among the benighted nations.

Education is striking its roots more deeply into the soil. Village schools, vernacular schools—the education of the masses, and that too by Christian teachers—are fast displacing the former system. Mr. Herrick remarks, “I now feel, most sensibly, that we were none too soon in curtailing the study of the English in our seminary.” The energies of the mission are now directed to the establishment of village schools, as far as may be, under the tuition of converted native teachers, and to the increase of native churches, and pastors, and catechists; and we may hope the increased facilities for reaching the heathen mind will soon put our missionaries, in this part of India, into a position of greatly enlarged usefulness.

If the Reports of our Prudential Committee were more generally and more attentively read, we should certainly hear less frequently the infidel inquiry, What has been done, or what can be done by our missionaries, for the pagans? We recommend the Report on this mission to the

Board for its adoption, and to the public for their careful perusal.

Nothing very special has marked the history of the Madras mission during the past year. Mr. Winslow's absence has been a drawback upon progress; and there are difficulties in the promotion of education, whether with or without the use of the English language, which remain unsettled questions. As these questions are connected with the government, your committee leave them as they are. The change which has taken place in relation to the printing establishment, is, no doubt, an auspicious event to the mission.

As to the Arcot mission, nothing need be said, as it has been transferred to the Board of Foreign Missions of the Reformed Dutch Church.

The report of the committee on the missions in China, the editor does not find among the papers handed him by the Recording Secretary.

Respecting the missions in Micronesia and the Sandwich Islands, the committee say:

The Micronesian mission has been so recently established, that it is impossible, as yet, to foresee how far it may be successful; but it appears to have been wisely commenced, and to be occupied by faithful and devoted men. And it has enabled our christianized brethren of the Sandwich Islands, to exhibit their sympathy for the cause of missions by contributing largely for its support, thus extending the knowledge of a Savior's love to their unevangelized neighbors of the islands of Micronesia.

The general state of the mission at the Sandwich Islands has, during the past year, as usual, been prosperous; though the commercial crisis which commenced during our last annual session, has postponed the endowment of the Oahu College, and has left it as a temporary charge on the general funds of this Board. But your committee are pained to learn, that the government of this young Christian nation, at the Sandwich Islands, continues to be troubled by the pernicious influences of “outside barbarians,” from the United States and from Europe, who corrupt the morals of the native youth, and are attempting to revive among them some of the once exploded abominations of heathenism.

The relations of this Board to the mission, and to the churches which have been gathered at the Sandwich Islands, are peculiar. An explanatory view of these relations will be found in the Report of the Prudential Committee. In reference to this subject it is proper to say, that the action of this Board some ten years since, when the attention of the Prudential Committee was called to the subject



of a self-sustaining ministry for this Christianized group of Islands, was not intended to remove any of the faithful missionaries then there from the field of their successful labors. It was to provide for the future, by raising up and gradually placing over churches there, pastors from the native and other inhabitants of the islands, who should be capable of carrying on the work of the Christian ministry, not only as co-workers with the missionaries now there, but to continue it with success, when those beloved brethren should have gone to their rest in heaven.

To accomplish this desirable object, it appears to your committee that it may be expedient that portions of the larger churches should, as soon as practicable, be organized into separate churches, and placed under the care of competent native pastors; who may avail themselves of the advice and Christian counsels of their more experienced brethren from America in the discharge of their pastoral duties, while those brethren are spared to them for that purpose. But as such division of churches would necessarily deprive the pastors now in the field of a part of their native support, that support, if not obtained from the churches, or on the ground, should be made up to them from the funds of the Board. In relation to all these matters, however, your committee prefer to leave the case to the wisdom and discretion of the Prudential Committee, in connection with the pastors there, to adopt such a course as circumstances may seem to require. They do not, therefore, ask any definite action of the Board upon the subject.

It is proper, however, to say that institutions of learning now established at the Islands, and the high theological attainments of many of the American pastors and ministers now there, will enable those who desire to enter the Christian ministry in that nation, to obtain a proper ministerial education there; whether they are the children of native or of American parents.

The report of the committee on the missions among the Choctaws, Cherokees and Dakotas, after having been re-committed and slightly amended, was as follows:

The committee to whom was referred that part of the Annual Report entitled "North American Indians No. 1," have had the same under consideration, and respectfully report:

That the missions included in the document which was referred to this committee, are the mission to the Dakotas and those to the partially civilized nations in the Indian territory.

At Hartford, in 1854, the views of the Board were clearly and definitively expressed in regard to certain laws and acts of the Choctaw government, which were designed

to restrain the liberty of the missionaries as teachers of God's word. All the action of the Board since that date, and so far as we are informed, the action of the Prudential Committee also, has been in conformity with the principles then put upon record.

Your committee have reason to believe that the position of our missionaries among the Choctaws is one of much difficulty and peril. Among the various religious bodies in the States nearest to the Choctaw nation, there has been, as is well known, within the last twenty-five years, a lamentable defection from some of the first and most elementary ideas of Christian morality, insomuch that Christianity has been represented as the warrant for a system of slavery which offends the moral sense of the Christian world, and Christ has thereby been represented as the minister of sin. Our brethren among the Choctaws are in ecclesiastical relations with religious bodies in the adjoining States, the States from which the leading Choctaws are deriving their notions of civilization and of government. In those neighboring States, and in the Choctaw nation, the missionaries are watched by the upholders of slavery, who are ready to seize upon the first opportunity of expelling them from the field in which they have so long been laboring. By the enemies of the Board and of the missionaries, our brethren are charged with what are called, in those regions, the dangerous doctrines of abolitionism. At the same time they are charged, in other quarters, with the guilt of silence in the presence of a great and hideous wickedness.

It seems to your committee desirable, that the Board should be relieved, as early as possible, from the unceasing embarrassments and perplexities connected with the missions in the Indian territory. Surely the time is not far distant, when the Choctaw and Cherokee Indians and half-breeds will stand in precisely the same relations to the missionary work with the white people of the adjacent States; and when the churches there will be the subjects of home missionary more properly than of foreign missionary patronage.

On the whole, your committee, with these suggestions, recommend that the Report of the Prudential Committee, as referred to them, be accepted and approved.

The committee on the missions among the Ojibwas, Senecas, Tuscaroras, and Abenakis, say in their report:

While the missionary work at the several stations appears to have been faithfully and successfully prosecuted, considering the serious obstacles which are, in one form or another, encountered in connection with them all, your committee see nothing in this portion of the Annual

Report, calling for special remark. As in all the other missions, no great improvement in religious or social character and condition can be expected, except as divine influences shall be shed down upon the communities for which the missionaries are laboring.

Among the North American Indians, the most formidable difficulties encountered are the depressing influences of the unenlightened and unimproved portions of the tribes, and the corrupting influences, not to say, efforts, of unprincipled white people residing around and among them.

The discontinuance of the mission to the Abenakis, is, in the circumstances, saddening, but it seems to have been called for.

#### *Resolutions discussed.*

In behalf of the Prudential Committee, Dr. Pomroy presented the following resolutions for the consideration of the Board, at the same time expressing the hope that they would receive a full and earnest discussion.

1. *Resolved*, That, in view of the financial derangement which has pervaded our land within the past year, we devoutly recognize the manifold goodness of God to us-ward, in that he has inspired our churches with such a cheerful remembrance of the heathen in their deeper sorrows, thereby saving the enterprise which we have in charge from dangers that so many feared.

2. *Resolved*, That the times of refreshing which we have recently enjoyed, impose upon us still higher obligations to praise the God of our salvation. The generous and steadfast friends of missions are largely reinforced; the piety of our churches is more fully developed, so that we may look for a corresponding increase of their alms and their prayers, as also a freer consecration of their sons and daughters to Him who hath need of them; and we have new evidence that the Spirit of promise is soon to go forth among the nations in the greatness of his strength.

3. *Resolved*, That with these tokens of the divine favor we must needs connect the sudden and extraordinary unveiling of Africa to the Christian world, and the mighty changes which, in all the lands of the East, the Lord is initiating, whereby he is rapidly preparing the way for the gospel of his Son, never forgetting that, by an event which is now filling the world with surprise and joy, time and space are in some sort annihilated, so that the missions of Asia are brought nearer than ever to the quickened pulsations of our own Christian life, and we are taken nearer than ever to the battle-fields whereon the Captain of our salvation is to achieve his noblest victories.

4. *Resolved*, That we cheerfully yet humbly accept, for ourselves and the churches represented in this Board, the responsibilities, so manifestly laid upon us, to devise more liberal things, as well for the Lord our Righteousness, as for the world which he has redeemed with his own blood; and we do this the more willingly, from a strong conviction that the ability of our churches to send forth missionaries, together with the means of their support, is but feebly apprehended, while the resources of the God of missions are pledged irrevocably to the kingdom of our Emmanuel.

5. *Resolved*, That we cordially and earnestly invite our churches to a more perfect sympathy with the Apostle, when he said, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;" in the full belief that this high service is intrusted to us, not less for our good than for that of the nations; so that, being faithful herein, we may expect, in our households, in our churches, and in all our borders, "the sure mercies of David."

Several hours were devoted to a free conference on the various topics set forth in these resolutions; and they were subsequently adopted by the Board.

#### *Proposed Change in the Time of the Annual Meeting.*

The following paper was submitted to the Board by Dr. Pomroy.

The Prudential Committee are of opinion that the question of a change in the time of the Annual Meeting deserves consideration; and they take the liberty to suggest several reasons for postponing it to a later date in the autumn.

1. In the early part of September, when the meetings are now held, the weather, if not always, is often oppressively warm; subjecting those who attend, both on their journeys to and fro, and while at the meeting, to much discomfort, as many can testify from personal experience.

2. In a large number of churches, the first Sabbath in September is the regular communion season, when pastors feel under obligations to be at home; especially if they have had a suspension of their labors, as is often the case, during the previous month. This circumstance explains the absence of many pastors from this meeting, who would have been glad to be here, and might have come a few weeks later.

3. The present arrangement subjects the occupants of the Missionary House in Boston to the necessity of preparing the Annual Report, and making other indispensable preparations, during that uncomfortable season of the year.

4. Another and a strong reason is, that in all the large towns and cities of the land the custom is now very general for those families, whose hospitalities are the main reliance at these meetings, to be absent on tours, or brief sojourns in the country, until the time for the Annual Meeting of the Board has gone by. This objection has been gaining strength for the past ten years with the increasing facilities for traveling, and has at length become so formidable as to demand the serious attention of the Board.

The Committee have thus briefly intimated what seemed to them the more obvious reasons for a change; and do not deem it necessary to extend their remarks.

The principal objection to the proposed change, which now occurs, is, that it would interfere with the regular meetings of some ecclesiastical bodies friendly to the Board. The change, however, might be made with a careful reference to such meetings, so as to avoid interference wherever it may be possible. In the course of a year or two, perhaps, every thing would be properly adjusted. At any rate, the subject should be considered. If the time of the Annual Meeting can be postponed to the latter part of September, or the early part of October, without serious detriment in any direction, it seems to the Committee highly desirable that the change should be made.

This paper was referred to the committee on the Place and Preacher for the next Meeting of the Board, hereafter to be mentioned; who took the same into consideration, and recommended that, "in view of reasons submitted" to them, "which are regarded as valid," the Prudential Committee, at the next Annual Meeting, propose such a change as to the time of holding future meetings as they may judge expedient.

#### *Resignation of a Member.*

A letter from Charles S. Wurts, Esq., of Philadelphia, was read to the Board, tendering his resignation as one of its Corporate Members. His resignation was accepted.

#### *New Members and Officers.*

Dr. Silas Aiken, Dr. Charles White, Dr. Post, Rev. T. A. Mills, Dr. H. B. Hooker, John Kingsbury, Esq., and Rev. W. S. Curtis, were appointed a committee on New Members and Officers. They reported that they deemed it inexpedient to nominate any persons, who should be chosen members of the Board at the present time. They presented the following list of officers, who were duly chosen for the ensuing year:

MARK HOPKINS, D. D., LL. D., *President*.  
HON. WILLIAM JESSUP, LL. D., *Vice President*.

HON. WILLIAM J. HUBBARD,  
CHARLES STODDARD, Esq.,  
JOHN TAPPAN, Esq.,  
NEHEMIAH ADAMS, D. D.,  
REV. AUGUSTUS C. THOMPSON,  
HON. WILLIAM T. EUSTIS,  
HON. JOHN AIKEN,  
HENRY HILL, Esq.,  
ASA D. SMITH, D. D.,  
WALTER S. GRIFFITH, Esq.,  
ALPHEUS HARDY, Esq.,

#### *Prudential Committee.*

RUFUS ANDERSON, D. D.,  
REV. SELAH B. TREAT,  
SWAN L. POMROY, D. D.,

#### *Corresponding Secretaries.*

REV. GEORGE W. WOOD, *Corresponding Secretary resident in New York.*

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

JAMES M. GORDON, Esq., *Treasurer.*

MOSES L. HALE, Esq.,  
HON. SAMUEL H. WALLEY, } *Auditors.*

#### *Place and Preacher for next Meeting.*

The committee on the Place and Preacher for the next meeting of the Board consisted of Dr. Bond, James Barrett, Esq., Henry Hill, Esq., J. M. Paul, M. D., Rev. S. C. Bartlett, Rev. George Duffield, Jr., and Rev. James Eells. They proposed the city of Philadelphia as the place of meeting, the time to be the first Tuesday in October, 1859, subject to such alteration as the Prudential Committee may deem expedient. And they recommended that Rev. Robert W. Patterson, D. D., of Chicago, Illinois, be the preacher, and that Rev. Edwards A. Park, D. D., of Andover, Massachusetts, be his alternate.

#### *Resolutions of Thanks.*

*Resolved*, That the thanks of the Board be given to the Rev. Dr. Shepard for his sermon, and that he be requested to furnish a copy for publication.

*Resolved*, That the thanks of the Board be presented to Robert E. Roberts, Esq., President of the Fire Department of this city, for the free admission to the Firemen's Reading Room, which he has so kindly tendered to members and others.

*Resolved*, That the thanks of the Board be given to the Committee of Arrangements for their valuable services in providing for their accommodation, and to the families of different denominations in this city for their Christian hospitality and kindness to the members during this meeting.

*Resolved*, That the thanks of the Board be given to the First and Second and Jeffer-



son Avenue Presbyterian Churches and Societies, and to the Congregational Church and Society, for the use of their respective houses of worship; and, also, to the choirs of singers for their assistance in the devotional exercises.

*Resolved*, That the thanks of the Board be given to the Directors of the several railroad and steamboat companies, who have reduced the fares of the members and others, who have attended this annual meeting.

#### *Devotional Services.*

The first session of each day was opened with prayer, Dr. Aiken, of Cleveland, Dr. Barstow, of New Hampshire, Rev. W. A. Nichols, of Chicago, and Rev. G. L. Foster, of Michigan, having successively implored the divine blessing on the business to be transacted by the Board. In connection with the resolutions which were discussed on Wednesday, Rev. T. A. Mills led the devotions of the "great congregation." On the mornings of Wednesday and Thursday, a large number of persons attended a daily union prayer meeting, which has been held for some time in the city of Detroit.

The annual sermon was preached on Tuesday evening by Dr. George Shepard, of Bangor Theological Seminary, his text being Luke xi. 41. Dr. Shepard, of Rhode Island, Dr. Beman, and Dr. Duffield, assisted in the devotional services.

Public meetings, for the hearing of addresses from returned missionaries and others, were held on Wednesday and Thursday evenings. At the former of these meetings, Dr. Hooker, of Massachusetts, made the introductory prayer; after which Rev. G. L. Foster, Rev. B. C. Meigs, of the Ceylon mission, Rev. J. W. Parsons, of the North Armenian mission, and Dr. D. H. Allen, addressed the assembly. On the following evening, Rev. Henry Neill, of Detroit, led in prayer; and the President, Rev. A. Grout, of the Zulu mission, Rev. W. M. Thomson, of the Syria mission, made addresses. On Wednesday evening, a similar meeting was held in the Jefferson Avenue Church, the Vice President occupying the chair, by whom, and Rev. Mr. Eells, of Cleveland, Dr. Bacon, and Rev. A. Gleason, of the Seneca mission, addresses were made. On Thursday evening, Hon. Linus Child presided at a meeting of the same character, held in the Congregational Church. Having offered some introductory remarks, he was followed by Rev. A. Hazen, of the Bombay mission, and Hon. Peter Parker.

On Thursday afternoon, the death of our Lord and Savior Jesus Christ was duly com-

memorated in the First and Second Presbyterian Churches. Dr. Hopkins presided at the former service; and Rev. J. Brace, D. D., Rev. L. D. Chapin, of Michigan, Dr. Adams, of Maine, Dr. Patterson, of Chicago, and Rev. Mr. Duffield, of Philadelphia, assisted. In the Second Church, Dr. Beman presided; and Prof. Curtis, Dr. Heacock, of Buffalo, Rev. A. Bryant, of Niles, Michigan, Rev. T. Dwight Hunt, of Ithaca, and Dr. Aiken, of Ohio, were designated to perform the other services.

The closing session was mainly devoted to parting addresses and devotional exercises. Rev. Messrs. Thomson and Grout represented the missionaries, who are expecting to repair to their different fields of labor at an early day. Their words will doubtless be remembered and cherished by all who were present. After a prayer had been offered by Dr. Kitchell, of Detroit, Dr. Anderson gave expression to the thanks of the Board, for the ready and generous hospitality which its members have enjoyed. Dr. Duffield made an appropriate and impressive response. Rev. A. Kent, of Illinois, led in the concluding prayer. The hymn, "Blest be the tie that binds," &c., having been sung, Dr. Bacon pronounced the benediction.

#### *Adjournment.*

The Board adjourned to meet at Philadelphia, on the first Tuesday of October, 1859, at four o'clock in the afternoon.

#### *Remarks.*

The meeting which has recently closed, must have made a pleasant impression upon all who have attended its sessions. On some previous occasions, indeed, there have been questions which excited a more absorbing interest; and there have been, in past years, appeals and addresses which, for one cause or another, gained a more perfect mastery over the audience. But seldom has there been more hallowed enjoyment, or a deeper conviction of the sacredness and blessedness of the missionary enterprise. It was often said, "We have had a good and a profitable meeting." Some things in regard to it are worthy of special notice.

1. *The attendance was large.* True, it fell considerably below the convocations which have assembled, of late, in the older States. But this was expected. It was, in fact, a necessity. On the other hand, this meeting was considerably larger than the one held at Cincinnati five years ago; and some persons were certainly and agreeably disappointed,



when they saw how many had come together.

2. *The spirit of the meeting was excellent.* The devotional element has never been more prominent. The prayer-meetings which preceded the regular sessions of Wednesday and Thursday, were unusually interesting. And during all the services, the transition from business to prayer and praise was easily made; the hearts of all were prepared for it.

3. *The missionaries of the Board added much to the interest of the meeting.* Five of the great mission fields were represented. In addition to the names which have appeared in the preceding pages, it should be known that on Thursday morning Messrs. Wheeler and Riggs made interesting statements in regard to the North American Indians; while Messrs. Peet and Wilder directed the attention of the audience to the urgent claims of China and India. The testimony of brethren

who have mingled in the battle, imparts a reality to the mighty contest which the Captain of our salvation is carrying forward in the earth, that nothing else can give.

4. *The debt of the Board occasioned very little discussion.* Many expected, without question, that the balance of forty thousand dollars against the treasury, reported at the opening session, would receive a good deal of attention. But the Prudential Committee did not propose such a course; and the Board did not suggest it. On the contrary, the feeling seemed to be, "The Lord has done great things for us in past years; we will not distrust his faithfulness at such a time as this." Some said, moreover, "The young converts whom the late revival has sent into our churches, can discharge the debt." And this is doubtless true. Will they do it? The effort is already in progress. Shall it succeed?

## INTELLIGENCE FROM THE MISSIONS.

### Gaboon Mission.—West Africa.

LETTER FROM MR. WALKER, MAY 13, 1858.

IN this letter, after adverting to the removal, by death, of Messrs. Herrick and Ford, by which the mission has been so severely afflicted, and to the fears of the surviving missionaries as to the influence which these repeated instances of mortality might have upon the Christian public in the United States, Mr. Walker alludes to other trials, which the remaining laborers at the Gaboon are called to meet; expressing the conviction, that these things, instead of causing the church to turn away from effort for the good of Africa, should serve to call forth more earnest and prayerful effort. And, as will be seen, all is not darkness. He mentions, also, some tokens of good.

### *The Rum Trade.*

There was never a day when this part of Africa needed more the helping hand of mercy, to save her from the destroyer. At the present time, rum is the great article of trade in the Gaboon; and when the ivory trade is slack, the trade in this is more than in all other articles. It is not, as was pretended formerly, a

kind of help to make out the assortment of goods. And the unprincipled and shameless recklessness of some of the traders in regard to this trade, and in regard to all moral obligation to be decent, is astounding. Cannon firing from the ship, answered from the factory on shore, wears away the hours of the Sabbath, collects a rabble, draws in the thoughtless, and helps to swell the ranks of the army that is going fast to the drunkard's grave. When remonstrance is used, the ready answer is, in scripture phrase: "And wine that maketh glad the heart of man." If the trader is reminded that it is said, also, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," the answer is again: "Others sell and I will." I might have told the man, that of all the clerks whom he has on the coast, there is not one whom I have not seen too drunk to take care of himself; and how could he take care of the interests of his employer.

Some of the people are glad to see all this, as it gives them the means of

fulfilling the lusts of the flesh; some wonder that white men should be so heathenish; and others are indifferent, and care for none of these things. We know the end of such things; loss and death and disappointment are the result; yet our hearts sink within us, when we see the wealth of the world wasted in doing the work of Satan. Still there is a work going on here, and in spite of the prediction that there would not be another conversion in ten years, the Lord does pour his Spirit upon the hearts of the people, and sinners are converted. Do not fear that we are rash in reproof, and so make enemies. Even the persons referred to are apparently as friendly to us as ever. Some of our preaching has indeed made a commotion among the traders, but it has been preaching in the Mpongwe language, and their information was received from the natives. And natives have been not a little astonished to hear white men storming about things that they supposed a Bushman ought to understand at once. We are not discouraged, but rather encouraged.

### *The French Slave Trade.*

Another thing however, has come up, and we know not what will be the end of it. A French vessel has come in here and taken an officer on board, and the slave-trade is reviving under the flag and uniform of the greatest nation on earth!—that is, one that would be the greatest. Some exult in this and some fear. Many would be glad to see a Spaniard or Portuguese come in, because they could get “trust” of him for slaves, and pay him or not. But if a man takes “trust” now, or makes a contract, he fears that failure may put himself and family on board, for an excursion that might be too long for pleasure; so they stand aloof. Still, some will be found to carry on the horrible business, and make degradation more degraded, heathenism more heathenish, and inhumanity more cruel.

### *Sickness of Mr. Best—Want of a Physician.*

May 17. At my last date Mr. Best was complaining, I believe in bed. Since then he has passed through the most severe fever he has had in Africa. Yesterday (Sabbath) the symptoms were very bad, but God has had mercy on him and much more on us. The crisis we think is past, and his recovery not now a matter of doubt. These have been days of anxiety, such as we had not seen in a long time, and we now perceive how much we were indebted to the skill and energy of our “beloved physician.” We see how total is our ignorance of disease and its proper treatment. All the healing mercies have been from God; as they always are, indeed, but he works through means and not by miracles. *We want a physician.* You cannot realize the anxieties we have felt, when recalling the dealings of Providence with the mission, remembering our brethren Adams and Herrick and Ford, and thinking of the possibility that brother Best would soon be numbered with them. We are aware that physicians cannot save, and that our trust must ever be in God; and we desire to praise God, that this sickness has not been unto death, but for his glory. The power of his grace has been so sensibly vouchsafed to his servant, that he can now say, in truth, “It is good for me that I have been afflicted.” The health of the other members of the mission is as usual. Miss Van Allen has just recovered from her second attack of fever, having been confined by it only two days. Mr. Jack has spent a month at Nengenge, and will go up with Mrs. Jack next week, the Lord willing. We hope they may enjoy health, life and usefulness in that field, which has cost us so much.

### *Solicitude, Prayer, and Thanksgiving.*

Referring to matters in the United States, Mr. Walker says:

We should feel very much concern

for you in your strait for funds, did we think it would assist you. Indeed we *do* feel concern, and we trust that that concern *does* assist you. For we pray that God will pour upon you, and upon the churches of Christ, whose ministers you are, abundance of his grace, that your blessings may be diffused over the earth.

We wish to express our great gratitude, and the encouragement we feel, in view of the news which reaches us from America, of the outpouring of the Holy Spirit and the extension of revivals through the land. May a flood of righteousness roll over the land and extend even to us; and may we be refreshed and strengthened by it.

### Assyria Mission.—Turkey.

#### DIARBEEKIR.

LETTER FROM MR. KNAPP, JUNE 17, 1858.

THE health of Mr. Knapp having been impaired by frequent attacks of fever, during the autumn of 1857, the physician advised a tour in the spring, and a summer residence among the hills, away from the plain of Diarbekir. Accordingly, accompanied by Mrs. Knapp, he went to Mosul to attend the annual meeting of the mission, and then to Sert, where they arrived April 30. On the 25th of May they left Sert for Bitlis, where a house had been secured for them by the helper, Shemmas. Sert is four days' journey east of Diarbekir, and Bitlis, by one road, very mountainous, is 18 hours; by another, easier, but ordinarily more infested with robbers, 22 hours north-east from Sert. The journey was accomplished in three days, by the more circuitous route, partly over hills and mountains, and partly following the zigzag course of the impetuous Bitlis river. "The music of the waters; the path-way, now and then interspersed with trees; and the cool, refreshing breeze, sweeping down from the snow-capped hills, through the narrow winding valley, all combined," he writes, "to give an air of romance, relieved our toil, and caused us to feel as if we were once more at home—again in our Green Mountain State."

#### Bitlis.

Respecting this place, Mr. Knapp says:

Bitlis is a lovely town, nestled among

the hills, which, sentinel-like, stand around it on every side, varying from 1,500 to 2,000 feet in height. It stands on two principal streams, (upon which are thirty-two bridges and as many mills,) and extends to their junction, a spur of a mountain nearly separating one part of the town from the other. Water from each branch is conveyed in water-roads, commencing far back in the rear of the lower parts of the town, invigorating, high up, both slopes of this spur, and those of the opposite hills. Both arms of the town extend two miles, or more, while the buildings are scattered over the irregular and somewhat rugged surface, each house being supplied with a highly cultivated garden, and furnished with fruit and ornamental trees, thus giving the town the appearance of a collection of so many country seats. Among the fruit trees, we notice the apple, apricot, cherry, pear, plum, pomegranate, quince, mulberry, &c. The buildings, most of which are of two stories, have a very regular and substantial appearance, and are throughout built of hewn stone, of a gray color, an intermediate between the light gypsum of Mosul and Sert, and the dark, volcanic stone of Diarbekir. The roofs are flat, composed of earth supported by cross-timbers.

The appearance of the people indicates, Mr. Knapp says, that Bitlis "must be very healthy." He judged the situation to be 5,000 feet above the level of the sea. Numerous snow-banks were visible from his window when he wrote, within two hours' walk. "Wheat is not a staple production here, and when it fails, the products of the gardens not proving sufficient, a famine ensues." The population of the place he judged to comprise about 4,000 families, "of which about 50 are Jacobite Syrians, 150 Armenians, and the remainder, Mussulmans. The people are industrious. The language is Armenian, and the place a stronghold of the Armenians, who have four monasteries, with three vartabeds, and four churches, with twelve or fourteen priests. No missionary, or native Protestant preacher, had previously labored in the place, but it would appear that there is much encouragement to labor.

*An Interesting Young Man.*

Among the number who called upon us the first Sabbath, was a young man whose course we are watching with prayerful interest. He stated that while he was in Moosh, four years since, Simon, the native preacher there, found him out, directed him to the gospel way of salvation, and at the same time sold him a Bible. He brought this home, and has read it through; and, contrary to the wishes of the vartabed, has persisted in reading it; attending his church as usual, and thus avoiding open persecution. A year since he received a letter from Simon. This constitutes all the religious instruction he has received. He is satisfied that his church is in error; he knows his duty, and it remains to be seen whether the fear of man will prevent him from doing it. He brought us word, that the priests had that day, in all their churches, forbidden any from coming to us, under the threatened penalty of being anathematized. While he was here, a woman came in, through curiosity, and on seeing him she exclaimed: "What, *you* turning Protestant!" When she left he remarked, that that woman would go and report his being here, and the result might be his losing his employment! On the following Sabbath afternoon, between twenty-five and thirty men, and as many boys, came to our house, with whom Shemmas and myself spent four hours in reading and expounding the Scriptures. This young man was among them, and it was gratifying to see the lively interest he manifested in having those present understand the truths of that Bible which he had been reading. We desired a more private interview with him, which was obtained on the following day, when he came in. We spent three hours in religious conversation, explaining to him the nature of the new birth, and urging upon him immediate repentance, when Shemmas closed the interview with prayer for the salvation of his soul. This is a serious minded man, appar-

ently well informed, and an excellent reader—a qualification very rarely to be found. He has recently married, and his father having died several years since, he has to support eight persons by his employment, (that of a dyer,) so that his greatest fears are, if he comes out and openly declares himself a Protestant, that his family will desert him, that the vartabed will give orders to all to have no dealings with him, and that thus he will be thrown out of employment. We referred him to the account of the young man who turned away from the Savior, sorrowful, because he must give up his riches to secure his salvation. We told him that he knew his duty, and while we referred him to Christ's declarations respecting all meeting with persecution, who took up the cross, and to the precious promises to such as give up friends and the world, we pointed him, also, to the no less earnest assertion, that "no man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

The next thing we heard of this man was, that the chief vartabed had sent for him and expostulated with him. Although he said he would suffer him to read his Bible, if he wished, yet he warned him not to come near us again. Since then we have not seen him. May the Lord grant converting grace and change his heart, is our daily prayer.

*Other Callers.*

I have particularized respecting this young man, not only to give some idea of the small beginnings of the influence of truth, in "the blade," but also to show the watchful artifices of Satan, that he may prevent the divine seed from bearing fruit. God's power and grace are thus rendered the more conspicuous. There are several persons who are watching this man's movements, and if he espouses Protestantism without harm, they will do so also. Shemmas has had religious conversations nearly every day, in the market; but at the urgent request of a



few shop-keepers, who dread a crowd, a room will be secured, if possible, near the market, where our native helper may hold conversations and keep a depository of books. Scarcely a day passes in which we have not calls from women, with whom Mrs. Knapp converses respecting their salvation through Christ.

There are quite a number of men, doubtless, who would come out as a body and become Protestants, were a missionary to be stationed here permanently, but who dare not do so when it is understood that we are to remain only for a few months. Some of them said to Shemmas, the other day: "There are a hundred men who would leave our church if your missionary should abide with us; but since he will leave, depend upon it our sins will be on his neck." These all must first learn, that to become a Protestant is one thing, and to be a Christian, quite another.

#### *A Plea for Laborers.*

In view of all that we see, we cannot help expressing our most heartfelt desire, that two missionaries may soon be sent to take permanent possession of this place. The shape and extent of the town, and the condition of the perishing thousands here, require at least such a force. I have given an unvarnished statement of facts, omitting much that might be said, and we hope our Christian friends will see enough of promise to lead them to second our plea. From several of the religious journals, received some days since, we read extended accounts of the "great revival" in America. They filled our hearts with joy, and refreshed our souls. Hope seems now to be reflected back from the churches, upon the missionary's pathway. Our first thought was: *Now* the church can certainly spare a few of her new-born sons for this blessed work; she will send them, and they will come! All she will need now, will be a knowledge of the wants of destitute places—to hear the gospel injunction, "Go," and

she will obey. Shall we be disappointed? We trust the prayer, so long offered by the churches—"Lord, raise up laborers for the harvest," is now being answered; for the fields are white already to harvest.

~~~~~  
LETTER FROM MR. WALKER, JULY 1, 1858.

WRITING a line to accompany the foregoing letter from Mr. Knapp, Mr. Walker remarks, that "the Lord has, thus far, blessed the members of the mission this season, in their isolated homes, in preserving from wasting disease and death." He also states, that in all the new places occupied as summer positions, "as good a degree of favor on the part of the authorities, and as little of trial has been experienced, as could have been reasonably expected."

The Debt of the Board, and the Revival.

Referring to the religious interest in the United States, and the wants of the missionary work, he writes:

We, here, know not how to put together and understand, the late circular and reports from the Missionary House, in reference to the state of the treasury, and the glorious tidings contained in all the papers, of the wondrous work of God's grace. The smallness of the thank-offerings, and the fewness of the first-fruits that are brought into the Treasury of the Board and of the Lord, make us inclined to fear lest the "lying spirit" of the time of Jehoshaphat be gone forth again. Yet we trust that the grace of God, which bringeth salvation, has indeed appeared unto the churches, and will cause them to be a people *zealous of good works*, although saved by grace, through faith.

Since I wrote last, we have been called, for the first time, to lay a member of our church in the grave. I have no doubt that this young man, saved through the instrumentality of our Board from the corruptions of the Greek Catholic Church, and from the snares of sin and Satan, has been also saved from the second death, and made an heir of eternal life. And if missionary operations in Diarbe-

kir had resulted in leading only that one immortal soul to Christ, who would say that the few thousand dollars which labors here have cost, was too much to expend to secure such an exhibition of Christian spirit in this young man; in giving up mother, and home, and friends, (as narrated in the Herald about three years since;) in cleaving to the word of truth; in living the life of the righteous, and dying his blessed death? Who would dare say it was too much to expend for the salvation of that one soul? But we trust a goodly number have been made heirs of salvation, through the efforts of the Board, in this region. On the coming Sabbath, we hope to receive eleven to our church, on profession of their faith. Three of these are from Hinee, and were propounded last autumn, but could not be present at the former communion season.

While the papal church is vigorous in its efforts, and is pouring in its men to occupy this region, (two French Jesuits arrived here two weeks since, to establish an institution of the Sisters of Charity,) and French consuls are ready to second and carry forward its plans, oh, let not the feeble efforts of the Board, to persuade men to turn and live, be cut off or crippled. Yet what meaneth this debt?

Nestorian Mission.—Persia.

G A W A R.

LETTER FROM MR. RHEA, MAY 13 AND 27, 1858.

REFERENCE has been made several times, in the pages of the Herald, to the tour among the mountains and villages, and the visit to Mosul, which has occupied Mr. Rhea for some months past. The deep affliction which he experienced in the death of his wife, a short time before he started on his journey, will not have been forgotten by the reader, and various allusions in this letter will thus be fully understood. The first portion of the letter is dated at Tkhoma.

Journeyings—Helpers.

Five months and a half have passed

since I was here on my journey, visiting this part of my field. What occasion have I now for thankfulness! Though at times utterly cast down, God has not suffered me to be destroyed. Though my lonely pathway has often been moistened with tears, his gracious hand has dried them. In the depths of winter, crossing lofty snow-capped mountains, fording swollen streams, among warm-hearted Nestorian friends, deluded and bigoted papists, and hostile Koordish tribes, he has kept me under the shadow of his wing, and brought me back thus far, on my way to my home.

Since writing you last, I have visited Botan, and spent some days in Amadiyah. In Ishak, (Isaac,) our stationed helper, we have a precious man. You can but faintly estimate the influence and value of such a laborer, in a region so dark and ungodly. He hopes God has given him some seals of his ministry; and two of the young converts whom I met and conversed with, seemed indeed to know Christ as their Savior. One of them has suffered untold abuse from his relatives; but he has borne it with the meek and gentle spirit of his Master. Ishak's school has considerably increased, the people are more inclined to attend Sabbath services, and the asperity of his enemies is much softened. Last year a bishop was ordained for Botan, by Mar Shimon. I visited him, and found him an interesting young man, studious in his habits, and exemplary in his deportment. He sympathizes with Ishak, and seems to have the spiritual welfare of his people at heart. I look upon him as another star of hope for Botan.

In Amadiyah the papists have met with a temporary check. The bishop in Doo-ree, and the individuals who followed him, have returned to the Nestorian fold. The leading priest in Koomanee, has renounced the papacy. The young priest recently ordained in Dayree is a very interesting character. He is thoroughly evangelical, and I have much hope that he may be in Christ. Our young help-

ers, Badal and Shlemon, stationed in his village, have done a good work in that region. They have had a small school, have held stated religious services in the village, visited the neighboring villages, labored in the house and by the way-side, and met many strangers from the surrounding region.

In this district there has been progress. Our two helpers have had two small schools, the attendance upon Sabbath services has been more full and regular, and some of the bitterest opposers have become open friends.

The Western Mountain Field.

After writing thus far, and before closing his letter, Mr. Rhea visited his home in Gawar, where he was much gratified to find Mr. Coan. Having spent a short time there, he went to Oroomiah, from which place he writes again, May 27:

As you are aware, I have been absent from my home more than six months. For more than two months I was in Mosul, and the rest of the time I was laboring among the mountain districts, and in the villages scattered over a region extending from Amadiab on the north to Mosul on the south, and from Akra on the East to Botan on the west. This region, including the mountain districts between Gawar and Amadiab, is the proper field of the out-branch of the Nestorian mission, for the simple reason that the Christian population is a unit in respect to nationality and language. It is a remnant of the once great Syrian nation and church, and the language is the same as that in which our mission has labored for the last twenty-five years.

Renewed Appeal for Help.

The readers of the Herald will remember how sorely the mountain station of this mission has been afflicted, first by the death of Mr. Crane, Aug. 27, 1854, leaving Mr. and Mrs. Rhea alone, and then by that of Mrs. Rhea, Sept. 16, 1857; and how many and urgent have been the calls for more laborers, to reinforce Gawar, and to form new stations. Mr. Rhea now writes:

Do you think it strange, that as I trav-

ersed this great field, feeling that, in the providence of God, I was the only one left directly responsible for it—an eye-witness to its urgent wants, with no immediate prospect of associates, though the papists have already wrested from us some of its fairest portions, and their activity is wrought up to the highest pitch to make a clean sweep, I should have been, at times, pressed beyond measure with feelings of the deepest anxiety?

At this hour, there is the most urgent need of an hundred preachers for this extended region, and we have not five! Why is this? Why has the one lone station for all this region been but half manned from its very beginning, and thus absolutely prevented from forming and prosecuting plans for the speedy evangelization of the field in the only possible way, viz., by raising up helpers, as the Oroomiah branch of the mission has done with such success?

Have we not plead for help until we are ashamed, and almost in despair? Have not our precious dead, who fell on the ground with their armor on, been pleading, mutely but eloquently, for reinforcements? Let me assure you, that it is no longer merely a question of momentous importance whether this part of our field shall be supplied with missionaries; it has become a question, simply, of life or death. With a sufficient number of laborers, I see before us a bright and joyous future. I see on those mountains, and through all those crowded valleys, and over those extended plains, flourishing schools, interested Sabbath assemblies, converts flocking to the feet of Jesus, his name embalmed in their hearts and his praises upon their lips. I see, in the heart of Koordistan, a people redeemed, washed and sanctified, to the glory of his grace on earth, and for his crown in heaven.

Keep back the men—leave us just a little longer as we have been left for the last six and a half years, and I see the deep, dark night of papal death settling down upon all this cheering prospect. I

see light, and truth, and heaven, lingering on the mountain tops for a moment in tears, and then taking a last farewell. The scene closes—the curtain falls;—but let not American Christians think that this is the last of this painful history. A day is coming when the great Master will have some questions to ask about a field thus neglected, and how it was that those whom he bought with his own blood were never faithfully told of it. For my part, I do not know how Christians at home, and candidates for the ministry, will be able to meet him. Will it not be a very painful, embarrassing interview?

Native Laborers must be Provided.

As I have remarked, there is, at this hour, the most urgent need of an hundred native preachers for the mountain branch of our mission; yet for raising up this number, there has been taken scarcely a single step! But are they indispensable? I answer, Absolutely so, if the people are to be saved. It is vain to think of missionaries, by their own efforts, in a field so extended and difficult of access, evangelizing the people. There must be, in every prominent village, the stationed preacher, the Sabbath service, the school, the weekly pastoral efforts, if we would place the work on an immovable basis, and insure complete and permanent success.

How shall this large body of native preachers be raised up? I would answer, Much as they have been raised up in Oroomiah, so that now they are preaching the gospel all over this region. The only feasible plan is, to gather young men from all the villages scattered over that extended region at some central point, thoroughly educate them for preachers of the gospel, and send them back to labor in their own villages and for their own people. I say, at some central point; for we have tried in vain to get young men from the region in question, except to a very limited extent, either to Oroomiah or Gawar. I have

looked carefully over the ground, and am satisfied that, to meet the wants of the entire Syriac speaking population of the mountains, and the plains west of them, there is no point equal to Amadijah in eligibility, as a centre of extended operations. This, however, would not render the station at Gawar less important.

Immediate Effort Demanded.

Whatever is to be done for that region must be done quickly. Already the people point out the spot, in the town of Amadijah, selected by the papal Patriarch for a church; and this spring, one of the Jesuits, from a convent two days from Amadijah, visited the town, and gave out that they expected soon to come and take possession. Our helpers stationed at Dayree, and my traveling in that region, have greatly annoyed them, and they will stretch every nerve to anticipate us in beginning labors there.

Appeal to Young Men.

If there are candidates for the ministry who wish to do a good work, a hard work, and a glorious work for the Master, and to triple and quadruple their influence at home, let them come, and come quickly. What more interesting field could a candidate for high usefulness in his Master's vineyard desire? In a few years, he would be preaching to hundreds of villages stately, through the native preachers he had educated; and when called to rest from his labors, he could feel that his work was, in a measure, independent of laborers from abroad. He would leave his field well manned with a native agency, needing only the oversight and direction of one or two missionaries.

OROOMIAH.

LETTER FROM MR. COCHRAN, JUNE 1,
1858.

Interesting Communion Season.

THE remarks of Mr. Cochran respecting the results, thus far, of the course which has

been pursued by the brethren of the mission, in admitting those who give good evidence of piety, and such only, to commune with them in the ordinance of the Lord's Supper, without, as yet, breaking up old organizations and forming new churches, will be read with much interest.

Another of our sacred festivals occurred on the first of last month. The meeting was fully attended. Thirty-nine new communicants were received, who, for the first time, commemorated the dying love of our Savior in a manner unattended by the superstitious mummeries of the old church celebrations. This accession swells the number of communicants to 249, and, probably, from those already hoping they are Christians, a sufficient number remain for several similar accessions. Our quarters at the city have become too strait for the increasing congregation, and we have decided to divide, requesting a portion of those under Mr. Perkins's supervision, and of those under mine, to meet at Seir, simultaneously with the meeting of others in the city.

These seasons, we trust, will not diminish in interest. They are, emphatically, holy convocations, and have always been attended with much prayer and self-examination. Indeed, looking upon them as we do now, we can hardly conceive how it would have been possible to have preserved the body of Christ in a healthy and growing state, without these restraining and hallowed means of grace. So far as discipline and pastoral care are concerned, we think we have now attained nearly all the essentials of a separate church, and our great surprise is, that it has been brought about so easily. We discover no undue predilections in favor of old forms or ordinances, among the lay members. Generally, the farther they are removed from the old superstitions, the better they are pleased. The same may be said of the majority of the ecclesiastics, and with scarcely a single exception, of our young helpers, graduates of the seminary, who refuse ordination to avoid complying with such

superstitions. But we are sorry to know that a few of the old priests continue to see golden arguments in favor of administering the sacraments indiscriminately, in accordance with the customs of their fathers. The question, however, has become a matter of frequent and earnest discussion among the natives themselves, and cannot fail, in the end, to secure a right decision and practice.

The Male Seminary—Students from the Mountains.

The students of the seminaries, Mr. Cochran says, were, when he wrote, dispersed for the Summer vacation. Writing particularly respecting the male seminary, he remarks: "It affords, as usual, matter for encouragement and thanksgiving. About the first of the year, decided manifestations of the Spirit's special presence were observed, which resulted in the spiritual quickening of the hopefully pious, and the ingathering, as we trust, of a majority of the impenitent." The number of pupils, last year, was forty-nine; but he writes:

We hope the next year, without any violent changes, to reduce the number to its usual limit of forty, though the demand, in reference to the yet unsupplied villages and districts in Persia, as well as in the mountains, is probably greater than at any previous time. Twelve of our number were from the mountain districts of Turkey. Four of these were natives of Gawar, and the remainder belonged to districts beyond.

In looking over the mountain list, we find the whole number who have been with us within the last ten years to be thirty-three. Of these, eight are now permanently employed as helpers; one other is occasionally employed as a teacher; three have died in hope; and eight or ten are now pursuing their studies, with the expectation of completing the course. Our limits compelled us to reject several applicants last year; but we should like to see, in future, at least half of our pupils from that region, and ultimately even more; and the increase of helpers in the interior and remoter district, affords us ground to expect that

young men who desire a full course will be raised up, and fitted for the seminary, as fast as vacancies are made for them.

In this connection, I desire to second the earnest appeal of Mr. Rhea, for the opening of a good Biblical school at the new station, as soon as it shall be established. Such a school will be needed, to bring into the service a class of young deacons and priests of that region, who could not pursue a long course of study, and who could find useful employment as soon as they should be in any degree fitted for it.

The mission has passed resolutions earnestly seconding Mr. Rhea's appeal for help, and saying that, in their judgment, "at least three additional missionaries, one of them, if possible, a physician, are indispensable to the successful prosecution of the work in the mountains."

Disturbances—Visit to Aliawa.

Some disturbances have recently occurred in the district of Mergawar, in consequence of the encroachments of Turkish officers; and it is rumored that similar encroachments are being made by Omar Pasha on Persian territory; but it is hardly probable that these will be a sufficient cause for war. The plain of Mergawar has, for the present, been depopulated. The larger portion of the Nestorians having fled into Turkey, the remainder have descended to the plain of Ravandooz, where they will be brought more directly under gospel influences.

We have just made a visit of a few days to Aliawa, the village of our valuable helper, Priest Perdu, in Ravandooz. On the Sabbath, about fifty assembled in a church formerly noted for its sacredness, and for the yearly orgies of the superstitious and vicious people, but which latterly has been used only for our meetings. Mrs. Cochran also met about twenty women, for a religious service. After the church service, eight male adults, who were mentioned as giving probable evidence of piety, came together for conference and prayer; and about the same number of women met Mrs.

Cochran for a similar purpose. Since this excursion, our friends, from a number of other places, have urgently invited us to pay them a similar visit; but the fatigue of horseback riding, and the care of our little flock, would be too much of a tax upon Mrs. Cochran to be repeated as often as, in other circumstances, we should be glad to go.

In making this visit, and in circulating more frequently in this field, since the dispersion of the seminary, I am forcibly reminded of the change which the few and humble efforts that have been put forth there have produced. It affords a satisfactory proof of the value of native agency, imperfect and inexperienced as it is; and our earnest wish and aim is, to supply with such agency every village of this whole people, as speedily as possible.

Mr. Cochran mentions interesting particulars respecting the results of labor by native helpers in many places; but these details must be omitted.

Ahmednuggur Mission.—India.

WADALE.

LETTER FROM MR. FAIRBANK, JUNE 8,
1858.

Accessions to the Church.

MR. FAIRBANK communicates, in this letter, a few items of pleasing intelligence. He writes:

The Christians of the Chande and Dedgav churches assembled here yesterday, to have the monthly concert together, and also to hold church meetings. A young man, who had been suspended from the privileges of the Chande church for some months, was restored. His emotion, as he told of his repentance, and the tears of his father, old Yesuba, who is one of the deacons of the church, made the occasion most interesting. His wife, too, was added to the church on profession of her faith, and also three heads of families from Suregav, a village sixteen miles to the north

of this, in the vicinity of Toke. A young man was also received to the fellowship of the Dedgav church.

Beside the accounts of the great awakening in the United States, this seems truly the day of small things; but I felt that it was a great privilege to be allowed to baptize even these five persons here. For this is a land where, only a few months ago, we feared that Satan would make speedy havoc of the churches, and blot out, for a while, the very name of Christian.

Three of these new members are from the vicinity of Toke. There are several other inquirers among the Mahars of that vicinity, and in Toke itself, several inquirers of the Brahman, and Kunabe (cultivator) castes. There seems to be a beginning of what we have prayed for, among the Kunabes there. Several come, though as yet stealthily, to the house of the Christian teacher, who was formerly a despised Mahar, to hear the gospel from his lips. I think it will be expedient, before long, to organize a church there, and I expect Toke will become a centre of special Christian, as it is now of special heathen influence.

Mr. Fairbank mentions that his house is now finished, and he is residing at Wadale, and says:

Now that we are fairly settled here, we hope American Christians will give us the means of increasing our influence on the surrounding, interested population, by means of native helpers. We have some helpers, but we need many more. There are men in the churches under my charge, who are fitted to act as assistants among the untaught villagers, and who do act as religious teachers to some extent; but being poor, and having dependent families, their time is mostly occupied in manual labor. There are others, promising young men, who need special training for the work, in our "school of catechists." We endeavor to use, to the best advantage, the helpers we have; but there are places where

there is promise of speedy fruitage, which we can visit but seldom with our present force. May one of the speedy fruits of the great revival in America, be the filling of the treasury of the Lord. May those who have first given themselves to Christ, abound in this grace of beneficence also, and give freely, as they have freely received. We cannot retrench; we wish to expend.

~~~~~  
*AHMEDNUGGUR.*

LETTER FROM MR. ABBOTT, JUNE, 1858.

*A New Church Organized.*

MOST of this letter from Mr. Abbott was not designed for publication, but some passages should find a place in the pages of the Herald. He writes:

I have spent most of my time in touring. The people are generally attentive, and the truth appears to be making steady but slow progress. There is now some increased interest at Wambooree, at Shingvay, and at Guhoo, seven or eight miles beyond Rahooree. I visited Guhoo two Sabbaths ago, with Mr. Dean. We organized a church there, and also received into it three persons, two men and a woman, and baptized four children. That little church has now eight members, and there are a number of inquirers, some of whom, I hope, may be received into the church soon.

After the services, (at the organization of the church,) we were invited into the town, where I had an opportunity of addressing 150 or 175 people, who listened with respectful attention. In the evening, we had a more social meeting with the Christians. I told them of the prayer meetings and the revival in America. They seemed quite aroused by the intelligence, and after I dismissed them they held a prayer meeting. I trust the influence of your revivals will be felt even here.

About three weeks ago, we appointed a morning prayer meeting in the chapel in our yard, which has continued. I do not perceive that it has had any influence

yet on the unconverted, but it is doing Christians good. Their prayers are more fervent, and some of them seem more interested in the salvation of those around them.

The state of the country may compel us to relinquish the villages for a time. There is some apprehension that the present quietness here may not continue

long. The Rohillas, with some of the rebel sepoys, are collecting in the vicinity of Jalna, where we once had a station. Troops have been sent to disperse them. The Bheels also are attempting to rise again, and it is expected that gang robbery will become quite frequent in this region. We have been but little interrupted in our work thus far.

## Miscellany.

### EUROPEAN TURKEY AS A FIELD OF CHRISTIAN MISSIONS.

The following article, on an important topic, has been furnished by Rev. H. G. O. Dwight, of Constantinople.

It is a remarkable fact that, with the exception of the Jews, who do not probably number over 70,000 souls in all European Turkey, the Evangelical Christian world, until a very recent period, seem to have left this important country, with its teeming millions of people, entirely out of their account, in forming missionary plans. Missions have been sent to Africa; to India; to Burmah; to Siam; to China; to the islands of the North and South Pacific; to Egypt and the Holy Land; and to Asiatic Turkey generally; but, until recently, who ever heard of a mission to the Bulgarians, or the Servians, or the Herzegovinians!

To show the vast importance of this field in a missionary point of view, I would simply direct the attention of the reader to—

1st. *Its position geographically.*—It embraces that part of the Turkish empire which lies on the European frontier, and, of course, is most directly in contact with European civilization. Its interior may easily be reached from the shores of the Black Sea, the Bosphorus, the Sea of Marmora, the Dardanelles, the Grecian Archipelago, the Adriatic Gulf, or from the River Danube, flowing down through the heart of Europe. Already is it in communication with the rest of the world by two or three distinct lines of the electric telegraph, and the first extensive railroads within the empire of the Sultan, will doubtless be laid down in European Turkey.

2d. *Its importance in a religious point of view.*—It is to be the great battle-field, so to speak, on which is to be decided the religious condition of the whole of Turkey. The contest with Mohammedanism is to be settled there, and also with false Christianity. We shall show poor generalship indeed, if we push on all our forces into Asia, leaving behind us such an immense extent of territory, and so many strongholds of the enemy unsubdued. This will appear more clearly if we go into an examination of the character and condition of the different races inhabiting this part of Europe.

### Population.

We cannot be sure of our statistics here, but the following is probably a near approximation to the truth:

|                                        |            |
|----------------------------------------|------------|
| Romanians, . . . . .                   | 4,000,000  |
| Slavonians, . . . . .                  | 7,500,000  |
| Proper Greeks, . . . . .               | 1,000,000  |
| Albanians, . . . . .                   | 1,500,000  |
| Osmanly Turks, . . . . .               | 1,000,000  |
| Armenians, Jews, and others, . . . . . | 500,000    |
|                                        | 15,500,000 |

Let us look at each of these classes separately.

### The Osmanly Turks.

These, it will be seen, are comparatively few, less than a fifteenth of the whole population. Probably there may be in all, four millions of Mohammedans in European Turkey; but at least three fourths of them are of Christian origin. A large portion of the Albanians have professed the Mohammedan religion, multitudes of the Bulgarians have done the same, and so, especially, have the Bosnians. The so-called Turkish rulers of Bosnia speak the language of the country, and belonged originally to the Slavonian race. Though they insist on being called Turks, and make a show of great zeal for Mohammedanism, yet they sometimes secretly employ Greek priests to bless the remains of their dead, and to pray for the departed souls of their friends. If any further evidence of their true origin were necessary, we have it in the names they bear. Instead of Selim, and Ahmed, and Mustafa, we find every where, Linbovitch, Gimgevitch, Gokolovitch, and Philippopovitch.

The Osmanly Turks are not only few, but, from their position and circumstances, they must be far less bigoted than their fellow countrymen and co-religionists in Asiatic Turkey. Having been born and educated on the very borders of Europe, and in the midst of divers Christian races, of a peculiarly independent spirit, their characters must be formed on a different model from that of the true Asiatic Turk. No one, knowing anything of the facts in the case, can wonder that in Adrianople and its vicinity, long before the late war, there should have been many of the Turks, as rumor



declared, ready to embrace the Christian religion. The beheading of one of these for forsaking the Mohammedan faith, just as the war was about to commence, excited the indignation of Europe, while at the same time, it demonstrated the existence of a more wide-spread tendency to apostasy than any body had imagined.

### *The Christian Races.*

By far the greater part of these profess the Greek religion, though, as has been seen, only about one million, out of eleven millions, are true and proper Greeks. Most of them are of Slavonian or Tartar origin, and they cherish the most perfect dislike to the Greek bishops, whose policy always has been, and is, to extinguish, if possible, every remnant of national feeling, and obliterate all traces of their real origin. A constant struggle has been going on for a long time, between these races and the Greek Patriarch and his bishops; and the oppressed and down-stricken people would hail, as their greatest benefactors, any kind friends from abroad who should come to their aid.

They earnestly desire to have the Bible, and the church services in their own spoken tongue, while their Greek *despots*\* insist upon using only the ancient Greek. The people desire to have their children taught through the language of their own homes and firesides, while the bishops insist that only Greek shall be taught in their schools. They desire that their bishops, and other ecclesiastics, shall be chosen from among their own people; but the Patriarch forces upon them *Greek* bishops, men of a foreign tongue, and of foreign habits and sympathies; whose whole aim is to keep the people under the galling yoke of ecclesiastical tyranny, and to squeeze the last farthing from their pockets. Such is the condition of millions in European Turkey, and we have facts to justify the belief, that if Protestant missionaries were at this moment sent into Bulgaria, Servia, Bosnia, and Herzegovina, they would be welcomed with joy by multitudes of the people, and would find their hands full of the most encouraging and fruitful labors. I have put down 7,500,000 of the inhabitants of European Turkey as belonging to the Slavonian race. This is perhaps not strictly true. The Bulgarians, who are supposed to number at least four millions, are supposed by some to have had a Tartar origin. Their proper country was a province in Russian Tartary, on the Volga, and the name of their capital city there was Bulgar, which also gave the name to the whole province, and thence to the people. In the sixteenth century they first crossed the Danube, and conquering all the Slavonic races that had previously settled there from the north of Europe, they carried war and devastation almost to the very walls of Constantinople itself. They subsequently embraced the Christian religion, and if the above supposition is true, they gradually lost the use of their own language, adopting that of the masses by whom they were surrounded, that is, the Slavonian races, with whom, for this reason, they are often confounded.

The Roomanians inhabit Wallachia and Moldavia. They are supposed to be descendants of the ancient Dacians, mixed largely with the Romans. Their language testifies to their origin, having clearly a Latin basis. They profess, for the most part, the Greek faith, though they are as independent of the Greek Patriarch in ecclesiastical matters, as they are of the Sultan and his ministers in political. There is a strong anti-Russian feeling in these provinces, and a desire to secure the advantages of education and of general literature. It is believed that the Bible, if printed in their language, with the Roman character, would be generally received and read. Russian policy has tried to force them to continue the use of the Slavonic alphabet in their publications, but the Roman alphabet is fast being introduced, and is much better adapted to the genius of their language and much more acceptable to the mass of the people. In the two provinces of Wallachia and Moldavia, there are about 5,000 Roman Catholics, and as many Protestants, chiefly of German origin. Acknowledging, as these provinces do, only the *suzerainty* of Turkey, and being under the protectorate of all the great powers of Europe, it seems very plain that religion must be free, and that prudent measures to communicate enlightened views of the gospel to the people would not be obstructed.

### *Claim of the Bulgarians on the Attention of the Church.*

Of all the races now mentioned, the Bulgarians undoubtedly claim our first attention. They inhabit not only what is usually called Bulgaria proper, extending from the Danube to the Balkan mountains, but also a widely extended region south of these mountains, reaching to the Bosphorus and the Marmora, and the Ægean Sea, and embracing a good part of ancient Thrace, Albania and Macedonia. The Bulgarians have always manifested a great propensity to emigrate, though at the same time they have shown a great reluctance to coalesce with any other nation. Their chief employment is gardening and agriculture, although many are also engaged in the mechanic arts and in commerce. Thousands leave their homes every spring, and migrate to the shores of the Bosphorus and the Marmora, and even beyond, where they find full employment in gardens and on farms through the summer; and in autumn they return to spend the winter in their own country and at their own homes. Once the terror of the Greek empire and of Europe, on account of their warlike propensities and their reckless spirit of aggression, they are now justly considered among the most simple-hearted and pacific people in Europe.

The following interesting description of the present characteristics of the Bulgarians is quoted from a recent work of a Frenchman, M. Cyprien Robert:—"All who know the Bulgarian are unanimous in praise of his peaceful virtues, his good-natured readiness to oblige, his assiduity in labor, and his extreme frugality. He never acts without deliberation; but once his mind is made up, he displays in all his enterprises a prodigious perseverance, which, seconded by his athletic strength, makes him encounter the greatest dangers coolly and without boasting. Though he is the most oppressed of the five people of

\* The common word used by the Greeks for their bishops is *despotes*.

the Peninsula, penury has not made him vile. Still, as of yore, his bearing is manly, his figure tall and comely, his honor invincible. You may safely intrust him with any sum of money without witnesses; he will carry it safely to its destination."

However coarse the clothing of these people, it is neat and in good repair. However humble their dwellings, they are kept clean and in excellent order, by the indefatigable labors of the exemplary housewife. Hospitality is one of their cardinal virtues, and the demeanor of the females of the house towards the stranger is marked with all the confidence of innocence.

But the most interesting feature in the Bulgarian character remains still to be stated. For many years past they have shown the most extraordinary eagerness to possess the word of God in their own spoken tongue. Several editions of the New Testament in the Bulgarian language have been printed under the direction of the British and Foreign Bible Society. They have found an immediate sale, and still it seems difficult to supply the demand. No part of the Old Testament in this language has yet been published, except the book of Psalms, though the whole is translated, and only waits a careful revision to be printed.

From all that has now been said, it will appear plain that we have not overrated the comparative importance of the Bulgarians in a missionary point of view. Possessed of so many rare qualities, and scattered as they are over almost the whole of European Turkey, they present themselves to us as the chosen instruments of Providence, by whom chiefly the truth "as it is in Jesus" is to be disseminated through all the other races of this Western Empire of the Turks. They are to European Turkey, what the Armenians are to Asiatic. And among other providential circumstances favoring the introduction of the pure gospel among this people, must be mentioned the fact, that the government of the present Sultan, as is well known, would rejoice to see the whole Bulgarian race Protestantized; for this would greatly weaken the influence and power of both the Greeks and the Russians in those parts of the em-

pire. Of course, no missionaries, nor missionary societies, could engage in the work from any such motives. The kingdom of Christ is not of this world. But surely we may take courage when the arrangements of Providence are such as to lead even the hostile governments of this world to favor the spread of the truth, though it be for low and selfish ends.

#### *Missions Commenced.*

We have the greatest reason to bless God, that this most promising field for missionary enterprise, so long and so strangely neglected, is to be neglected no more. Already the work of occupation has commenced. The whole country has been mapped out and divided between two great missionary societies of America, who, with the most perfect Christian accord, have entered upon the work of making known the gospel as it came from the hands of the Master, untrammelled with human traditions, to the benighted millions of European Turkey. The Methodist Episcopal Church of America have taken in hand the supply of Bulgaria proper, and they have already two valuable missionaries, with their wives, upon the ground, and no doubt more will be sent very soon.

The American Board of Commissioners for Foreign Missions, with the generous aid of Christians of different denominations in Britain, have undertaken to occupy, as soon as practicable, all that remains of European Turkey, south of the Balkan and west to the Adriatic gulf. Adrianople is the first of a line of posts which they hope, through the blessing of God, to establish. Philippopolis will probably be the next, and thus the work will go on until, it is hoped, every important place in Rumania, Servia, Bosnia, Herzegovina and Albania shall be supplied with living preachers of the gospel. The scheme is one of great magnitude; the obstacles are many; the struggle will be severe. But if we go forward, with simple faith in God, there can be no shadow of doubt as to the result.

Blessed be God, who giveth us the victory through our Lord Jesus Christ.

## American Board of Commissioners for Foreign Missions.

### *Recent Intelligence.*

**NORTHERN ARMENIANS.**—Mr. and Mrs. Byington arrived at Smyrna, August 10, on their way to Constantinople. They had a pleasant passage of 43 days.

By the decision of the Northern Armenian mission, Mr. Plumer has been stationed at Trebizond. The following extract is from the first letter, dated August 2, which he has written from his present home.

We left Constantinople the next week after the close of the annual meeting; and a few days after our arrival here, Messrs. Dunmore and Trowbridge came, being on their way to

Erzroom. While they were here, Baron Hagop was ordained over the church in this place, in accordance with the decision at the annual meeting. It was found that the people were united in him, and anxious to have him settled over them as their pastor.

The ordination took place on the next Sabbath, and the occasion was one of deep interest. The chapel was filled to overflowing, and numbers were gathered outside. Many were present at this time who would not have come upon any ordinary occasion; and an excellent opportunity was offered, by the examination of the candidate, for bringing before them the doctrines of the gospel. We closed the services by the celebration of the Lord's supper; and it was to many, I think, a day not soon to be forgotten.

**SOUTHERN ARMENIANS.**—Dr. Pratt wrote from Killis, June 16. He had removed to that place for the summer, partly with reference to health, and partly for the good of the people there, who "are building a chapel and need advice and assistance." He says:

The little community has gradually increased till it numbers, at present, 123 souls. They are peculiarly docile and simple, and generally ready to listen to instruction or advice, and they are much respected by the other communities, especially the Mussulman. In regard to church building, they show the greatest zeal. They expect to bear all the expense themselves, being assisted by a loan and what they can collect from other places; and earnest they are in the work. Not long since, they all turned out in the night, and by torch-light dug for the foundations, working to a late hour. At another time, to save expense in the transportation of two pillars, they spent all the forenoon, the whole community (males) tugging at the ropes and dragging the heavy stones through the markets in triumph; one of the most enthusiastic laborers, however, being a volunteer Mussulman. The place they have secured seems to have been preserved for them by Providence. So suitable, so well located, and so unique in its character, no place in the town can compare with it.

To-day the final permission for building was issued by the city council. The firman and order of the Pasha had been obtained, and we presented them. No opposition was made, though we somewhat expected it; and the Governor gave orders to begin, and wished the community might increase, and long enjoy the blessing. We trust that in a few months we shall be able to report the completion of the chapel.

Infidel Mountain, of which we have sometimes spoken, still interests, but painfully, as we think, of the ignorance and bondage of the Armenians. There will be a field of labor on this Mountain, but the reign of law must be better established first. One pleasing fact about Killis, is the number of young men it has supplied for the work of helpers.

Mr. and Mrs. Powers arrived at Smyrna August 10, in the expectation of laboring hereafter in the Southern field.

**SYRIA.**—Miss Amelia C. Temple and Miss Jane E. Johnson arrived at Smyrna, August 10, on their way to Beirût.

**ASSYRIA.**—The following paragraph is from a letter of Mr. Williams, dated July 24.

Our little community has been visited by sickness. At one time, in the family of Meekha and of his uncle, consisting in all of eighteen souls, Meekha was the only well person. Fortunately it soon proved that his wife, and his brother's wife, were not seriously ill. The others have all been so. The uncle died. Poor man! Some years since he deliberately chose the honors of Egypt, rather than affliction with the people of God. His sister, Meekha's mother, survived him but four days. From the first her sickness was

free from pain, but there was upon her a heavy stupor. For the most part she was conscious, but found it very difficult to think or converse. It seemed a painful effort even to answer questions. Yet toward the last, when she could not recognize the voice of her own son, she rallied at the name of Jesus. Her body, refused a burial in the vault of her fathers, was turned out into the potter's field, outside the walls. This had been threatened her while alive; and her reply was: "If you choose, bury me on the dung heap; it will make no difference to me." When the Jacobites utterly refused the use of their own vault to the family, Meekha applied to the papal Nestorian Patriarch for permission to bury in the potter's field, which was granted. As soon as this was known to his sect and to the Jacobites, there was great excitement, and the Patriarch was tumultuously assailed. But he would not recall his permission, and the body was buried under threats of disinterment, which were not executed. She was one of the two sisters who formed part of the original eight, at the organization of the church, and has been a constant, and very great comfort to us. Though we have been here so long, she is the first adult Protestant who has died here.

**AHMEDNUGGUR.**—Mr. Ballantine wrote, June 30:

Last Sabbath we had the pleasure of seeing our youngest daughter come forward and profess her faith in Christ. With her, seven girls of Mrs. Ballantine's school, all children of Christian parents, and all between the ages of eleven and fifteen years, stood up before the great congregation, and declared their faith in Jesus, and their determination to serve the Lord. One of these girls is a daughter of the pastor of the church, Hurripunt, and one, the youngest daughter of our deacon, Bhagooba. His children are now all numbered among the visible people of God. It was an interesting occasion, especially to some of us, and we felt that we had great reason to rejoice and praise God, for his goodness, mercy and truth. Considerable religious interest has been manifested in the girls' school, of late; though the girls now received have for months evinced a desire to be admitted to the privileges of the church, and have been under a course of instruction with reference to this. In consequence of the peculiar circumstances of the case, I performed the duty of the pastor, in receiving these girls to the church. Next Sabbath, Hurripunt will probably receive several other persons.

We are having daily prayer meetings now, which are well attended by the Christians, who seem to feel a deep interest in these opportunities for united supplication. Others also attend.

**MADRAS.**—Mr. Winslow mentions, in a letter dated June 26, that they had invited Mr. Winfred, late native pastor at Mallankinaru, in the Madura field, to come to Madras. He had accepted the invitation, and was expected there soon, to go to Royapuram, or to the villages west of that, where there is a

large field, and preach Sabbath mornings in the Royapuram church.

MADURA.—Mr. Noyes wrote, from Periaculum, May 31:

The dreadful drought has had a withering effect on my congregations, and I can speak of scarcely any thing except barrenness and desolation. Recently, we have had abundance of refreshing rain; but the famine prices must continue until crops are realized. The poor people suffer extremely, for want of the necessities of life; disease and death follow in the wake of famine, and robberies are not unfrequent. A member of one of my congregations has just been convicted of theft, and sentenced to imprisonment for six months. It is difficult to secure a strict observance of the Sabbath, or the attendance of the children at the day schools, in such a time as this. It is a time of great trial, and it is not strange that the weak in faith fall away. We can hardly expect large accessions to our congregations in these circumstances, yet the work, in some places, is advancing. Four young men have lately joined the congregation at Uthamapauljam, four families the new congregation at Mootalapuram, and additions of one or more families have been reported in other places. Oh for an outpouring of the Holy Spirit, such as has been realized among the churches at home! Then would all hinderances vanish, and famine, pestilence and persecution, be overruled to the furtherance of the gospel.

## DONATIONS,

RECEIVED IN AUGUST.

### MAINE.

|                                                                       |             |
|-----------------------------------------------------------------------|-------------|
| Cumberland co. Aux. So. F. Blake, Tr.                                 |             |
| Portland, W. W. Thomas to cons. HENRY G. THOMAS and W. W. THOMAS, Jr. |             |
| H. M. 200; High st. ch. bal. 2;                                       | 202 00      |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.                       |             |
| Bath, Rev. J. W. E.                                                   | 10 00       |
| Warren, Benev. so.                                                    | 12 78—22 78 |
| Penobscot co. Aux. So. E. F. Duren, Tr.                               |             |
| Patten, E. F.                                                         | 2 00        |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.                        |             |
| West Newfield, Cong. ch.                                              | 5 00        |
|                                                                       | 231 78      |
| "A friend,"                                                           | 50 00       |
| Dennysville, Cong. ch. and so. 9; P.                                  |             |
| E. V. 5;                                                              | 14 00—64 00 |
|                                                                       | 295 78      |

### NEW HAMPSHIRE.

|                                              |             |
|----------------------------------------------|-------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr. |             |
| Gilsun, W. A.                                | 1 25        |
| Keene, Cong. ch. and so.                     | 51 75       |
| Marlboro', Trin. ch. and so.                 | 23 22—75 22 |
| Grafton co. Aux. So. W. W. Russell, Tr.      |             |
| Bath, Cong. ch. and so. m. c.                | 20 00       |
| Hanover, Rev. D. K.                          | 1 00—21 00  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.     |             |
| Amherst, Benev. asso.                        | 31 00       |
| Bennington, Cong. ch. and so.                | 50 00       |
| Greenfield, M. Lakin,                        | 15 00       |
| Lyndeboro', Cong. ch. and so.                | 41 38       |
| Manchester, 1st ch. and so. to cons.         |             |
| EBEN C. FOSTER and H. M.                     |             |
| 133,62; Franklin st. ch. to cons.            |             |
| A. B. SOULE and H. M. 165;                   | 298 62      |
| New Boston, Pres. ch.                        | 20 00       |
| Peterboro', J. M.                            | 3 00—459 00 |

|                                            |             |
|--------------------------------------------|-------------|
| Merrimack co. Aux. So. G. Hutchins, Tr.    |             |
| Franklin, Ch. and so. 13,50; m. c.         |             |
| 16,61;                                     | 30 11       |
| West Boscawen, Extra effort,               | 30 00—60 11 |
| Rockingham co. Conf. of chs. F. Grant, Tr. |             |
| Chester, "Friends,"                        | 2 00        |
| Stratham, Cong. ch. and so.                | 60 00—62 00 |
| Strafford Conf. of chs. E. J. Lane, Tr.    |             |
| Laconia, Cong. ch.                         | 5 00        |
| Sanbornton Bridge, Cong. ch. three indiv.  | 5 00—10 00  |
|                                            | 688 33      |
| Lancaster, Ortho. ch. m. c.                | 5 69        |
|                                            | 694 02      |

### VERMONT.

|                                                  |             |
|--------------------------------------------------|-------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.       |             |
| Barnet, Cong. ch. m. c.                          | 22 00       |
| Chittenden co. Aux. So. E. A. Fuller, Tr.        |             |
| Burlington, Mrs. Rev. S. P.                      | 9 09        |
| North Underhill, Cong. ch.                       | 13 50       |
| West Milton, E. H. 10; E. M. 3;                  | 13 00       |
| Williston, Cong. ch.                             | 1 85—37 44  |
| Franklin co. Aux. So. C. F. Safford, Tr.         |             |
| Enosburgh, Cong. ch. and so. extra effort (bal.) | 15 00       |
| Georgia, Cong. ch. and so.                       | 26 00       |
| St. Albans, "A friend,"                          | 15 00—56 00 |
| Orange co. Aux. So. L. Bacon, Tr.                |             |
| Williamstown, Cong. ch. and so.                  | 29 00       |
| Orleans co. Aux. So. A. R. Gray, Tr.             |             |
| Derby, Cong. ch.                                 | 6 00        |
| Windham co. Aux. So. F. Tyler, Tr.               |             |
| Grafton, Ch. and so.                             | 53 12       |
| North Wardsboro', do.                            | 9 00        |
| Putney, do. m. c.                                | 17 54       |
| Rockingham, by Rev. J. G. W.                     | 3 00        |
| West Townsend, S. S. A. 10; E. P. 1;             | 11 00—93 68 |
| Windsor co. Aux. So. J. Steele, Tr.              |             |
| Bridgewater, m. c.                               | 1 25        |
| Springfield, S. P. G.                            | 7 00—8 25   |
|                                                  | 252 35      |
| Johnson, m. c.                                   | 5 00        |
| Rupert, Cong. ch. bal.                           | 4 51—9 51   |
|                                                  | 261 86      |

|                                                                                                |        |
|------------------------------------------------------------------------------------------------|--------|
| Legacies.—Essex, Nathan Lathrop, by B. B. Butler and A. J. Watkins, Ex'rs, (248,01 prev. ack.) | 41 00  |
|                                                                                                | 302 86 |

### MASSACHUSETTS.

|                                                                                                                                                       |              |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|--------------|
| Barnstable co. Aux. So. W. Crocker, Tr.                                                                                                               |              |
| Yarmouth, 1st cong. ch. and so.                                                                                                                       | 15 00        |
| Berkshire co. Aux. So. H. G. Davis, Tr.                                                                                                               |              |
| Great Barrington, 1st cong. ch. and so.                                                                                                               | 60 20        |
| Peru, Cong. ch. and so.                                                                                                                               | 19 29        |
| Pittsfield, Maplewood Young la. inst. m. c.                                                                                                           | 35 00        |
| Sheffield, L. B.                                                                                                                                      | 10 00        |
| Williamstown, "A friend,"                                                                                                                             | 15 00—139 49 |
| Boston, S. A. Danforth, Agent, (Of wh. fr. Rev. H. B. Hooker, 100; a friend, 20; do. 2,50,)                                                           | 422 71       |
| Essex co.                                                                                                                                             |              |
| Andover, "A friend,"                                                                                                                                  | 9 00         |
| North Andover, Evan. ch. and so. wh. and other dona. cons. Mrs. ABBY G. DAVIS and H. M. 70; extra effort, 22;                                         | 92 00—101 00 |
| Essex co. North Aux. So. J. Caldwell, Tr.                                                                                                             |              |
| Newburyport, Whitefield cong. ch. and so. to cons. GEORGE GREENLEAF, Esq. and H. M. 100; a friend, 100;                                               | 200 00       |
| Essex co. South Aux. So. C. M. Richardson, Tr.                                                                                                        |              |
| Lynnfield, Annual coll.                                                                                                                               | 10 00        |
| Salem, co. ch. 348,51; m. c. 54,38; a friend to cons. Rev. WILLIAM SALTER of Burlington, Iowa, and Rev. WILLIAM WINDSOR of Mitchell, Iowa, H. M. 100; | 502 89       |
| Saugus Centre, Cong. ch.                                                                                                                              | 24 16—537 05 |



|                                            |               |
|--------------------------------------------|---------------|
| Hampden co. Aux. So. C. O. Chapin, Tr.     |               |
| Monson, Cong. ch. and so. m. c.            | 14 03         |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.  |               |
| Amherst, L. H.                             | 5 00          |
| S. Hadley Falls, Cong. ch. m. c.           | 21 25—26 25   |
| Harmony conf. of chs. W. C. Capron, Tr.    |               |
| Upton, Cong. ch. m. c.                     | 3 94          |
| Middlesex co.                              |               |
| East Cambridge, Evan. ch. and so.          |               |
| m. c.                                      | 11 89         |
| Wilmington, m. c. 7,45; J. M. 5;           | 12 45—24 34   |
| Middlesex co. South Conf. of chs.          |               |
| Lincoln, A friend,                         | 1 00          |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr. |               |
| Brookline, Harvard cong. ch. m. c.         | 140 00        |
| Roxbury, Eliot ch. and so. m. c.           |               |
| 11,90; Vine st. ch. m. c. 20,28;           |               |
| a lady, 50;                                | 82 18         |
| Rockville, "Self-denial,"                  | 10 00         |
| West Roxbury, m. c. 23,50; A. S.           |               |
| B. 8;                                      | 31 50         |
| Wrentham, The Misses Hawes, to             |               |
| cons. Miss CYNTHIA HAWES an                |               |
| H. M.                                      | 100 00—363 68 |
| Old Colony Aux. So. H. Coggeshall, Tr.     |               |
| North Rochester, Rev. ISAAC BRIGGS,        |               |
| wh. cons. him an H. M.                     | 100 00        |
| Pilgrim Aux. So. J. Robbins, Tr.           |               |
| Scotland, m. c.                            | 23 00         |
| Worcester co. North, C. Sanderson, Tr.     |               |
| Winchendon, 1st ch. a friend,              | 10 00         |
| Worcester co. Central Asso. W. R.          |               |
| Hooper, Tr.                                |               |
| Auburn, C. H. S. for Syria m.              | 5 00          |
|                                            | 1,986 49      |
| A friend, wh. and prev. dona cons.         |               |
| KINGSLEY A. BURNELL of Ripon,              |               |
| Wis., an H. M. 25; do. 5;                  | 30 00         |
| Chelsea, Winnisimmet church m. c.          |               |
| 25,13; Broadway ch. and so. m. c.          |               |
| 47,89;                                     | 73 02—103 02  |
|                                            | 2,089 51      |

|                                           |          |
|-------------------------------------------|----------|
| Legacies.—Boston, Sarah Nichols, by Will- |          |
| ard Phillips, Ex'r, 1,187,50; Leomin-     |          |
| ster, Miss Julia Allen, by Leonard Bur-   |          |
| rage, Ex'r, 180; No. Weymouth, Ansel      |          |
| Pratt, by Norton Pratt, Ex'r, (prev. rec. |          |
| 3,055,10), 1,000;                         | 2,317 50 |
|                                           | 4,407 01 |

## CONNECTICUT.

|                                                     |               |
|-----------------------------------------------------|---------------|
| Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr. |               |
| Sherman, 1st eccles. so.                            | 12 00         |
| Stratford, Cong. ch. m. c. 98; la.                  |               |
| miss. so. 115; to cons. Miss JULIA                  |               |
| PENDLETON and FREDERICK                             |               |
| SEDGWICK H. M.                                      | 213 00—225 00 |
| Fairfield co. West Aux. So. C. Marvin, Tr.          |               |
| North Stamford, Cong. ch.                           | 38 00         |
| Ridgefield, 1st do. special coll.                   | 56 00—94 00   |
| Hartford co. Aux. So. A. G. Hammond, Tr.            |               |
| Hartford, Centre ch. m. c. 25,77;                   |               |
| Thomas Smith, wh. and prev.                         |               |
| dona. cons. ALPHEUS J. LYMAN,                       |               |
| HENRY W. TAYLOR, CHARLES                            |               |
| KING and JAMES L. CHAPMAN                           |               |
| H. M. 249,42;                                       | 275 19        |
| Manchester, 2d eccles. so.                          | 5 00          |
| Suffield, 1st cong. ch. 73; L. L. 3;                | 76 00—356 19  |
| Litchfield co. Aux. So. G. C. Woodruff, Tr.         |               |
| Hotchkissville, R. J. A.                            | 5 00          |
| New Hartford, North cong. ch. and                   |               |
| so. (of wh. from Mrs. Eliza S.                      |               |
| Brown, for Ann Eliza Martin,                        |               |
| Ceylon m. 12.) 46,50; Miss L. T.                    |               |
| Y. 10;                                              | 56 50—61 50   |
| Middlesex Asso. E. Southworth, Tr.                  |               |
| Lyme, Grassy Hill, Cong. ch. and so.                |               |
| coll. and m. c.                                     | 43 00         |
| New Haven City Aux. So. F. T. Jarman, Tr.           |               |
| United m. c. 43,50; South ch. m. c. 8,75;           |               |
| 3d cong. ch. m. c. 65,43;                           | 117 68        |
| New Haven co. East Aux. So. F. T. Jarman, Tr.       |               |
| Northford, 3d cong. ch. m. c.                       | 3 27          |
| Tolland co. Aux. So. E. B. Preston, Tr.             |               |
| Rockville, 1st cong. so.                            | 53 61         |

|                                     |        |
|-------------------------------------|--------|
| Windham co. Aux. So. J. B. Gay, Tr. |        |
| Thompson, m. c.                     | 19 52  |
|                                     | 973 77 |
| Mrs. R. E.                          | 5 00   |
|                                     | 978 77 |

|                                      |          |
|--------------------------------------|----------|
| Legacies.—East Hartford, Mrs. Hannah |          |
| Bigelow, by A. G. Hammond, Tr. 150;  |          |
| int. 1,63;                           | 151 63   |
|                                      | 1,130 40 |

## RHODE ISLAND.

|                                    |               |
|------------------------------------|---------------|
| Bristol, "A friend,"               | 5 00          |
| Providence, Richmond st. cong. ch. |               |
| to cons. Prof. JAMES B. ANGELL an  |               |
| H. M.                              | 255 96—260 96 |

## NEW YORK.

|                                                |              |
|------------------------------------------------|--------------|
| Auburn and vic. I. F. Terrill, Agent.          |              |
| Auburn, F. L. Griswold,                        | 100 00       |
| Board of For. Miss. in Ref. Dutch ch. E. A. A' |              |
| Hayt, Tr.                                      | 1,000 00     |
| Buffalo and vic. Aux. So. J. Crocker, Agent.   |              |
| Buffalo, Westminster pres. ch.                 | 50 00        |
| Delaware co. Aux. So. Rev. D. Torry, Tr.       |              |
| Hancock, Cong. ch.                             | 28 00        |
| Geneva and vic. Aux. So. G. P. Mowry, Tr.      |              |
| Castleton, Mrs. M.                             | 1 00         |
| Clyde, Pres. ch.                               | 3 00         |
| East Evans, Cong. ch.                          | 5 00         |
| Evans Centre, do.                              | 7 00         |
| Fayetteville, Pres. ch.                        | 60 21        |
| Genoa, 1st cong. ch.                           | 34 89        |
| Havana, Pres. ch.                              | 14 00        |
| Sherburne, Mrs. B.                             | 1 00         |
| Union, 1st pres. ch.                           | 47 62        |
| Whitney's Point, Pres. ch. wh. and             |              |
| prev. dona. cons. Rev. ANTHONY                 |              |
| GILL, of Triangle, N. Y., an H.                |              |
| M.                                             | 42 13        |
| Windsor, Pres. ch.                             | 10 70—226 55 |
| Greene co. Aux. So. J. Doane, Agent.           |              |
| Coxsackie, H. F. Lombard,                      | 25 00        |
| Windham Centre, Pres. ch. young                |              |
| peo. benev. so.                                | 8 18—33 18   |
| New York and Brooklyn Aux. So. A. Mer-         |              |
| win, Tr.                                       |              |
| (of wh. fr. William K. Cornwell, 124,44.)      | 214 86       |
| Oneida co. Aux. So. J. Dana, Tr.               |              |
| Clinton, Rev. H. B.                            | 5 00         |
| Utica, 1st pres. ch. m. c. 6,06; R.            |              |
| D. ch. Mrs. G. 10;                             | 16 06        |
| Waterville, Pres. ch.                          | 29 00—50 06  |
| Otsego co. Aux. So. D. H. Little, Tr.          |              |
| Middlefield Centre, Pres. ch.                  | 17 00        |
| St. Lawrence co. Aux. So. Rev. L. W.           |              |
| Chaney, Tr.                                    |              |
| Gouverneur, Mrs. E. D.                         | 10 00        |
| Stockholm, W. C.                               | 5 00—15 00   |
| Syracuse and vic. S. Mead, Tr.                 |              |
| Marcellus, 1st pres. ch.                       | 40 36        |
| Syracuse, do.                                  | 140 20       |
|                                                | 180 56       |
| Ded. disc.                                     | 90—179 66    |
| Washington co. Aux. So. A. Eldredge, Tr.       |              |
| Middle Granville, Pres. ch.                    | 76 87        |
|                                                | 1,991 18     |

|                                   |       |
|-----------------------------------|-------|
| East Pharsalia, for Gaboon m.     | 21 50 |
| Eaton, Cong. ch.                  | 7 00  |
| Flushing, do.                     | 13 00 |
| Head of the Delaware, Pres. ch.   | 15 60 |
| Hopewell, Pres. ch. and so. m. c. | 1 10  |
| Loyd, Pres. ch. bal.              | 3 25  |
| Miller's Place, Cong. ch.         | 40 00 |
| Moira, do. m. c.                  | 15 00 |
| Monticello, J. P. J.              | 4 00  |
| Mt. Hope, Cong. ch.               | 8 00  |
| Mt. Sinai, do.                    | 22 35 |
| New Windsor, Pres. ch. and so.    | 10 00 |
| Pleasant Valley, Pres. ch.        | 7 00  |
| Rocky Point, Cong. ch. m. c.      | 23 00 |
| Rome, Rev. H. H. K. 10; J. C. 3;  | 13 00 |
| Southport, Pres. ch.              | 11 00 |
| Tarrytown, 2d R. D. ch.           | 24 00 |

|                                                                                      |              |
|--------------------------------------------------------------------------------------|--------------|
| Valatie, 1st pres. ch. miss. so.                                                     | 41 88        |
| Vernon, THOMAS WILLIAMS, Jr. to<br>cons. him an H. M. 100; J. T. 10;<br>a friend, 2: | 112 00       |
| Washingtonville, 1st pres. ch.                                                       | 19 13—411 81 |
|                                                                                      | 2,402 99     |
| <i>Legacies.</i> —Canaan, Miss Rachel Norton, by<br>Wm. A. Hutchinson, Ex'r,         | 300 00       |
|                                                                                      | 2,702 99     |

## NEW JERSEY.

|                                                  |              |
|--------------------------------------------------|--------------|
| Bloomfield, Pres. ch. 326,07; "a<br>friend," 50; | 376 07       |
| Hanover, 1st pres. ch.                           | 63 00        |
| Hardiston, Pres. ch.                             | 20 00        |
| Newark, German pres. ch.                         | 5 00         |
| Wantage, 1st pres. ch. Miss M. A.<br>Stiles,     | 20 00—484 07 |

## PENNSYLVANIA.

|                            |             |
|----------------------------|-------------|
| By Samuel Work, Agent.     |             |
| Darby, 1st pres. ch.       | 11 62       |
| Garland, Pres. ch.         | 2 00        |
| Harrisburgh, do. m. c.     | 22 54       |
| Lawrenceville, E. D. W.    | 10 00       |
| Philadelphia, Mrs. M.      | 1 00        |
| Pittsfield,                | 2 00        |
| Pottsville, Pres. ch.      | 35 20—84 36 |
| Hellen, L. A. M. L.        | 75          |
| Montrose, Pres. ch. m. c.  | 20 00       |
| North East, m. c.          | 92 00       |
| Springfield, 1st pres. ch. | 10 00       |
| Wattsburgh, Pres. ch.      | 5 00—127 75 |
|                            | 212 11      |

## DELAWARE.

|                                                                                                  |        |
|--------------------------------------------------------------------------------------------------|--------|
| <i>Legacies.</i> —Wilmington, Miss Margaret<br>Mackay, by Geo. Jones, Ex'r, 400; less<br>int. 4; | 896 00 |
|--------------------------------------------------------------------------------------------------|--------|

## DISTRICT OF COLUMBIA.

|                                     |       |
|-------------------------------------|-------|
| Washington, 1st pres. ch. a member, | 50 00 |
|-------------------------------------|-------|

## OHIO.

|                                                    |              |
|----------------------------------------------------|--------------|
| By G. L. Weed, Tr.                                 |              |
| Cincinnati, 2d pres. ch. 5; 3d do.<br>m. c. 10,05; | 15 05        |
| Circleville, Pres. ch.                             | 56 75        |
| College Hill, do. m. c.                            | 18 43        |
| Columbus, 2d do. do.                               | 5 00         |
| Jackson, C. H. Pres. ch.                           | 1 00         |
| Morrow, Rev. S. D. S.                              | 9 00         |
| Walnut Hills, Lane sem. ch.                        | 11 00—116 23 |
| Dover, Cong. ch.                                   | 3 00         |
| Margaretta, do. A. A.                              | 5 00         |
| Montgomery, 1st cong. ch. m. c.                    | 2 00         |
| Weymouth, Rev. J. L. S. 2; J. B. C.<br>2; J. B. 1; | 5 00—15 00   |
|                                                    | 131 23       |

## INDIANA.

|                                               |             |
|-----------------------------------------------|-------------|
| By G. L. Weed, Tr.                            |             |
| Allensville, Pres. ch. bal.                   | 1 00        |
| Attica, Pres. ch.                             | 10 00       |
| Columbus, R. Griffith,                        | 20 00       |
| Greenville, Pres. ch.                         | 10 00       |
| Greenwood, Rev. P. S. C.                      | 5 00        |
| Indianapolis, 2d pres. ch. coll. and<br>m. c. | 13 60—59 60 |

## ILLINOIS.

|                                                                        |             |
|------------------------------------------------------------------------|-------------|
| Brighton, Pres. ch. and so. 5; L. P.<br>S. 4;                          | 9 00        |
| Danville, Pres. ch.                                                    | 17 85       |
| Farmington, M. S.                                                      | 10 00       |
| Mendon, Cong. ch.                                                      | 34 40       |
| Quincy, Centre cong. ch. 18; "thank<br>offerings" fr. individuals, 24; | 42 00       |
| Rushville, Mrs. C. H. L. B.                                            | 5 00—118 25 |

## MICHIGAN.

|                                       |            |
|---------------------------------------|------------|
| Allegan, Pres. ch.                    | 10 00      |
| Overijsel, Singing class, 8; H. K. 3; | 11 00      |
| Tekonsha, Pres. ch. m. c.             | 2 00—23 00 |

## WISCONSIN.

|                                  |              |
|----------------------------------|--------------|
| Bangor, A. V. W.                 | 3 00         |
| Beloit, Rev. D. C. 10; D. G. 10; | 20 00        |
| Blake's Prairie, Cong. ch.       | 14 00        |
| Fond du Lac, Plymouth ch. m. c.  | 25 00        |
| Geneva, Pres. ch. m. c.          | 12 00        |
| Jamestown, Mrs. L. Kilburn,      | 20 00        |
| Milton, Cong. ch.                | 30 00        |
| Racine,                          | 10 00        |
| Wauwatosa, Cong. ch.             | 25 00—159 00 |

## IOWA.

|                                |             |
|--------------------------------|-------------|
| By Rev. C. Clark.              |             |
| Davenport, Cong. ch.           | 10 00       |
| Keokuk, Pres. ch.              | 5 00        |
| Le Claire, Rev. C. C.          | 10 00—25 00 |
| Cedar Rapids, 1st pres. ch.    | 13 50       |
| Des Moines, Central pres. ch.  | 10 00       |
| Kossuth, N. S. pres. ch. m. c. | 6 43—29 93  |
|                                | 54 93       |

## MISSOURI.

|                   |             |
|-------------------|-------------|
| Rev. Dr. Nelson,  | 5 00        |
| Warsaw, Pres. ch. | 20 00—25 00 |

## SOUTH CAROLINA.

|                          |      |
|--------------------------|------|
| Spartanburg, "A friend," | 5 00 |
|--------------------------|------|

## TENNESSEE.

|                                                                       |             |
|-----------------------------------------------------------------------|-------------|
| Chattanooga, Mrs. E. S. Cameron,                                      | 50 00       |
| Columbia, Pres. ch. m. c. 21,50; Mrs.<br>A. H. avails of jewelry, 14; | 35 50—85 50 |

## FLORIDA.

|                                  |       |
|----------------------------------|-------|
| Fort Brooke, G. Loomis, U. S. A. | 12 00 |
|----------------------------------|-------|

## MINNESOTA.

|                                                   |            |
|---------------------------------------------------|------------|
| Faribault, A lady,                                | 10 00      |
| St. Anthony, 1st cong. ch. 23,78; m.<br>c. 20,89; | 44 67      |
| Taylor's Falls, Rev. E. G. M.                     | 5 00—59 67 |

## OREGON TERRITORY.

|                                    |             |
|------------------------------------|-------------|
| Oregon City, 1st cong. ch. and so. | 42 65       |
| Salem, Cong. ch.                   | 16 00—58 65 |

## IN FOREIGN LANDS AND MISSIONARY STATIONS.

|                                                                                                                         |        |
|-------------------------------------------------------------------------------------------------------------------------|--------|
| Hamilton, Can. W., N. D. Fisher,                                                                                        | 25 00  |
| Hazlewood, Dakota m.                                                                                                    | 3 66   |
| Honolulu, S. I. Hawaiian chil. miss.<br>so.                                                                             | 500 00 |
| Lee's Creek, Cher. m. C. L.                                                                                             | 4 00   |
| Montreal, Can. E., Zion ch.                                                                                             | 46 27  |
| St. Catharines, C. W. Miss M. L.<br>Newcomb, which and prev. dona.<br>cons. JOHN C. NEWCOMB of Beloit,<br>Wis. an H. M. | 75 00  |
| Stockbridge, Choc. m. M. F. Congre, 16 59—670 52                                                                        |        |
| <i>Legacies.</i> —Jaffna, Ceylon, Rev. G. H. Ap-<br>thorp,                                                              | 21 00  |
|                                                                                                                         | 691 52 |

## MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

|                          |          |
|--------------------------|----------|
| MAINE, . . . . .         | \$1 51   |
| NEW HAMPSHIRE, . . . . . | 14 00    |
| VERMONT, . . . . .       | 13 50    |
| MASSACHUSETTS, . . . . . | 8 50     |
| CONNECTICUT, . . . . .   | 50 00    |
| NEW JERSEY, . . . . .    | 2 00     |
| PENNSYLVANIA, . . . . .  | 1 00     |
| OHIO, . . . . .          | 2 20     |
| INDIANA, . . . . .       | 22 00    |
| ILLINOIS, . . . . .      | 13 65    |
| MICHIGAN, . . . . .      | 1 00     |
| IOWA, . . . . .          | 40       |
|                          | \$181 76 |

|                               |             |
|-------------------------------|-------------|
| Donations received in August, | 9,324 18    |
| <i>Legacies,</i>              | 3,227 13    |
|                               | \$12,551 31 |

THE  
MISSIONARY HERALD.

VOL. LIV.

NOVEMBER, 1858.

No. 11.

*American Board of Commissioners for Foreign Missions.*

*Sandwich Islands.*

GENERAL LETTER.

THE annual meeting of the Hawaiian Evangelical Association was held at Honolulu, commencing May 19, and closing June 5. The first half hour of each session, as in former years, was spent in devotional services; many matters connected with the interests of the churches were attended to; and, during the progress of the meeting, the anniversaries of the Hawaiian Bible, Tract, and Missionary Societies, and of the Children's Missionary Society, were held.

The general letter, forwarded to the Missionary House, first mentions the death, during the year, of three of the females who have been connected with the mission, viz., Mrs. Elizabeth Rogers, (Aug. 2, 1857,) Mrs. Mary K. Clark, (Aug. 14, 1857,) and Mrs. Pitman, formerly Mrs. Kinney, (March 6, 1858.) Two children of the mission have also been removed by death; Mr. Lorrin Andrews, son of Rev. L. Andrews, who died Aug. 29, 1857, aged 29 years; and Julia, daughter of Dr. Judd, died June 27, 1857, aged 11.

The number of deaths in the Islands, during the year 1857, is reported as 2,017, and the number of births, 1,615; showing an excess of deaths over births, of 402. This, it is said, "is a moderate diminution of the population, as compared with many years that are past. Still it is a diminution which causes us much anxiety and study."

*Condition of the People.*

Adverting to the outward condition of the people, the brethren remark:

In former years, we have spoken of the progress of our people in civilization, and the acquisition of material comforts; such as better houses, better clothes, better household furniture, &c. In reference to all these, there continues to be marked progress. Not that all the people have houses and furniture comporting, in any good measure, with our ideas of the comforts of civilized society. The majority of them have no such thing, but the number who are improving their condition, in these respects, is constantly increasing; so that foreign lumber for buildings and fences, and crockery and hardware for household use, have become important items of merchandise for native trade, throughout the islands; and he is deemed a poor man, now, who has not more of these conveniences than one in fifty of the common people had twenty years ago.

Social evils exist. In portions of our field, intemperance has prevailed to some extent, much as in former years. On the island of Oahu, there has been a great revival of the hula, the old lascivious dances of heathenism, and in some places on that island, there seems to be a perfect mania, on the part of the unthinking and the unstable, to attend them.

We expect, however, that now, as in former times, when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him. Here is our trust. If the Holy Spirit descends upon us and upon our people, these hulas will be as the chaff of the floor, when the wind passes over it and it is gone.

#### *Morals and Religion—Foreigners.*

In regard to the moral and religious state of the community at large, many things might be said, some of which, perhaps, it is not best to say. Foreigners are congregated here, from the four quarters of the globe. Some of them are worthy citizens, men and women who are patrons and examples of every thing pure, honorable, and of good report. Another class are business men, residing here for a longer or shorter time, hoping to acquire a competency in a few years, and then return to the land of their birth. In this class, we find all the varying shades of character found among business men in other lands. Many of them, not professing Christianity, appreciate highly, no doubt, the claims of morality and religion. Still, perhaps, some of these do not feel the same responsibility in reference to their influence upon the community, and especially upon the native community, that they would if designing to reside permanently in the land to which they have come. A third, and somewhat numerous class, are men who claim, and expect to secure for themselves and their companions, all the license and indulgence which they can find in any other place. Perhaps there never was a time when there were more bad men from other lands, residing on the Hawaiian Islands, than at present.

But however this may be, the number of respectable, honorable, and truly Christian gentlemen and ladies has greatly increased, and is constantly and rapidly increasing. So that we may truly say, the character of our foreign community is much better than it was five years

ago. An element formerly almost unknown is operating, and we doubt not will continue to operate, till it has leavened the whole lump.

#### *Hawaiians—The Churches.*

So, also, of the native race. Some are exceedingly wicked, waxing worse and worse, using their knowledge, and the example of men from other lands, to perfect themselves in iniquity. A few, of whom we hoped better things, and who had even entered our churches, are of this number. Then there is a large intermediate class of Hawaiians, whose character is neither the worst nor the best. And in this class are many of our church members. We fear that a large number of them will be found wanting in the great day of final reckoning; yet we trust many will be found washed, purified, and made white in the blood of the Lamb.

But there is another and a better class in the churches, which we trust is not small. Though we have not preached, prayed and labored with such abnegation of self, with such zeal, faith, and full confidence in God, as would become the ambassadors of Christ to dying men, yet the Lord has not forsaken his own work; he hath not forgotten to be gracious, nor withholden his tender mercies. Our labors have not been in vain. Peace and quietness prevail. A commendable degree of zeal is manifest in the erection of places of worship, in the support of pastors, and in contributions to missionary and other objects.

The whole number connected with the churches is about the same as it was a year ago. In one or two churches, the state of religion is represented as low; none have, during the last year, experienced what we usually denominate a powerful revival; but, with one or two exceptions, members have been received to every church, on profession of faith. In several, such additions exceed the number of removals by death and in all other ways; and this in a land where,



for several years, the births among the whole people have but little exceeded the number of deaths in the church, is not a small matter.

Many of our native church members are active, growing Christians, whose light shines, and will shine more and more, till they enter those mansions which Christ has gone to prepare for them. All things considered, we believe the Hawaiian churches, defective and imperfect as they confessedly are, will not, proper allowances being made, suffer by comparison with any community of churches in any land. Still, we would feel that our all, for the future, depends upon the revival of God's work. Our one great need, for ourselves and our people, is the baptism of the Holy Spirit.

Mormonism at the islands seems to have nearly completed its mission. Popery remains, but we are not aware of any change, worthy of mention, during the last year, either in the tactics or the numbers of the papists. The only things to be noticed are, their establishment of a periodical for the advancement of Romanism, and the expenditure of a large sum in the erection of a cathedral, and in other improvements, at Lahaina.

The statistics of the churches, for the past year, are but imperfectly reported. So far as reported, the additions, on profession, have been 803; the deaths, 718; the exclusions, 376. The money contributions mentioned amount to \$20,164 33. From four churches there is no report of contributions.

#### *Education—Common Schools.*

The schools at these Islands, are the college, high schools, English schools, and the common or district schools. As a general thing, the common schools of the land have not been so prosperous the past year as in some former years, though in a few places they may have been more so. The number of these schools has decreased, as also the number of scholars connected with them. In 1856, there were 332 district schools,

with 8,671 pupils, reported to the Board of Education. But in 1857, there were only 312 schools, with 8,460 pupils; making a diminution of 20 schools, and 211 scholars in one year.

There are many hinderances to the progress of common schools. The first is a want of skill in the teachers. These, for the most part, are not deficient in a knowledge of the studies which they are expected to teach, but they are deficient in the art of governing a school. They do not know how to communicate knowledge to their pupils, so as to interest them. The want of good, convenient, pleasant school-houses, is another impediment to the progress of the schools. In our larger towns, and at some of the mission stations, comfortable school-houses may be found, but this is not the fact in many of the villages of the land. They all have buildings of this kind, but what are they? A grass house, perhaps, with no benches, desks, or other furniture to make it a place attractive to the pupils. Or, if not a grass-house, four walls of stone, laid up without lime or mud, with a grass roof, and no conveniences for study except, it may be, a black-board. Upon the ground, or on grass spread upon the ground, the pupils sit, from three to four hours per day, conning their books. The little interest felt by many parents, in the education of their children, is another obstacle to the progress of the schools. Some of the fathers and mothers of the land take a great interest in the subject of education, and are anxious to have their children increase in knowledge, but it is not so with the great majority. And there are still other obstacles, as the native dance, and the taxes, which all over fourteen years of age are required to pay. But notwithstanding all these impediments, our common schools have been, and are, a great blessing to the nation. We seldom see a child, of suitable age, who cannot read, and many write a good hand, and are acquainted, more or less, with arithmetic and geography.

*English Schools.*

These also have diminished in number, and in the number of pupils, during the year past. In 1856, there were 17 English schools, with 758 scholars, supported in part by government and in part by the parents. But in 1857, there were only ten schools, with 477 scholars; making a decrease of seven schools, and 281 pupils in one year. Perhaps the desire to obtain a knowledge of English has not decreased, but parents have to pay largely for the support of their children in these schools, and they make but little progress in speaking the language. The parents, therefore, become discouraged, and give up in despair. This, however, is not the case with all; indeed there are many parents who are willing to deny themselves that they may aid their children in this work. It is proposed to modify the laws in regard to these schools, that they may become more efficient.

*High Schools.*

These are three, two of which, viz., the Hilo boarding school and the Waioli select school, are supported by the American Board, and one, Lahainaluna seminary, by the Hawaiian government.

The Hilo boarding school is in a prosperous state, having a good and convenient building for the accommodation of its pupils. The usual course of study has been pursued in the institution, the past year. Twenty new pupils have been received, and seventeen dismissed. There are now sixty-four scholars. The great object of this school is to prepare teachers for the Island of Hawaii, and to supply the seminary with a portion of its pupils. The whole number of pupils who have been connected with the school from the year 1836 to this time, is 491. Of these twelve are now ordained missionaries at Hivaoa, (they having graduated, also, from the Lahainaluna seminary,) four are licensed preachers, six are superintendents of government

schools, and a multitude are lawyers, tax collectors, school teachers, &c. &c.

The Waioli select school has the same object in view for Kauai and Niihau that the Hilo boarding school has for Hawaii. Fifty-seven pupils have been connected with that school the past year. In the branches of study pursued, says the teacher, it is thought the pupils have not quite come up to their attainments in former years. Something has been accomplished, but not so much as is desirable, or as was expected.

The Lahainaluna seminary has been in existence for twenty-seven years. During this period, there have been connected with the institution 603 pupils, 537 of whom have gone out from it, many of them to exert a healthful influence upon their fellow-men, both in church and state. Among its graduates, are circuit and district judges, superintendents of schools, tax collectors, legislators, lawyers, clerks, school teachers, pastors of churches, licensed preachers, and missionaries. There are now 134 teachers of district schools who have been connected with this institution, and at least 96 of the whole number have died.

Nine pupils graduated in May of the present year, who were all engaged before they left. The number in the seminary at present is as follows, viz., in the third class, 27; in the second class, 23; and in the first class, 16.

A new, or fourth class, will enter on the first Monday of July, and will consist of 40 scholars. All the pupils are expected to work from three to three and a half hours per day, on land belonging to the seminary, and the avails of their labor go towards their support. There are three teachers, two foreign and one native, (who is also a licensed preacher,) connected with the seminary. This institution has always been popular among the people. To graduate from it is regarded as an honor by the Hawaiian community, and that it has been a blessing to the nation, few will be disposed

to deny. That there have gone out from it some who have not been thus a blessing, and who have dishonored their alma mater, is not strange. The great thing which the institution needs, to make it a fountain from whence may flow streams which shall make glad the city of God in future, is an outpouring of the Spirit upon teachers and pupils.

There are two other schools which are doing much good, viz., the royal school, and the Honolulu free school. The Oahu College has been in session since the return of its President from the United States, and is in a flourishing condition.

### H I L O .

LETTER FROM MR. COAN, MAY 3, 1858.

#### *Report of his Field.*

MR. COAN sends, in this letter, an abstract of his annual report, prepared for the Evangelical Association. Such portions of this abstract as can be given here will interest the readers of the Herald, and may assist them to form a somewhat accurate conception of the present condition of the Islands, and their population.

Every year evolves facts; every year develops character among our people. Some prove themselves ignorant of the truth that sanctifies and of the power that saves; many hold on in the way of righteousness, growing stronger, wiser, better; giving more and more evidence of a new creation, and of an ordination to eternal life. All this was to have been expected. The history, the promises, the power of the gospel, all inspire hope, confidence, assurance of such results. We are not disappointed or disheartened, at the backsliding of some or the apostasy of others. This but confirms our faith. "For what if some did not believe? shall their unbelief make the faith of God without effect?"

The bill of mortality in this field, the past year, has been large. No special disease has prevailed, and yet 287 members of the church have gone the way of all

the earth. The number has been greatly swelled by the sudden and mysterious disappearance of the packet Victoria, bound from Honolulu to Hilo. That mournful event took away fifty-eight members of the Hilo church, besides many children, and others not belonging to our community.

#### *Church—Schools—Improvements.*

Eighty-one persons have united with our church by profession, and others now stand as candidates. The spiritual state of the people is not what it should be, and for this we have no excuse; but we have enjoyed great peace and harmony during the year, and a good degree of spirituality has been manifested in some meetings of the parish, and by many individuals.

Our schools are fewer in number, but more efficient, than in former years. A new school is in operation at Hilo, for instruction in the English language, which numbers about sixty pupils. It is taught by Mr. Watt, a Scotch gentleman, who is paid at the rate of \$700 a year by the parents of his pupils.

In material improvement there is steady progress. Most of our people are busy from day to day, and the means of physical comfort increase. Every year adds to the number of dwellings, and shows advance in the style of dwellings, furniture, equipage, &c. The circulation of money has increased more than ten-fold within the last ten years, and more than a hundred-fold within twenty years, and physical comforts multiply in proportion. Four large sugar plantations are in progress in the district of Hilo. These call for many laborers, and greatly increase the resources of the district.

Besides sugar, of which Hilo will, probably, soon furnish, annually, from five hundred to one thousand tons, our district exports, coastwise, considerable quantities of arrow-root, coffee, lumber, hides, goat-skins, canoes, hogs, &c. Pulu, or fern-down, is also an important

article of export. This is a soft, yellow, silken down, gathered from the exhaustless fern-fields of Hilo and Puna. It is much used in California for upholstery, as a substitute for eider-down, wool and hair. More than two hundred thousand pounds of this article have been shipped from Hilo, during the past year. Men, women and children engage in collecting it, and many of our rural villages are deserted for months at a time, while the people are collecting pulu in the jungle.

#### *Church Erection.*

A new interest in erecting churches has been awakened in our field. At several of our out-stations, decided improvements have been made in places of worship, during the past year. In other sections improvements have been projected, and some are in progress. Framed houses, with floors, seats, glazed windows, doors, locks, &c., are superseding the old native style of building. One small congregation, at an out-post, has just voted to raise one thousand dollars, in cash, to improve their house of worship. Some are talking of zinc roofs, towers and bells.

A beautiful, substantial church edifice has been erected and inclosed, at the station. This, when completed, will have cost some \$12,000 in cash, besides one or two thousand dollars in labor and materials, furnished by the natives. Our native females have undertaken to raise \$500, to purchase a bell, and foreign ladies at Hilo will collect \$200 for a pulpit. More than \$8,000 have been collected towards the main building, and the Great Banker, whose vaults contain all the silver and the gold, will help us to the balance. We did, at one time, begin to beg money for this house, but as we soon became ashamed of that, we now dig. This works well and we shall not want.

#### *Tours.*

My parish stretches more than one hundred miles along the eastern and

southern shores of Hawaii. Over all this field I have passed three times during the year, making six long tours in all. My last tour in Puna was remarkable from the fact that, for the first time, I was able to ride on horse-back the whole distance, of 130 miles, a good road having just been completed over a wide lava-field of fifteen miles, and up a precipice of 2,000 feet. The contrast between the present and the former degree of comfort and safety in traveling, in Puna and Hilo, is greatly encouraging.

Mr. Coan proceeds to speak of conventions,—“assemblies of delegates from all branches of the Hilo church, and of all the school teachers,” of which three are held during the year, “orderly deliberative bodies,” continuing their sessions two, three or four days, as business may require;—of papacy and Mormonism, which “have ceased to exert much influence or attract much attention;”—of foreign residents, Sabbath schools, and female influence. He then refers to

#### *Benevolent Contributions.*

The pastor's salary has been promptly paid; the monthly concert contributions have amounted to about \$1,300; domestic objects of charity have received attention; offerings of money, clothing, and other articles, have been made to the Micronesia and Marquesas missions; and much has been contributed towards building and improving houses of public worship. All these efforts of the people would amount to more than \$4,500.

In Puna there is no harbor, no store, no market, and not a single white resident; yet during my last tour over these barren lava-fields, the people contributed more than \$400 in cash. In a more recent tour, through the remoter villages of Hilo, more than \$700 were contributed; and all this with a zeal and cheerfulness which I have never seen equaled among any other people. In one small congregation, at an out-station, \$266 were thrown, joyfully, into the Lord's treasury in one day.

There are now reported, as in regular



standing, in the different branches of Mr. Coan's church, 5,045 members.

~~~~~  
H O N O L U L U .

LETTER FROM MR. CLARK, JUNE 1, 1858.

THIS is a brief letter, on business; but in a postscript Mr. Clark copies, from his report to the Association, the following interesting statements.

Advance in Ten Years.

It is now ten years since the present pastor was called to take charge of the first church in Honolulu. Although the progress seems slow from year to year, on looking back for this length of time we can see a marked advance. The church, ten years ago, numbered about 1,400 members. Since that time, 2,016 have been added by profession, making a net increase of about 900, including those added by letter. The pastor then looked to the American Board for support; he now is, and has been for several years, supported by the people of his charge, and they have contributed, in addition, from \$100 to \$600 annually, for foreign missions. Our large stone church was then without a steeple, or tower clock; it is now furnished with both. It had then but few permanent slips; it is now well seated. The church grounds were then in a wretched condition; they are now inclosed with a substantial wall of stone and mortar, leveled off, and planted with trees. We had then, at our out-posts, seven in number, only thatched houses of worship, without floors or seats. Now these out-stations are all furnished with good framed or stone houses, with shingle roofs; five of the houses are furnished with floors, seats and pulpits, and four of them with small church bells. All this the people have done with their own money.

When we consider that similar, if not equal progress has been made in other parts of the Islands, we have reason to thank God and take courage. This advance in externals indicates that the

gospel has taken strong hold of the people; yet we need the baptism of the Holy Spirit, to give depth to the piety and spiritual life of the church, as well as to awaken and save those who are growing more bold in sin.

~~~~~  
L A H A I N A .

LETTER FROM MR. BALDWIN, JULY 2, 1858.

MR. BALDWIN first refers, in this letter, to his return to the Islands from the United States with Mrs. Baldwin, and says: "The people of Lahaina were delighted to see us back, and manifested their joy, for several weeks, by bringing every day, not only presents of food, but little presents of money also, and by relating to us all that had happened to them during our absence. A few of our leading and valued church members were missing. They had gone to their silent home. Both Mrs. Baldwin and myself had been improved in health by our visit to the States, and still more on our voyage back; and feeling that, with care, I might enter again upon my work at this station, I began to preach Jan. 16th."

*Tornado—Injury to the Church.*

On the 20th of February, a terrible whirlwind from the sea passed through Lahaina. Our church stood exactly in its track, and it took the whole of the steeple and half the roof, at the opposite end of the church, making of them one pile of ruins, on the east side of the building, and scattering shingles and fragments of boards all the way for a mile. This unexpected event threw a sadness over our whole congregation; for they had just finished re-building the church at an expense of seven or eight thousand dollars, besides all the labor of the people for about eight years. The toil and expense now appeared to have been laid out in vain; it seemed as if the Lord frowned on his own cause. But such feelings with me were but momentary, when I saw that the spirit of our good people rose equal to the occasion. They resolved to raise, as quickly as the Lord should enable them to do it, \$3,000, which would repair the house. There

was no timber in the Islands suitable for our purpose; so we sent an order to Puget's Sound, and our timber has arrived to-day. We hope soon to put it in use. Some foreigners around have shown their good will to us, by throwing in their ten and twenty dollars each, to help on the work; and one good Methodist brother, from Oahu, who said "he could not feel without feeling in his pocket," handed me fifty dollars, and sent other aid to the amount of fifteen dollars.

The greatest loss to us will be, that we have no place for meetings this year, except in our wreck of a house, with the sky for a covering. We regret this the more, as the Papists have just finished a large cathedral here, and are making all possible efforts to gain proselytes.

### *Religious Interest.*

The remainder of this letter will awaken feelings of grateful rejoicing in many hearts. It should call forth, also, fervent prayer, that the interest felt at Lahaina may be deepened, directed and controlled by the Spirit, and extended to other places—that all the churches at the islands may be again visited with a revival of pure and undefiled religion.

But though our house of worship is in ruins, the Lord's cause is not in ruins. We found that our praying people had not ceased to pray, and soon found evident tokens of the presence of God's Spirit among them. It would seem, that at the same time that the great work began which is spreading over our own country, and to other lands, God began to pour out his blessing on this village, though at first in drops of mercy only. The earliest evidence we saw of this, was in a young man named Obed Huahini, the only son of our Governor. He had spent his youth in dissipation, was in all kinds of iniquity for nearly all the time we were absent, and seemed as hopeless a case as could be found in the place. But in December last he was awakened and converted. He abandoned all his evil habits. From being one of the most deceptive, he began at once to deal only in truth, and seemed to have no faculty

for concealing his own sins or those of his associates. He went to all the meetings in the village, confessing more transgressions than any one had suspected him of, and warning the old and the young, but especially his associates in sin. To me he appeared like an old, experienced Christian, and God was rapidly preparing him for a higher sphere. On the 20th of March, just two and a half months after his conversion, he died suddenly from apoplexy, as was supposed. He is gone, but these short months of his faithfulness have left a deep impression on our village, and especially on those abandoned to sin.

There were some other cases of evident conversion, and I think the feeling in the church, and among the impenitent, has gone on increasing to the present time. There is something wonderful in the way God is moving among us. We have seen nothing like it in this part of the world. The greatest transgressors are those who seem most affected, and are the first to come out and declare their purpose to serve God. Two weeks ago I spent the Sabbath at a village seven miles south of this. The awakening there seemed even more universal than in Lahaina. When I gave opportunity for any to speak who wished the prayers of the church, old and young were seen rising on all sides. The most hardened sinners gave us, unvarnished, the black history of their lives.

In Lahaina, nearly all our oldest and most hardened backsliders from the church, have come, of their own accord, into our meetings; and as soon as liberty is given they are on their feet, mentioning what they have labored all their lives to conceal, asking the prayers of Christians, and sometimes breaking out in prayer for themselves. It is the same also with the greatest sinners out of the church. They seem to be pressing towards the kingdom of heaven, and our prayer is that they may not stop short of it. Last evening, from four to seven o'clock, I was in as large a prayer meet-

ing as I ever attended in Lahaina, and though we staid till dark, not one in ten who wished to do so could speak.

I cannot follow this history farther, for want of time. I will only say, such a state of things is so new among us that we cannot calculate results, but must wait for time to develop them. How far there are tokens of the Spirit's presence in other parts of the Islands, we have not had time to hear. We hope God is now on his way, to show the riches of his grace in all nations. May Christians in America not cease to pray for the Isles of the Pacific at this time, when God is so abundantly blessing them at home.

### Canton Mission.—China.

#### ANNUAL REPORT.

IN forwarding their annual report, the brethren of this mission refer to the goodness of God in the preservation of their lives and health during the year; to the removal of Mr. Macy, to join the Shanghai mission; and to the fact that they have been obliged to remain through the year at Macao, affairs at Canton not having been in such a state as to encourage their return to that city. But they say that this necessity, which they had thought to be against them and the cause of truth, has turned out rather for the furtherance of the gospel in a heathen and Roman Catholic community, in which they have found much opportunity for labor. In giving some account of what has been done at Macao, they first quote from Mr. Ball's personal report, as follows:

#### *Labor in Villages.*

"When I arrived at Macao from Singapore, in 1841, it was a time of war; and the few missionaries who were then in China were clustered together in this city. They had not then the freedom they have now; at least, they felt themselves trammelled by Roman Catholic influences. Most of what was done among the Chinese, in those few years, was in villages outside the city; and when I arrived last year, I felt strongly inclined to go into the

localities with which I had then become familiar, the more so as there were already four chapels for Chinese worship within the city, and none without its walls. I accordingly commenced daily visits among the villages. At first I went out early in the morning and late in the afternoon, but I soon found that the morning sun was too much for my head, bringing on a headache which lasted through the day. I had suffered much in this way on the passage out, especially in the tropics, and my morning walks for air-taking and preaching, were therefore discontinued. I found it prudent also to wait till the sun was descending far towards the western hills, before I took my evening walks, in which I usually spent from three-fourths of an hour to two hours, before darkness obliged me to return. There were stations which I visited stately, or often; and I have endeavored to make known the rudiments of the gospel to the young, the middle-aged, and the old; to men especially, and to not a few females. I see frequently, by the wayside, in the fields, and at their dwellings, individuals with whom I have repeatedly conversed. With but very few exceptions, I have been received and treated kindly. I find the Chinese in such circumstances, especially at their own doors, more ready to speak freely respecting their feelings, and their views of their own religion and of Christianity, than they are in our chapels."

#### *Chapels.*

"In December, I succeeded in renting a room, in which to hold public services. The house stands in the outskirts of one of the villages, on the main street. The room will seat about fifty persons. A daily service has usually been held there; sometimes two services. The people in the village are busily employed during the day, and when I rented the house I had in view night meetings, which were commenced and held several nights; but it was found to be unsafe to

return to the city at a late hour in the evening, and they were given up, though with much regret. Since the hot weather commenced, the meetings in the chapel have been held between the hours of five and seven P. M., but they are thinly attended. My design is, to give up the room at the close of the present Chinese month, and fall back on my plan of open air preaching, which has not been entirely neglected since we have had the chapel service. At the chapel, and in the groups of persons met with at other places, there are generally some who listen with the interest of more than an idle curiosity; but I have not seen evidence of the saving effect of truth on the minds of any with whom I have conversed."

With reference to the preaching services of other members of the mission it is said:

Mr. Macy, during the summer, until his departure for Shanghai, occasionally assisted in Mr. Bonney's chapel, and also in that of the Presbyterian mission. Mr. Bonney continued services in his chapel, in the east part of the town, till January last, when, being obliged to change his residence, another was rented in the west part, and opened in February. Whenever services have been held in this chapel, it has been filled, and often crowded, with attentive hearers. The meetings have continued from one and a half to two and a half hours. The audiences have been composed not only of Macao residents, but of persons from the country, far and near, who come here for business. The chapel being small, accommodating only seventy-five, the need of a larger room has been much felt. No seats have been reserved for females, as would have been the case, could a larger room have been obtained. At the close of every service, portions of the Scriptures and tracts have been given to all present who could read, and gladly have they been received.

The native assistant Chin, who so long held back from a public profession

of his faith, was baptized May 31, 1857. He walks humbly, with Christian consistency, but is not entirely free from the timidity which came over him when he fled for his life from the Chinese authorities.

No schools have been in operation, except that Mrs. Bonney has taken under her care a few little girls, who are said to have made rapid progress in all that has been required of them. The brethren hope, before the close of another year, to be again safely located in Canton, and trust that a new era is about to commence in missionary labors in China.

### Shanghai Mission.—China.

LETTER FROM MR. BRIDGMAN, JUNE 14,  
1858.

#### *The New Treaty.*

RESPECTING the brightening prospects for Christianity and Christian missions in China, in view of which all friends of missions have rejoiced, Mr. Bridgman writes:

A new prospect is opening before us in China, more interesting, far, than any that has been witnessed during all my residence in this country. The prospect is interesting to all, but most of all to the blood-bought followers of Christ. The last obstacle preventing missionaries from going into every part of this empire, to preach Christ's gospel, is being taken out of the way. Already, I suppose, the initiatory act has been performed—a treaty stipulation made by the four plenipotentiaries and agreed to by the Emperor's ministers, *providing that Christian missionaries shall have full liberty to preach and propagate the religion of the Lord Jesus Christ in every and all parts of the Chinese empire.*

How is this! you will perhaps exclaim; and if it be true, how has it been brought about? I will answer as well as I can, in few words, and I hope satisfactorily.

My last dates from the combined forces of England, France, Russia and the United States, are no later than the 22d ult.; but we have authentic intelligence down to the 5th inst., when the four



ambassadors were at Tien-tsin, and negotiations had been resumed. Before the advance was made on the 20th—when in the space of two and a half hours, the Emperor's forces, twenty or thirty thousand strong, were driven like chaff before the wind—the American and Russian ministers had held two long interviews with the Emperor's officers. On those occasions the Chinese high functionaries made no objection to the proposition, substantially as given in italics above, which I have the best reason for believing is to be insisted on as one of the provisions of the new treaties. In fact, the main object of the French armed force, now in China, is to secure toleration. Roman Catholic missionaries are, in considerable numbers, already in the provinces. One called on me last evening, who had just come down from Peking, and who said they have now six European missionaries in the province of Chih-li and five in the province of Honan. Within the last three years they have built a large church in one of the principal cities of Chih-li not far from Peking, the governor-general consenting to its erection. Still, in other places their missionaries have been molested, and in Kwang-si one was murdered by a local officer. Henceforth France is resolved that her people in China shall be free; at least that Roman catholic missionaries shall have the protection of the government. In this resolve, I have no doubt that France is and will be supported by England, Russia, and our own country.

Referring to intelligence from the United States Mr. Bridgman says:

Inexpressible joy has filled our hearts as we have read, from time to time, first in the newspapers and then in your letters, of the 'great awakening;' and we are anxious to see its fruits, first in giving a new and better tone to public opinion in all the United States, and then in more fervent and effectual prayers, more liberal contributions, and more consecra-

tion of individuals, as missionaries for the millions of heathendom.

### Ceylon Mission.

#### BATTICOTTA.

LETTER FROM MR. SANDERS, MAY 10, 1858.

MR. SANDERS refers, in this letter, to labors and cares which came upon him in connection with the close of the year, and remarks that, in summing up the facts and statistics of 1857, he had been much interested in several particulars. "Though our missionary strength," he says, "has been greatly reduced, the Lord has not left us without the evidence of his blessing. The accessions to our little churches were 34—a greater number than we have received in any one year since 1840. The amount given by the native churches, for various objects of a religious nature, was £87. 16s. 5d.; or \$419 14. This is not a large sum when we compare it with the means of our Christians, yet it is fully equal to the amount anticipated; and some of the objects for which small offerings were made, and the attendant circumstances, are of an instructive character." The account given of some offerings thus referred to, will be published in the Journal of Missions.

#### *The Batticotta Field.*

Attempting to present a view of the field and the work which is placed under his supervision, Mr. Sanders writes:

At ten o'clock Sabbath morning, there are preaching services in every village in which a catechist resides, and perhaps I cannot give you a more correct idea of the Batticotta field than may be obtained from a partial analysis of each catechetical district.

*Pungertive.*—Here G. W. Boardman is catechist. On this island there are ten church members; four males and six females. Pungertive is the home of five of them. There are also three or four inquirers. Two meetings are held on the Sabbath, and one on Friday afternoon.

*Valany and Narantany.*—The work in these two places (one island) is carried on by the Jaffna Native Evangelical Society; Narantany having been recently transferred to that society from the mis-

sion. Two catechists and four teachers are employed. There are thirteen church members in good standing, and four suspended members, all connected with the church at Batticotta. Eleven of these are males and six are females. Twelve are either natives of the island, or have made arrangements to live on it. There are five or six inquirers, four schools, four meetings on the Sabbath, and two on Friday afternoon.

At *Sangany* there are thirteen Christians, eleven males and two females. Nine are natives of the village; six were formerly Romanists, and there is now a prospect that they will return to their former faith. For a long time disturbing causes have been at work, and such feelings have been excited that the truth has little power on their hearts. There are a few inquirers, two meetings on the Sabbath, and meetings in different parts of the field during the moonlight evenings.

In *North Araly* there are seven church members, three males and four females. The Sabbath morning service is held in the house of the catechist. The church members and the catechist have their homes in the village, and they all belong to two families. A large number of young people are more or less acquainted with the truth, and some are inclined to accept of it; but the influence of powerful heathen relatives restrains them from taking a bold stand for Christ.

*South Araly* has eight church members, six of whom are males—all comparatively young men—and two are females. There are several inquirers, of whom we have more or less hope that they will not reject the offers of mercy. The Sabbath service is held in the chapel, built, in part, by Mr. W. Volk. This chapel is not yet completed, but it is used for our place of worship.

At the station (*Batticotta*) there are about thirty members of the church, and a larger number of inquirers than at either of the out-stations. About half the Christians are parents, and most of the

others are young men. On the Sabbath we have a preaching service at 10 o'clock A. M., the females hold a prayer meeting in the afternoon, and there is a general meeting for all in the evening. The Friday church prayer meeting is attended by those at the station, and by the catechists, teachers, and occasionally others, from North and South Araly, Moolai, and Sangany.

#### *Batticotta and Panditeripo Churches.*

Since my last report, there have been two communion seasons at Batticotta and two at Panditeripo. Five persons have been received, on profession, to the church at the former, and one to that at the latter place. At the former place, also, there have been four infant and three adult baptisms, and at the latter, seven infant baptisms. Caleb of Moolai, an aged member of the church at Batticotta, died on the 24th of February. His last days were very peaceful. To depart and be with Jesus was the prevailing desire of his heart. The infant daughter of Charles and Elizabeth Hoover, of Panditeripo, died on the 9th of March. Three have been suspended from the privileges of the Batticotta church—one for a violation of the seventh commandment, and two for uniting with the Romanists. The 11th of March was observed, by the church at Batticotta, as a day of thanksgiving. In the forenoon there were meetings at the station, at Naranany, at Valany, and at Pungertive. In the afternoon, forty-three baptized children came to the house of the pastor, and the interview with them was very pleasant. The thank-offerings, to different objects, amounted to \$18 89.

The 18th of March was observed in a similar manner at Panditeripo. All came together at the station church, and immediately after the public exercises there was a meeting for the baptized children, at which twenty were present. The contributions amounted to \$6 66, which is to be employed in defraying the expenses of the church.

---

 Madura Mission.—India.

## BATTALAGUNDU.

 LETTER FROM MR. CHANDLER, JUNE 22,  
1858.

MR. CHANDLER writes specially to give some account of a meeting of the North Local Committee of the mission, for the examination of helpers. The details of the examination may be omitted, but a few sentences respecting some of the exercises of the occasion, will interest the readers of the Herald. On the first day, after examining the teachers' class on two subjects, the third exercise was an address by Thomas of Pookyillaputty, on the duties of the catechists.

This was prepared with much care and contained many valuable suggestions. He spoke of the duties of catechists, 1, to themselves; 2, to their households; 3, to the men; 4, to the women; and 5, to the children of the congregations under their care. Then 6, of their duty to promote a spirit of benevolence; 7, to instruct the congregation in the histories and examples recorded in the Bible; 8, to bring forward those who may possess the requisite talents and qualifications for catechists or teachers; and 9, to be an example to the flock, in all holy conversation and godliness.

The address was followed by a short discussion, in which both missionaries and catechists participated. In the afternoon of the second day, Mr. Noyes preached a very appropriate sermon, from 1 Tim. iv. 16, and the formal exercises were closed by a discussion upon the best mode of training the members of our congregations to habits of giving to benevolent objects.

The Sabbath which followed was a day of unusual interest. The catechists and teachers, in addition to the congregation, which was larger than usual, entirely filled the small church. Mr. Webb preached an impressive discourse from the words: "Look unto me, and be ye saved, all the ends of the earth." In the afternoon, at the celebration of the Lord's supper, three suspended members of the

church were restored, again entering into covenant with us, three adults were baptized and admitted to the church on profession of their faith, and one infant was baptized. In the evening the catechists held a prayer meeting, and the missionaries, with the family at the station, held an English service. Thus closed a day of far more than ordinary interest to the little band of Christians in Battalagundu.

*Poverty and Suffering.*

At the close of the letter Mr. Chandler refers to the sufferings of the poor people among whom he labors, occasioned by the want of rain and consequent scarcity of provisions. He writes:

You will see by the annual report, that while we have cause for rejoicing on account of some advance in our work, there are also meeting us, on every hand, hindrances and trials. Poverty stares many of our people in the face, and in some instances, even starvation. Never, since I came to India, have the prices of articles of food been so high, and never anywhere have I seen people driven to such straits to exist. A few Sabbaths since I spent the day at Parliatancotta, where there is a congregation of about thirty-five persons, and, including the catechist, six church members. These all attended church in the morning. One of the church members, formerly a strong, healthy man, was, I perceived, exceedingly reduced in flesh, and his step was tottering and feeble. In the afternoon I went among the members of the congregation, to talk with them from house to house. Finding this man, with his family, busily preparing a little coarse grain, which he had just been able to procure from a bazar man, for their evening meal, I began to reprove him for going to the bazar man on the Sabbath. He replied, with a piteous look, "This is the first particle of food I have been able to obtain for myself and family since yesterday morning." On inquiry, I found that the poor man ate a little coarse food Saturday morning, and then took a

piece of cloth he had made, worth about thirty-seven cents, (for he is a weaver,) and went to the weekly market, about ten miles off, trying to sell or exchange it for food. But he could get nothing for his cloth, nor could he procure any grain to bring to his starving children. So he returned, having walked twenty miles, and lay down supperless, upon his hard mud floor. On Sabbath morning, he and his family, still fasting, came to the house of God. That night, after thirty-six hours of abstinence, a little coarse boiled grain, with some cayenne pepper, appeased the cravings of hunger.

In relieving such pressing want I have often felt the force of those "words of the Lord Jesus, how he said, It is more blessed to give than to receive." The instance I have mentioned is by no means an isolated case. Another church member, from the same village, came the other day and said to me: "Sir, for the want of rain my land produces nothing. If you will lend me a little, I will give into your hands the deeds of all my land. If there is rain others will help, but now no one will lend, and I have nothing to eat." On Sunday last, in a village three miles off, I preached to a little congregation among whom was one sick man, who could scarcely sit up. A few days before I had given him a little rice, as the coarse grain seemed to be entirely indigestible by his organs, weakened by disease. After meeting, he came forward and said he felt that he must die. He could get no rice, and the coarse food had caused a severe return of his disease. I hastened home, sent him some rice and medicine, and now hear that he is nearly well again.

#### PERIACULUM.

LETTER FROM MR. NOYES, JULY 1, 1858.

#### *Famine—Sickness.*

THIS letter from Mr. Noyes is designed as a semi-annual report of his station. He first refers to the sufferings of the people from want of food and sickness, and then, very briefly, to a few things more immediately

connected with the religious condition and prospects of the community.

The past six months have been, to the people, months of severe trial. There has been a scarcity of the means of sustenance, which, with the poorer classes, has amounted almost to a famine. Rice, the principal article of food, still continues to be sold at enormous prices. A few years ago, a kalam (two bushels) of Nellù could be bought for 8 annas, (25 cents.) Now the same quantity is sold for \$1.25; and other things have risen in proportion. Those who formerly ate only rice, are obliged to live, in part, at least, on cheaper grain; and for some it is so difficult to obtain even the cheapest grain, that they live upon roots which they dig on the sides of the hills, or upon the seeds of wild grasses. No doubt many have died for want of food, or from disease induced by too low diet; and in the early part of the year, the cholera, and more recently the small-pox have prevailed to an alarming extent. Many have been the unfortunate victims of these terrible epidemics. Twenty-one individuals in the congregations connected with this station have died since the first of January.

#### *Persecution—Station Church.*

In addition to famine and pestilence, persecution has done much to hinder our progress. The people are constantly annoyed by Zemindars and their dependents; and while some connected with us have been driven from the congregations, not a few have been prevented from joining them through fear.

Near the close of last year, our "station church" was finished. It is a neat and substantial structure, eighteen by thirty-six feet. The whole cost was 550 rupees, of which 300 rupees were paid from mission funds, the remainder from private contributions. The opening services were held on the first of January, when we had a large gathering, and my nearest missionary neighbor, Mr. Chandler, preached an appropriate sermon.



The Sabbath following, the Lord's supper was administered in the new church, and two women were baptized. E. Seymour, who has been at the seminary for about a year, studying with a view to the pastoral office, has passed a satisfactory examination before the mission, and will be ordained as pastor of the Koatamedu church in a few months.

We can hardly expect large accessions to our congregations at such a time as this, and yet the work in some places is advancing. The number added to the church during the period now reported, is very small.

### Assyria Mission.—Turkey.

#### MOSUL.

LETTER FROM MR. MARSH, JULY 30, 1858.

THIS letter is dated at Mardin, for which place the writer left Mosul April 28, accompanied by his wife and child, Mrs. Lobdell with her two children, and Behnan, a native helper. To lessen the danger of being plundered on the way, they took as a guard one of the Shammar Bedoween chiefs, for the first four days, to the village of Chul Agha, where they spent the Sabbath. There they dismissed their Arab protector, and four days more brought them to Mardin, where they arrived May 6. They went, Mr. Marsh says, with two ends in view—first to preach the gospel, and next to ascertain by experiment the probable advantages of the city as a summer residence, with reference to health. He gives his views on the last topic first.

#### *Mardin as a Health Retreat.*

As a health retreat, this city evidently has some advantages. It is free from malaria; there is no irrigation, as in the Nestorian valleys, to taint the pure mountain air; and the very look of the people indicates health. The air has the bracing mountain tone. Comparing the city with Birijik, (which the English engineers place at over 2,000 feet,) this city must be not less than 3,000 feet above the level of the sea. But according to Guiot's "Earth and Man," Mosul is only 300 feet above the ocean; and if we re-

member that below Mosul the Tigris has little fall, and compare with Albany, which is only four feet above New York, we may regard this estimate as nearly correct. This low position of Mosul will account, in some measure, for its intense heat. At Mardin it is even cooler than at Diarbekir, although Diarbekir is 60 miles farther north. In the shade in this city, the mercury has reached 101°; in Diarbekir 108°, and in Mosul 115½°. In the sun here, the mercury has risen only to 108°, while at Mosul it ranges, in the sun, from 136° to 148°. This is a great difference—that in the full glare of the sun here, the mercury lacks 7½ degrees of the height which it attains in the shade at Mosul.

But the distance from Mosul here is a great drawback. At the most favorable speed, including one Sabbath, nine days must be spent on the way, and more commonly a fortnight. It were easier to go from Boston to Kansas. Imagine a family party starting from Boston to go to Albany, upon strange mules, with strange drivers, taking kitchen utensils, food and bedding with them, and with some danger of being stripped by robbers on the way, and you may form some feeble conception of the dread with which a family, including small children, look upon a journey in this half governed, far-off land.

Some adventures of the journey on this occasion are mentioned, which had "a disagreeable tinge to the ladies," and served to make them feel that in the desert they "must take refuge under the wings of the Almighty." Yet this objection of distance is spoken of as partly counterbalanced by the beneficial influence of the journey upon health, if performed at the right season. The language also at Mardin is Arabic, as at Mosul; while, if a nearer mountain retreat be sought, there is a change of language. Respecting openings for useful labor there, our brother writes as follows:

#### *Missionary Prospects of Mardin.*

These are such as to call loudly for another missionary at once, that this may be made a permanent station. You will

bear in mind that we have often asked for missionaries for this city. And this call is not the echo of that of former years, which, having vibrated back and forth, and spent its force, is now dying on the ear. It is the living expression of an abiding want. With every succeeding year it waxes louder and louder, till it seems to thunder from the heavens as the voice of God. Christians of America, baptized anew, do you hear it?

Mardin is the seat of two Patriarchates. The Jacobite Syrian Patriarch resides at Dir Zaffran, three miles from the city, and the Papal Syrian Patriarchate is just established within the city. There is also, within the walls, a monastery of Spanish monks. Thus this is a religious focus. Rather more than half of the 20,000 inhabitants of the city are Christians, making the number larger than at Mosul. There are three Arab-speaking villages within six miles. The whole of Jebal Tour, with its thousands of Jacobites, is accessible, while Azakh, six days from Mosul, is only four days from here.

We expected, and found, a bigoted city; but the people are more social, and travel more, than those of Mosul; and they are a hardy, intelligent race. The peculiar construction of the houses tends to make them social. The city is on a mountain. The great Mesopotamian plain stretches from Mosul, without a break, to within a mile of this place; then the mountain rises abruptly fifteen hundred feet, and the summit is crowned with the old castle. The city lies in terraces, street above street and house above house; so that, generally, the roof of one house is the court of the house above. When little Julius Loddell once stumbled in the street, he fell out of the street, just eight feet, by measurement, down to the roof of the house below. Every house commands a magnificent view of Mesopotamia, with the Sinjar mountains south-east, the volcanic cone Konkab (star) south, on the Khabour of Ezekiel's vision, and the Abd l' Azeez mountains south-west, towards Oorfa. The houses

also command a view of the streets, and a stranger attracts the neighborhood.

### *An Interesting Visitor.*

When we first came here, a few came around us, attracted by curiosity, but not one dared call himself Protestant. The ecclesiastics speedily denounced us and put us under "taboo." After a fortnight Der Sarkees called upon me—a papal priest whom I had seen in former years and known to be secretly evangelical, and to whom I then gave a Bible. He is a mild, grey-bearded man, rather under the medium size, and has a wife and children, which is quite common with papal ecclesiastics in this part of the world. He has been a papal priest for about thirty years, but was born an Armenian, and became a papist, with the whole body of Armenians in this city, years ago. After he became enlightened, he taught those who confessed to him that God only can forgive sin, and about a hundred persons began to sympathize secretly with his views. The papists concluded to silence him, and took away his Bibles and Testaments, as often as they could lay hold of them. The papal legate passing through from Mosul, took him to Diarbekir, threatening to remove him to a convent on Mt. Lebanon. This was two or three years ago, and he then actually called himself a Protestant for a day or two, in Diarbekir. Partly by force and partly by persuasion, they led him to return to his family in Mardin. He was now watched, yet he obtained a Bible, and when he came to my house the Bible was in his bosom. He manifested the greatest joy at getting here, thanking God that he was now free, and saying that he had been waiting and longing and praying for my coming, of which he had had some intimations. He said that often, as he had been celebrating the mass, the tears had rolled down his face as he entreated God to free him from that bondage. His views were clear on doctrinal points, for he had studied the Bible and read many Prot-

estant books. A practical acquaintance with the Romish church had filled him with an intense aversion to her avarice, lust of power, corruption and blasphemy, masked under the name of "Holy Mother Church." Yet he held the good Scripture doctrine, that "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness, is accepted of him." He declared his fixed purpose never to return to the papal church, but in case he could not live here, to join the brethren in Mosul or Diarbekir; and asked permission to remain in my house till the storm should blow over a little, which I freely gave.

In the train of events which led to this action on the part of Der Sarkees, the influence of one individual deserves special notice. Shemmas Hanna, the head-man of Cutturbul, (where I preached during the summer, two years ago, and who then thought that he gave his heart wholly to God,) as soon as he heard that we were in Mardin, concluded to join us at his own expense. He brought his wife and child, and remained two or three weeks in my house, providing his own food, thus giving his time and service freely. He was very active, and twice called on this priest, urging him to come out openly for Christ, which he at once promised to do. The visit of this man was very pleasant to us. His wife has since been admitted to the church at Diarbekir, though the brethren have deferred receiving him, to make sure of his sincerity before admitting so influential a man.

#### *Anger of the Papists.*

The Sabbath after this priest came to my house, seventy persons called; some to sympathize, some to discuss. The papists had boasted that all other sects might do so, but none of their number would join me. Now they were enraged, as this event was the town talk. They could not charge ignorance, nor want of money, nor want of a wife, to this well known priest, and were reduced to

the pitiful charge, that he had become insane. They told many lies, made great efforts to get away Bibles, and refused to discuss. After a fortnight the priest returned to his house, and then, losing all hope of his returning to them, they excommunicated him, blowing out a candle and calling him only Sarkees; but his old name holds.

#### *Callers Increasing.*

On Sabbaths since then, we have had meetings at the house of Der Sarkees in the morning and here in the afternoon. The audiences were from twenty to thirty at the best, but about three weeks since the ice began to break, and callers multiplied. Moslem women had called all along, but now Christian women began to flock in to see the ladies. Sabbath before last, about twenty persons attended at the house of Der Sarkees, and fifty here, and last Sabbath, twenty-one there and fully seventy here. Including the irregular callers, over a hundred called here during the day. This week, about thirty men and twenty women called on a feast-day. We do not expect this to continue without variation, but we hope that some will steadily come. And although the clergy in this land are proverbially untrustworthy, we think we have reason to hope that Der Sarkees is indeed a child of God.

#### *Prospects—Helpers—Appeal.*

From the first we have had many Moslem friends. As the Christians shunned us, I took great pains to call upon influential Moslems, and instruct them in the points of difference between us and the apostate sects; always explaining fully, that we do not accept Mohammed or the Koran, and that we believe in the triune God. They have invariably assented to my propositions and proofs, and several influential Moslems call frequently, and express themselves, here and elsewhere, as strongly in our favor. I have also called upon the Patriarch and a Bishop of the Jacobites, and the head-man of

their community, and was pleasantly received.

I have been greatly aided by the labors of Behnan, who is so well educated as to command the respect of those superior to him in rank and age. He is, I think, a devoted Christian. Within a fortnight, Kos Mechiel has joined us from Sert, and preaches very acceptably. Behnan instructs a few boys, and the ladies have each taken a few girls. There is enough to show that it will not be difficult to establish common schools, and perhaps those of a higher grade.

In view of these wants and openings, and in memory of God's blessing upon our native land, can the churches fail to send messengers to establish a permanent station at Mardin? In this Assyrian field, Mosul and Diarbekir are wide apart, and we need the gap filled up. This is the most healthy point for a station in our field; shall it remain unoccupied?

### Nestorian Mission.—Persia.

#### OROOMIAH.

LETTER FROM MR. COAN, JUNE 30, 1858.

MOST of this letter has reference to the sore trials of the missionary circle, in view of the facts, that several of its members were about to leave for the United States, not knowing what might befall them, or whether they would ever be permitted to resume their labors or their residence in Persia; that several had previously, within a few years, been taken away by death, or returned widowed, fatherless, or enfeebled to their native land; and that needed reinforcements were not obtained. The letter will be read with much interest, and will serve at least to awaken sympathy and call forth prayer for those thus tried and burdened. The readers of the Herald are aware, that about a month after Mr. Coan wrote, (August 2,) one new laborer, Mr. Ambrose, sailed from Boston to join the mountain section of this mission.

#### Interesting Monthly Concert.

Our monthly concert, at the beginning of this month, was one of unusual interest. It was a busy season of the year, yet the attendance was very good. Most

of the helpers, including those who teach only in the winter, Mr. Rhea, with several of the helpers from the mountains, and many others were present. Great interest was added to the occasion by the reports from Bootan, Amadijah, Jelu, Gawar, and other mountain districts, and especially by the fact that four of the young men were about to take their wives from Oroomiah, all pupils of our seminaries, and go to dwell in the wilds of Koordistan. Yohanan and his wife had already passed nearly a year in little Jelu, and were here for a visit. Khamis, whose life had been threatened by a Koord, and who sent his wife down to Oroomiah for the winter, while he went to the other side of the mountains, was here, and about to return to Gawar with his family. Badal, who was married last fall, and who left his wife three days after for his winter's campaign in Amadijah, was about now to take her to the chosen field of his labors; and Shlemon, his associate, with his newly married wife, a native of Tekhoma, was expecting to go in a few days. The glorious revival intelligence was recent from America, and sent a thrill of wonder, delight and joy through the large audience; and fervent were the prayers that what had been experienced of God's reviving grace in our favored native land, might be but the beginning of still more wonderful displays, and that the work might not cease till the millennial day.

Mr. Rhea left us a few days after the concert, accompanied by eight helpers, four of whom took wives. Priest Eshoo also went up; with a view to evangelical labors for a few weeks, among the people of his native plain of Gawar. Mr. Rhea's tours the past winter, on the other side of the mountains, have thrown much light upon the subject of a station in Amadijah, and the conviction among us is profound, that *now is the time to strike*. Every day's delay is dangerous. The two helpers we have sent there we hope will do well; but they need the presence of missionaries and their superintending



care, by which their influence and usefulness might be increased ten-fold. We are determined to give you no rest till these missionary families are sent for the mountains.

In my recent visit to Gawar and Jelu, I was greatly encouraged by the signs of progress which I saw. During Mr. Rhea's absence, our helpers had evidently given their minds to the work, and many were apparently ready to quite break away from the old church. The work on this side the mountains is ample for two missionaries, with all the native help we can throw in, and our brother there needs assistance at once.

The concert at Geog Tapa is next spoken of, and the contributions which out of their deep poverty the people of that village have made to the Board. Some individual instances of liberality are referred to, and a letter is given from one native friend, which will be published in the Journal of Missions.

#### *Sad Parting—A Plea for Help.*

Mr. Coan then sends a copy of resolutions passed by the mission in anticipation of the expected departure of a company for the United States, refers to the deep sadness of those who remain, in view of this separation, and repeats their earnest call for more laborers. He writes:

With hearts crushed and overwhelmed with labor and cares, we lift our eyes to the source whence alone help cometh, and implore the great Head of the church to send forth laborers into his harvest, for it is indeed great, and the laborers are few. We also send our cry to you, and through you to the churches, to delay not in sending us aid! There never was greater promise of success here, from rightly expended efforts, than there is now. Our laborious brother Stocking has gone to his rest. Our zealous brother Crane, and more recently our beloved sister Rhea, both young, now sleep by the church, on the hill near Memikan, Gawar. Stoddard's spirit, long plumed for flight, has soared away beyond the azure depths into which he was wont so adoringly to gaze, while his precious dust lies on Mount Seir. Mrs. Stocking and

her fatherless children are with you; Mrs. Crane, with her orphan boy, has more recently gone to the land of her fathers; and now our other widowed sister, Mrs. Stoddard, with her daughter Sarah, follows. Mrs. Perkins, enfeebled in health, after burying six of her children in this land of strangers, has returned to America with her only surviving child, and the pioneer of the mission, the laborious, the indefatigable Mr. Perkins, to whom we have all looked so much for counsel, and whose labors, for nearly a quarter of a century, have been so successfully expended upon this field, is about to leave, uncertain, on account of the health of his wife, whether he will be able to return. Miss Fisk too, whose unwearied and faithful labors have been so successful in raising up a multitude of her down-trodden sex in this dark land, and fitting them, by the grace of God, to be as polished stones in the temple of grace, returns to the home of her childhood, not knowing if she shall be permitted to come back to us.

We sadly miss the dear faces of those who have gone, we shall sorely miss those who go, as their vacant places meet our eyes. We miss the prattle of the dear children of our companions in labors who have left us, we shall miss the cheerful voices and pleasant company of the younger ones of the party now going. In our weekly meetings for counsel and prayer, in the occasional social gathering, their places will be sadly vacant. How can we bear the loss of those who have borne with us the burden and heat of the day? And no one is in prospect, yet, to take the place of one of all these! How long shall we look to you, with streaming eyes and care-worn hearts, and not be permitted to hear that even one man of God is on his way to Persia?

#### *Pressure upon those Remaining.*

You must be aware that our work is progressive, and instead of requiring less labor, requires more, just as in times of

revival at home the labors of the pastor are greatly multiplied. But these great changes impose greatly additional labors upon the few who remain.

We thought, before one of our number left, that we each had as much to do as we could bear, and lo! our own accumulated labors, and those of so many of our associates, come upon our shoulders. Is it economy thus to overtax and strain our already exhausted strength? Do you say, "Do what you can, casting your burdens upon the Lord?" This we try to do; but we cannot look on with indifference and see souls perish for whom Christ died, when by extra effort we may reach their case, and expound more fully to them the way of salvation. Do you say, "Employ native agency?" That we are doing; but that agency needs efficient supervision and vigilant care, that it may turn to great account.

Dr. Wright, whose trial at parting with his two beloved daughters, as they are becoming more and more a solace and comfort to him, none but a parent's heart similarly tried can tell, had enough already on his hands and heart to wear out, rapidly, his iron constitution. He has now, in addition, several helpers formerly under Mr. Perkins's care. Mr. Breath's multiplied labors are to be greatly increased, as most of the onerous duties of Mr. Perkins, in connection with the press, will now devolve on him. Upon Mr. Cochran, who has had the sole charge of the male seminary since Mr. Stoddard's death, will devolve the care of most of the helpers formerly under Mr. Perkins's supervision, and the wants of the widely scattered plains of Barandooz, Mergawer, Tergawer and Salmas, must also be supplied by him. Miss Rice's labors and cares are more than doubled in the absence of her associate, and the numerous teachers and helpers under my care are scattered over a country three days' journey in one direction, and nearly a day's journey in another. The hopefully pious, who are communicants, are widely dispersed, and in the absence of

a regularly organized church, need our pastoral care. Precious, precious labors! but more than enough for double our number. Mr. Rhea, a lone, stricken man, has upon his hands the eighty or one hundred thousand Nestorians scattered over the wilds and rugged fastnesses of Koordistan.

Who, who will come over and help us? By the grace of God, the foundations have been laid here for a fair temple to the praise of God's grace. Now that the superstructure begins to rise, will you leave the work half completed, a failure and a by-word, for want of men and means? Our appeal is to those who understand what is true economy, when we again urge the plea, recently forwarded to you, for two additional laborers to be sent immediately to Oroomiah, and three more for the mountains.

Mr. Coan proceeds to speak, very briefly, of several matters connected with the present aspect of the missionary work. The sixty village schools, mostly closed when he wrote, had generally been doing well the previous six months. "We have had," he says, "no annoyance from the government agent here of late, in any form. He has recently petitioned the mission for one of our helpers to be in his employ, in matters connected with the interests of the Nestorians, which does not look very hostile. Our Sabbath congregations at the city are now much smaller than they were two months since, as is usual at this season of the year. In Geog Tapa there has been, comparatively, but little falling off, the attendance being from four hundred to five hundred. A prayer meeting has been observed there, nightly, since the beginning of the year, the attendance upon which has sometimes been three hundred, and even more. At present, about thirty or forty come in, excepting on Wednesday and Sabbath evenings, when a hundred and fifty or two hundred are present. There seems to be a steady work of grace in progress in that village." A letter from Dr. Wright mentions that the company for America left Oroomiah July 15, and says: "Our numbers are so reduced by death and removals, that the impression is abroad among the people—enemies making the most of it—that our mission is coming to an end. If you could strengthen us at once, this impression would be removed and our friends would take heart."

*Southern Armenian Mission.—Turkey.**OORFA.*

LETTER FROM MR. NUTTING, JULY 31,  
1858.

AFFLICTIONS and persecutions still abide those who will obey, or even listen to the truth, in many places in the Turkish Empire. This letter from Mr. Nutting exhibits something of the state of things in this respect, at Oorfa and its out-stations. The former letter, which he refers to, was published in the Herald for June.

*Progress at Oorfa.*

In my last, written some time in February, I informed you of a movement towards the truth, which had been then going on for several months among the Armenians; and expressed a hope that the result would be, eventually, an addition to our congregation, and the opening of a wider door for the preaching of the gospel. Our hope has been in some measure realized, though not until after it had been long deferred. At the end of one year of missionary labor here, our average Sabbath congregation was scarcely larger than at the beginning. Our first Sabbath of residence in Oorfa was June 14, 1857, and the largest attendance on any Sabbath within a year from that date was on June 13, 1858, when the congregation numbered only thirty. But on the Sabbath following, it was fifty in the morning and seventy in the afternoon. The average of the last twelve Sabbath meetings has been fifty-three, and of twenty-one week-day meetings, thirty. Among those who have recently joined us, are the leaders in the movement referred to in my last, including the deposed school teacher V. G., and two other very interesting young men, whom, for the sake of future reference, I will designate as B. M. and S. G.

*Persecution.*

This increase of our congregation has not been without persecution, which has been, mainly, against the new comers,

but is now, for two weeks past, against all, both old and new, who attend Protestant worship. Among the new comers were two brothers, 22 and 25 years of age, married, but still, as is the custom in this country, living with their father, who is not a Protestant. He immediately turned them out of his house, without bedding or change of clothing. The wives remained, being unwilling to go with their husbands, and declared that if they continued Protestants, rather than live with them they would throw themselves into the well, or in some other way kill themselves. Another young man, who seems deeply interested in the truth, was living in the house of his father-in-law, who was not of himself inclined to persecute. But the young man's own father, a most bitter hater of the truth, went to the father-in-law, and in some way induced him to turn out the young man, thus separating him from his wife, who was just about to become a mother. The father also told his son, that wherever he should go, he would persecute him, until he should not be able to find a roof to cover him. We gave these three men a room in the chapel, where, by the help of bedding lent them by some of the native brethren, and cooking utensils purchased by themselves, they have been keeping house without their wives, until within a few days. The two brothers, after repeated and urgent solicitations, have now returned to their father's house, with this agreement: that neither the father nor themselves will attend either the Armenian or the Protestant worship for sixty days; but having liberty to read and pray at home, for so long a time, they shall at its expiration, if they wish, return again to the Protestants. The third young man has been received back to the house of his father-in-law, without any compromise, and still attends our preaching.

Several others have been turned out of employment, others stoned in the street and beaten, and all, including ourselves,

exposed to all kinds of insult every day, in the markets and streets. Stones have been several times thrown into our chapel, and our preaching and worship have been interrupted in other ways, by musical instruments and loud noises in the streets and adjoining houses. The pasha has lately sent a police officer to preserve order at the chapel, during the hours of worship, but takes no active measures to restore quiet and order in the public places, and to punish the evil doers. The Armenians have bound themselves not to testify in behalf of a Protestant; and the pasha, instead of compelling witnesses to acts of injustice and oppression to testify what they know, simply answers to every complaint and petition of the Protestants, "Bring your witnesses—I can do nothing without witnesses."

These things have had the effect to frighten some away from our meetings; and some are talking of removing to Aleppo, to avoid persecution. But the most intelligent and influential of the new Protestants, as yet, continue steadfast, and we trust an advance has been made in the right direction, which will not all be lost.

#### *Severek—the Governor—Opposition.*

I visited Severek, accompanied by my wife, the last of May, and was much pleased by the evidences of progress there, since my previous visit in the winter. While I was there, the Governor treated me very courteously, and at my request, called the three priests and several of the chief men of the Armenians, and read to them, in my hearing, the Sultan's firman, or charter of religious liberty, and commanded them to act according to its provisions, in the treatment of those of their number who had become or who should become Protestants; at the same time remarking, (whether as his real conviction or merely as a compliment to me I cannot say,) "This Protestant doctrine is no new thing, but the old faith, and it will prevail."

Four of the most enlightened hearers of the word were presented before the Governor, and publicly acknowledged by him as Protestants. One of the number was recognized as their agent, and a burying-ground was assigned them, the price of which was paid, and the papers were received at the hand of the proper government officer.

By this time the enemy awoke, and by means of bribes, induced the authorities to require the Protestants to give up the deed, disinter their dead, and accept another piece of ground one mile and a half from the city. They actually took away and destroyed the deed, and marked off another burying-ground; but on our learning the facts, we immediately wrote to the Governor, threatening to report matters at Constantinople. Dr. Nutting also, on his return from here, called upon the Governor, and, as we have since learned, secured the assignment of a burying-ground only two minutes walk from the Armenian church."

#### *Adiaman.*

At Adiaman the Protestants, since our visit, last winter, have been in the habit of assembling for prayer and instruction every morning and evening; the evening meetings being frequently held in private houses, where the attendance is much larger than in the chapel, numbering on one evening, not long since, as many as eighty. The enemy seeing this, determined to put a stop to such preaching from "house to house," and a few weeks ago, made an assault with shouts and stones upon the worshipers, as they were assembled in the house of H. They succeeded in breaking up the meeting, and after the people had dispersed, and H. had gone up to his bed upon the housetop, he was assaulted with clubs, stones and knives, by men from the neighboring roofs, who threatened to kill him for allowing the gospel to be preached in his house. The next day, when the Protestants made complaint to the Governor, presenting their firman and requesting to be permitted to enjoy the liberty therein promised, all the answer received



was a strict charge not to read or preach the gospel in any private house or shop, but in the chapel only. This direction was secured, it is said, by a bribe of 400 piasters to the Governor. On being informed of these things, Mr. White immediately went to Adiaman, carrying with him a special order from the Kharpoot pasha, (to whose jurisdiction both Adiaman and Severeck belong,) and secured the reversion of the unjust order, and a promise that the Protestants should be civilly separated from the Armenians. At this the Armenians were greatly enraged and declared they would become Catholics; and it is said that seventy of them signed a paper to that effect and sent to the Catholic missionary laboring in Oorfa, who has since gone there, but has not yet effected anything.

### *Northern Armenian Mission.—Turkey.*

LETTER FROM MR. DWIGHT, AUGUST 18, 1858.

#### *Visit to Nicomedia and Baghchejuk.*

THIS letter has reference, not to Mr. Dwight's more immediate field, at Constantinople, but to places connected with the Baghchejuk station, which he had recently visited. He went to Nicomedia August 12, by steamer, met with a warm reception from the preacher, Mr. Serope, and the native brethren, and was gratified to hear them speak favorably of the existing state of things in the church there; the members being now happily united, and much attached to the preacher. The next day he called upon several of the brethren, and conversed faithfully with an old man, one of the original members of the church, who, after having suffered much for the cause of Christ, has recently been led, by a son who had lived many years in France, and had become wholly indifferent to all religion, to leave the Protestants and return to the Armenian church. "He listened," Mr. Dwight remarks, "with profound attention, and, groaning in spirit, asked me to pray for him."

#### *The Girls' School.*

Proceeding with his narrative, and quoting from his journal, Mr. Dwight next refers to an interesting visit to what has now become

a self-supporting girls' school—one of the cheering results of missionary efforts. He says:

I was much interested in visiting a girls' school, taught by a female member of the Protestant church here, who received her education at our boarding school in Constantinople. For many years she had had a small select school in Nicomedia, chiefly supported by us, consisting usually of about twenty scholars. Now I found her with *fifty-seven* girls around her, all but three of whom were Armenians, and all of them paying scholars, so that it has become entirely a self-supporting school. These girls are chiefly from the higher families of the Armenians, and the parents seem very well satisfied with the school. It is opened and closed with prayer each day, the Scriptures are read, and all the books used are from our press. The preacher, Mr. Serope, has also the privilege of visiting the school whenever he likes, and of addressing the children and praying with them. The teacher told me that she had recently received a note from three of the rulers of the Armenian community, who have daughters in the school, thanking her for her efforts, and saying to her, that although they themselves were uneducated, they earnestly wished their children to be educated.

#### *Inquirers.*

Heard to-day of a Turk, attached to one of the mosques here, who lately came to see one of our brethren, and conversed very freely on the subject of religion. After feeling his way along, he at length said: "Well, if I were not so old, and if it was not for my friends, I too would become a Christian. Our religion is altogether vanity, and the lives of our people are very bad." He needs the Holy Spirit to teach him to let the dead bury their dead.

Fifteen or twenty Armenian young men were spoken of, who, by some unseen influence, have been stimulated to study the Scriptures. They have not

attended the Protestant services, and have had little or no communication with the Protestant brethren, at least until quite recently. One of them is the keeper of a coffee-shop, where they often meet, and they have lately procured a quantity of our tracts, and now offer one to each visitor who comes to the shop. One of our brethren, a member of the church, lately went there to get a cup of coffee, and when he left the keeper of the shop offered him a tract! Two or three of these individuals have begun to attend the Protestant place of worship on the Sabbath.

### *A Blind Disciple.*

Preached this evening to a goodly number of attentive hearers. Was much affected by seeing among them a blind man, who makes his way about the town with a long stick, equally well in the night as by day, and even better, for the streets are then comparatively empty. He is a member of the church, and a most spiritual and devoted Christian, living daily on the sincere milk of the word. He is miserably poor, and has a wife and four children depending on him for support; his wife being an Armenian and an opposer. When he is able he goes to the market-place, and gains a few paras by carrying small burdens; but it is, of course, little that he can do in this way. I could not but think, when I saw him so meek, so quiet, so contented, what a lesson to many of his brethren who are in better circumstances! I also thought that there are, doubtless, many rich disciples in America and England, who would, if they knew of his case, esteem it a privilege to render him aid.

### *Good News from Ovajuk.*

August 14. A Protestant brother from Ovajuk related to me some interesting facts in regard to that village. A little more than a year ago, the colporters we sent there were driven away—one of them being badly beaten—and all their books were tore up, by a mob of women.

Now there is a regular Sabbath service there, and a school through the week, to which even Armenian parents send their children; and many of the people bless God that the American missionaries were sent to this country. Stimulated by the example of the Protestants, the Armenians are building a school-house of their own; but they tell the brethren, that when it is ready, they are coming to them to get a teacher.

Recently the Armenian rulers of the place have had several meetings to consult about what to do with the pictures in their church, which they now see to be unscriptural. Most advised that they should all be buried under ground, out of sight; and this they were about to do one day last week, but one of their number begged them to wait a few days, until he had prepared a sepulchre expressly for them, when they would all unite in burying them decently. I suppose that, as they have all been anointed with the holy oil, these people could not bring their minds to consent that they should be burned, and so they have resolved to put them under ground, as they would the dead body of a man.

### *Baghchejuk.*

On Saturday, August 14, Mr. Dwight crossed the gulf of Nicomedia in a sail-boat, and rode to Baghchejuk, from which place the missionary is absent, on a visit to the United States. There, on the Sabbath, he preached, baptized three infants, admitted four members to the church, and administered the Lord's supper, a congregation of about one hundred and thirty persons being present. He writes:

The state of the work here, and in all this region, is encouraging. Mr. Parsons' absence will be seriously felt, but it is providential, and we may hope that God will take care of his own work. The brethren of the church send some one, every Sabbath, to the neighboring village of Ovajuk, to conduct a meeting.

Not long ago, one of the brethren from this place went, with a Bebek student, on a tour through the villages towards

Broosa. In one place, as they entered, the chief man of the Armenians met them and saluted them thus: "Welcome, a thousand welcomes to our village; but know, that you are not to speak to any one here on the subject of religion." After this warning, he himself began to ask them questions about the Protestant faith, thus in reality encouraging conversation! The brethren spent a day or two there, having many opportunities for speaking to the people. As they were going away, the great man called out to them, tauntingly, "How many converts have you made?" They answered, "We have been doing nothing but sowing the seed; it remains for God to water it and make it productive. What we have done you cannot see—no man can see it. It will work in the minds and hearts of men, by God's blessing, long after we are gone, although silently and unobserved; and in due time it will make itself known."

~~~~~  
KHARPOOT.

LETTER FROM MR. WHEELER, JULY 14,
1858.

Cheering Prospects at Haboosi.

THIS letter has reference, mainly, to one of the out-stations of Kharpoot, respecting which intelligence of much interest is communicated.

We are now much encouraged by events in Haboosi. In the annual report, mention was made of a marked change for the better at that out-station, in the cessation of opposition and the apparent presence of the Holy Spirit among the people. The power of the gospel element has recently been shown in an unexpected way.

The priests, finding their efforts unavailing to keep the people from reading our books, proposed a compromise, agreeing to let them do so if they would cease visiting our chapel and calling themselves Protestants. On the Sabbaths they are to have the free use of the Armenian

church, and men of their own choice are to read to them the Scriptures in modern Armenian. We were much surprised and gratified by this proposal, and are still more so by the fact that now, for four Sabbaths, the priests have kept their word, and the Bible has been read *from morning till night* to the crowds of people who have assembled to hear it.

Though the priests themselves do not read—probably not one of the four in the village can read intelligibly—yet they come and sit with the people, and listen. Two Sabbaths since, one of them came to the church to exchange a piece of money, thereby interrupting the Bible reader, who promptly opened to Isaiah, lvi. 9-12, and read the passage aloud. A more vivid and life-like picture of these professedly Christian "watchmen" could not be given, including even the item of fetching wine and filling themselves with strong drink; and the priest was so well convinced of the fact, that though thus publicly rebuked he did not reply. When once the people are roused the priests dare not oppose them, lest they lose their accustomed supply of money. Last Sabbath they even allowed our "apostle," Bedros, to read in the church and make some remarks.

Such a state of things of course cannot long continue, but even these few Sabbaths' reading have done great good. Scores have heard the Bible for the first time; and the priests' mouths are effectually closed, so far as all future opposition to Bible reading is concerned. "Surely," the people will say, "that which you have thus allowed us to do publicly, in the church, cannot be a sin, and we will continue to read God's Book."

There are now, in Haboosi, ten men who have pledged themselves to continue in the church no longer than they are allowed the privilege of this public Sabbath reading. Some of them are, as we hope, truly converted men. One good result has already been, to put an end to the hitherto universal and scandalous

outward profanation of the Sabbath in that place.

Changed conduct of Officials.

There has recently been quite a decided change for the better in the conduct of the Pasha and his mejlis towards us. For a time they obstinately refused to give ground for burying the dead, in the different villages in which there are Protestants, unless they should pay a good sum in each case. I visited the Pasha and said to him: "Very well, do just as you please; but as the Protestants in these villages have not yet been set off as a separate community, it is still their right to bury their dead where their fathers did, and we shall be obliged to look to you for soldiers to enforce that right. If tumult arise, the fault will be yours, not ours." This argument was effectual, and a good burial-place was at once given in Mezereh, with the promise of one in four other places.

The Armenian vartabed here, also, behaves very differently from his predecessors in office, and yesterday, at our request, gave a letter instructing the priests in Haboosi to allow the body of a Protestant child to be buried in the burial-ground. The secret of this courteous act is perhaps found in his own enlightened views, and perhaps in the constantly increasing strength of the Protestant feeling among his flock. It is our fixed purpose, so far as in us lies, to live peaceably with all men, even those who do all in their power to hinder that gospel which we preach.

Mr. Wheeler states, that within a few weeks, there has been quite a diminution in the working force of native helpers connected with Kharpoot, partly from the necessity for using the strictest economy, and partly from other causes. Krikore, the helper among the Koords, lacked the self-denial necessary in such a field and left, and subsequent developments had served to weaken confidence in him as a Christian man. Garabed, the other Koordish helper, was dismissed, from a conviction that even the small sum paid him was not profitably expended, and two others, for different reasons, had left their fields. The

vacancies thus made were expected to be filled soon by other helpers. In a postscript Mr. Wheeler says:

"Since writing the above, we hear from Haboosi, that on the reception of the vartabed's letter, the priest buried the body of the child himself; but being asked why he had done such a thing, he went, three hours afterwards, and dug it up and gave it to Bedros, who buried it again in peace."

Syria Mission.—Turkey.

SIDON.

LETTER FROM MR. EDDY, JULY 10, 1858.

SENDING, in this letter, "a brief sketch of the present state" of his field, Mr. Eddy speaks first of Sidon, and says:

At the beginning of June, a graduate from the Abeih seminary took charge of the school here. It was commenced anew, upon a higher basis, instruction being given in grammar, arithmetic and geography, in addition to the elementary reading and writing previously taught. The immediate effect of this was, that a number of the better class of pupils were attracted to the school and every thing seemed most prosperous.

This success alarmed the priests, and they went round to the houses of all those who sent their children, urging their removal from the school, even endeavoring to dissuade Moslems from sending their children, and putting into the mouths of some of them the lie, that the Protestant teacher had spoken lightly of the Virgin, and had represented God as having a body nine hundred yards in length! Aided by such testimony, they pressed powerfully the appeal, "Can you send your children where such blasphemous doctrines are taught?" In consequence of these efforts, the school has sensibly diminished in numbers, but we hope the influence will be but transient.

Cana—Efforts of a Bishop.

I have visited Cana twice lately, and, as heretofore, have been much gratified

with the zeal shown by the people. Many of them are eager to be instructed in the word of God, and youth and full-grown men, after having spent the day in labor, gather together at evening, to learn to read this precious book.

When the school was first opened here, it was largely attended by children from Catholic families, and the house of the teacher was thronged with the inquiring and disputing people. Upon this the priest, in alarm, sent word to the bishop in Tyre, that if he did not wish all the village to turn Protestant, he must come up quickly and interpose his authority. Accordingly he came, bringing with him several wealthy and influential men of the city. The Protestants were all invited to assemble at the house of the head-man of the village, and then these friends of the Bishop, in company with the head-man and the priest, labored most of the night to induce them to return to their church. It would have been beneath the dignity of the bishop to have interceded directly with them, especially if he had done so in vain.

His Failure.

Our friends stood the temptation bravely. I feared the result of such a trial, but not one of them wavered. To the final appeal of the deputation, "We will take you before the Bishop, and then you will not grieve and shame him by refusing to accede to his personal request to return and be reconciled," their answer was, "Then, let him not ask us to return." This was Saturday night, and Sabbath morning the disappointed Bishop mounted his horse and returned to Tyre, taking with him some Protestant books which he had secured to burn, and leaving a ban of excommunication hanging over the heads of all who sent their children to the Protestant school, or held converse with the teacher, even to saluting him by the way. He also sent back some books containing an account of the true faith, as held by the

church, as an antidote to the books of the Protestants.

The threats of the Bishop had the effect of reducing the number of scholars, and preventing the people from visiting, as before, the house of the teacher; but they have not repressed inquiry or cut off communication, as intended. A majority of the people spend two months of the summer on their threshing-floors, which are contiguous to each other, and there the teacher is invited to come and spend his evenings. Thus the gospel is preached and finds ready listeners.

The books which the Bishop sent, answer an excellent purpose in furnishing arguments in proof of the corruptness of the Catholic church; and as the teacher compares these books with the Bible, there is no opportunity for the denial that the church holds unscriptural doctrines, so conveniently resorted to at other times by hardly-pressed opposers.

The Prior of all the convents in this part of the country, hearing of the failure of the Bishop, visited the place to try his influence, usually so potent, and by love and promises, sought to obtain what the Bishop failed to accomplish by threats. But he too returned disappointed, and co-incident with his departure, two persons came out from the Catholic church and joined the Protestants.

The priest of the village, who has been hitherto well pleased with his situation, and has acquired considerable property in the place, has become chagrined at the loss of so many of his flock, and is so perplexed with the numerous questions pressed upon him by the partially enlightened, that he has asked permission to remove to some other place, where the gospel has not entered. He is now selling off his property preparatory to such removal. This is good proof of the reality of the work in Cana, that the powers of darkness are compelled to retreat before the advancing light.

Mr. Eddy proceeds to speak of Alma, from which place an influence is extending to neighboring villages. There has been some persecution there, and he says, "it is now more than usually difficult to secure aid and redress from the government, in such cases." He closes his letter with the statement, that another missionary is greatly needed in Sidon, and the request, that the churches will render the needed aid, and, especially, will earnestly pray, that such special influences of the Spirit as have been experienced in the United States may descend also upon Syria.

Recent Intelligence.

CANTON.—Mr. Bonney writes that, in June last, the people at Canton were in an excited state of feeling against foreigners. He was there for a few days after June 17. The three chapels which had been opened in the city were all again closed, and the missionaries were obliged to return to Macao for safety. A reward had been offered for the head of any foreigner, and several murders had taken place. One German missionary received three cuts on the head, and narrowly escaped with his life.

AHMEDNUGGUR.—Mr. Bissell, of Seroor station, wrote July 17, that the chapel was completed, and had been occupied since the first Sabbath in June. The room is twenty-four feet wide, and forty-two and a half feet long, in a favorable locality for collecting a congregation. He says respecting it:

The chapel is not in the centre of the town, but on that side towards the Mahars, from whom the greater part of our hearers come. There is no wall inclosing this place, and separating the Mahars from the higher castes, as in most villages; and though caste distinctions are maintained rigidly enough, our chapel standing on the dividing line, both classes can come to it without seeming to leave their own limits. May the blessing of God make it instrumental in removing caste barriers, so that all classes can meet there in love, and Brahmins, Kunabis and Mahars become one in Christ Jesus. It stands on a corner lot, fronting a frequented street on two sides. On each of these sides a wide gateway invites entrance, and passers by often come into the verandah and listen at the windows.

In the same inclosure with the chapel, and fronting with it on one street, is the house for the native pastor. This is also completed, and is occupied by Siduba, who I hope will, in a few weeks, be ordained as pastor of this church. He now preaches once every Sabbath in the chapel, and twice when I am away from the station. Our congregation is considerably increased since we began to meet in the new house, and I think it will increase still more when a supply of seats is obtained.

At present we have only those from the old chapel.

The news of the revival in our own land has gladdened our hearts. Our church here is feeble, and has but little influence; yet I think some interest has been awakened by what they have heard. Prayer meetings have been held two evenings in a week, since the monthly concert in May, and have been well sustained.

In a letter dated July 19, Mr. Ballantine says:

I wrote you by last mail, and mentioned the reception of seven girls, of Mrs. Ballantine's school, to the church, together with our daughter Anna, on the profession of their faith in Christ. On the next Sabbath, five more persons were received by Harripunt. Two of them were boys connected with the school for catechists, who had been baptized in infancy. Of the remaining three, two were women, and the other was a young man of the family of Pateels, or head-men, in Tokay. He belongs to the cultivator caste. It is a most interesting circumstance, that his father and mother and younger brother, instead of casting him off for becoming a Christian, have come and joined him, expressing their wish to become Christians also. It is entirely a new thing in the work, that the conversion of persons in the higher castes should be followed by such results; and it leads us to hope that the day may be at hand for the speedy extension of the religion of Christ among this people.

Our daily prayer meetings at Ahmednuggur still continue, and our converts feel that it is right to expect answers to their prayers. May their faith be greatly increased.

SATARA.—Mr. Wood wrote, July 1:

Harripunt, from Ahmednuggur, was here for a few weeks in April and May; not long enough to do much, but long enough to confirm us in our opinion that we greatly need a man of his stamp to help on the work here. He had access to a great many young men in town, most of whom have adopted deistical sentiments; young men who used to call upon us at our house, but who seldom or never do so now.

Our work of preaching goes on much as it has done since my return to India. Were I to express myself in a certain stereotyped way, I should say, "We have large and interesting audiences," and in one sense this is true; but we have many adversaries, and none come out on the Lord's side. It is an interesting fact, that as many as ten, twenty, fifty, and so on up to one hundred, more or less, are in to hear the word, and this every day in the week except Mondays and Saturdays. We long to see souls converted, but the blessing so much to be desired is withheld.

ZULUS.—Mr. Pixley wrote from Amahlongwa, March 31. He had been at the station something more than a year, and it had "been a year of pleasant labor," with uninterrupted health. The Sabbath congregation had varied considerably, but the average had been about forty. They had conducted with

propriety, and listened with a good degree of attention. "One of the boys who have been with us," he writes, "has manifested an interest in the gospel, has purchased clothing, learned to read, and declared his desire to be a Christian," though much opposed by his parents. "One heathen family has built near us, and the father not only comes daily for instruction but brings all his family with him. He has purchased clothing for himself and his wife, and is a regular attendant on our Sabbath services. His name is Umvutua. We hope he is a sincere inquirer, and that his influence on others will be good." An old man recently died at a neighboring kraal, "giving some evidence that he had heard the gospel with profit."

SOUTH ARMENIANS.—In a letter from Aintab, dated June 22, Mr. Beebee gives a full account of a tour recently made by him to Albustan and Yarpuz. He left Aintab for Marash, May 7, in company with a number of Zeitoonites, and says that never before, in traveling in Turkey, had he "received such respect, attention and kindness from fellow travelers" as he experienced "at the hands of these same Zeitoonites." Their "wide-awake" activity and energy, in which they differed greatly from the "stolid Turks," indicated that, could they experience the power of the truth, they would make valuable Christian laborers. Leaving Marash May 19, he had a wearisome journey of three days to Albustan, the road crossing no less than three ranges of high mountains. While there, he organized a church of nine members, two of them females; administered the Lord's supper, "in the presence of an attentive and apparently interested audience of 80 men and 9 women;" and the next evening, baptized four children, when "at least 100 persons were gathered in the place of prayer." The work at Albustan he speaks of as in a very hopeful condition. Four persons became open Protestants during his visit.

After visiting also Yarpuz, (which is six hours from Albustan and twelve from Zeitoon,) Gurun, and some other places in that vicinity, Mr. Beebee reached Marash again, on his return, June 10, and Aintab June 17. He expresses the full conviction that the field he had visited is sufficient for and needs a missionary, who should be located, probably, at Albustan. The whole field, he says, would be easy of access from any point within itself, but is very difficult of access from any point without, and there is much to encourage effort. After his return, he heard from the

helper at Yarpuz, that since his visit another man had openly declared himself a Protestant. He had found but two firm Protestants in the place. The helper had also succeeded in opening a school, with about half a dozen scholars, children of Armenian parents.

NORTH ARMENIANS.—A letter from Mr. Ball, dated August 12, announces his arrival from Cesarea, at his new station, Yozgat, on the 18th of June. It was, he says, "with feelings of sadness that we left the place of our first missionary labors, where we had been permitted to gather some fruit." "Some came in companies, and some one by one, to express their gratitude, and their sorrow that we were about to leave them." About two weeks after Mr. Ball's arrival, Dr. Jewett and his family also reached Yozgat, from Sivas. The doctor had rented a house for four years, and a room had been taken and fitted up for books and medicines. The building purchased for a chapel had been occupied three Sabbaths, with a congregation of from fifty to sixty. "The school has reached its former number of pupils," and a helper has been located at Sungurlu, where there is an encouraging state of inquiry.

SYRIA.—Misses Temple and Johnson, who are to take charge of the female boarding school, arrived at Beirut in good health, after a very pleasant and prosperous voyage, August 31. Mr. Hurter writes: "We are making good progress in printing the New Testament, and hope to have the four Gospels printed before the end of the year."

CHEROKEES.—Mr. Worcester, in a line dated September 13, announces the death of Mr. Huss, a very worthy man, and a valuable native preacher of the gospel, as follows: "Sad intelligence came to our ears last night. Mr. Huss is dead. He died at his home, of fever, last Tuesday noon. His end was peace. I shall endeavor to write more respecting him hereafter. He was a truly good man, and is doubtless gone to inherit a rich reward. His church is left without a pastor, fifty-five miles from me, and I am the nearest of your missionaries to them."

Mr. Willey wrote from Dwight, Sept. 15. Of the last year he remarks: "It has been one of rich blessings to this church. The aspect of the field was never more encouraging." Miss Swain's school is spoken of as increasingly useful. The annual meeting of the mission, he says, was one of great interest to all present, and he thinks, "the tide is turning in favor of the mission," among the people.

Home Proceedings.

EMBARKATION.

REV. L. B. PEET, of the Fuh-chau mission, China, sailed from New York, with Mrs. Peet, October 4, in the ship Empress, Captain D. R. Lecraw, to rejoin his mission.

DONATIONS,

RECEIVED IN SEPTEMBER.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Gorham, Fem. sem.	3 00
Portland, State st. ch. a mem. "a thank off'g,"	500 00—503 00
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Weld, Cong. ch. and so.	7 00
Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr.	
Bremen,	7 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Biddeford, 1st ch. and so. 16,09;	
2d cong. ch. and so. to cons.	
Rev. CHARLES PACKARD an H.	
M. 50;	66 09
Sanford, Cong. ch. and so.	15 00—81 09
	598 09
Ashland, D. N. Rogers,	10 00
Castine, S. Adams to cons. LUCY S. ADAMS an H. M.	100 00
Searsport, 1st cong. ch. and so.	30 00—140 00
	738 09

NEW HAMPSHIRE.

Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Bennington, "A fem. friend,"	10 00
Mt. Vernon, C. B. Southworth,	10 00
Pelham, Gents. asso. 35,50; la. do.	
40,75;	76 25—96 25
Merrimack co. Aux. So. G. Hutchins, Tr.	
Boscawen, 1st cong. ch. and so.	42 00
Henniker,	1 50
Pittsfield, Cong. ch. and so.	7 00—50 50
Rockingham co. Conf. of chs. F. Grant, Tr.	
Epping, Ch. and so.	20 00
Exeter, 1st cong. ch. and so.	
16,50; 1st and 2d cong. ch. m. c.	
14,41;	30 91
Hampstead, Mrs. E. Calef,	20 00
Rye, Cong. ch. and so.	10 00—80 91
Strafford Conf. of chs. E. J. Lane, Tr.	
Dover, Belknap ch.	14 00
	241 66

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Middlebury, "A friend," to cons. Mrs. SUSAN F. LABAREE an H. M.	100 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Sheldon, Cong. ch. and so. bal.	2 60
Montgomery, Indiv.	9 00—11 60
Orange co. Aux. So. L. Bacon, Tr.	
Chelsea, Cong. ch. and so. 38,37;	
m. c. 7;	45 37
Randolph, Cong. ch. and so.	27 00
Vershire, do.	7 50—79 87
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Coventry, m. c.	8 11
Derby, Cong. ch.	11 62
Morgan, Cong. ch. and so.	6 89—26 62
Rutland co. Aux. So. J. Barrett, Tr.	
Benson, Coll. 30,75; m. c. 8,37;	39 12
Clarendon, m. c.	1 13
Pittsfield, "A friend,"	5 00
Rutland, m. c.	22 02
West Rutland, Coll.	20 00—87 27
Washington co. Aux. So. G. W. Scott, Tr.	
Waitsfield, Cong. ch. and so.	4 00
Windham co. Aux. So. F. Tyler, Tr.	
Brattleboro', Centre ch. m. c.	30 80

Dummerston, Ch. and so. 37,41;	
m. c. 15,85;	53 26
Fayetteville,	9 00
Grafton, m. c.	17 39
Marlboro', do.	10 98
West Townshend,	11 54—132 97
	412 33

MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Lec, Cong. so. m. c. 21,06; gents.	
asso. 153,75; la. asso. 69,77;	244 58
Richmond, Cong. ch.	5 00
West Stockbridge Centre, Cong.	
ch. and so.	20 00—269 58
Boston, S. A. Danforth, Agent,	248 73
Essex co.	
Lawrence, Lawrence st. ch.	25 32
Essex co. North Aux. So. J. Caldwell, Tr.	
West Amesbury, Rev. Mr. Thompson's so.	162 03
Essex co. South Aux. So. C. M. Richardson,	
Tr.	
Beverly, S. S. T.	5 00
Essex, Young converts and others	
for debt,	14 55
Gloucester, Cong. ch. and so.	25 00
North Beverly, P. Homan,	10 00—54 55
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, 1st cong. so. m. c. 21,46;	
gent's asso. 6,81; la. do. 5,97;	
2d cong. so. 31,59;	65 83
Coleraine, Cong. so.	11 26
Erving, do.	30 00
Greenfield, 1st ch. and so. 37; 2d	
cong. so. m. c. 80;	117 00
Leverett, Cong. ch. and so.	15 54
Montague, 1st do.	40 05
South Deerfield, Monument ch. 12;	
1st cong. ch. and so. which and	
prev. dona. cons. ZEBADIAH	
GRAVES an H. M. 87,68;	99 63
Sunderland, Mrs. P. P. L. 1; cong.	
ch. and so. 11,64;	12 64
West Hawley, 2d cong. so.	2 00—394 00
Hampshire co. Aux. So. S. W. Hopkins, Tr.	
Amherst, College ch.	169 28
Belchertown, Benev. asso.	65 00
Cummington, Village ch.	31 87
Easthampton, 1st ch. m. c.	45 05
Granby, La. benev. so.	57 49
Hadley, 1st ch. m. c.	88 33
Huntington, 1st ch.	19 00
North Amherst, Cong. so. 7,58; m.	
c. 7,42; a class off'g. 4;	19 00
Northampton, "A friend," 100;	
1st ch. m. c. 229,10; Edwards	
ch. m. c. 81,93; Treas. of Arm.	
Fund, 8,86;	419 89
Westhampton, Coll. 29,74; la. ben.	
so. 13,86;	43 60
Williamsburgh, Nathan Sears,	25 00—983 57
Middlesex co.	
East Cambridge, Unknown, 3; do 2;	
Evan, cong. ch. m. c. 12,20;	17 20
Middlesex North and vic. C. Lawrence, Tr.	
Fitchburg, Calv. cong. ch. m. c.	30 00
Middlesex co. South Conf. of chs.	
Concord, Trin. ch. and so.	58 00
Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dedham, Dr. Burgess's ch. and so.	
100; m. c. 50;	150 00
Dover, Cong. ch. 9,03; avails of	
ring, 25c.;	9 28
Milton, Mrs. Charlotte Vose to	
cons. Rev. JAMES GARDINER	
Vose of Amherst an H. M. 50;	
1st ch. and so. 80,50;	130 50
Roxbury, Eliot ch. gent. 125; Vine	
st. ch. m. c. 8,39;	133 39
West Roxbury, South evan. cong.	
ch. and so. (of wh. fr. Samuel	
D. Smith to cons. Mrs. CLARISSA	
D. SMITH an H. M. 100; Alvin	
Smith to cons. Mrs. ABBIE W.	
SMITH an H. M. 100;) wh. and	
prev. dona. cons. MICHAEL	
WHITTEMORE and WILLIAM	
WISWALL H. M.;	482 37—905 54

Palestine Miss. So. E. Alden, Tr.	
Braintree, 1st par. la.	45 25
Bridgewater, Trin. cong. ch. <i>extra</i> , 14 00—59 25	
Taunton and vic.	
Berkley, Trin. cong. so.	50 00
Worcester co. North Aux. So. C. Sanderson, Tr.	
South Royalston, 2d cong. ch.	5 50
	<hr/>
	3,263 27
A friend, 2; do. for debt, 25;	27 00
Chelsea, Winnisimmit ch. and so.	
m. c.	45 10—72 10
	<hr/>
	3,335 37

CONNECTICUT.

Fairfield co. East Aux. So. Rev. L. M. Shepard, Tr.	
Brookfield, A. Smith,	5 00
Hartford co. Aux. So. A. G. Hammond, Tr.	
East Windsor, 1st cong. ch. and so. 54 00	
Hartford, A thank off'g, 50; Centre ch. m. c. 19,76;	69 76
South Windsor, Cong. ch. and so.	61 88—185 64
Hartford co. South Aux. So. H. S. Ward, Tr.	
Kensington, m. c.	20 00
Middletown, 1st so. gent. and la.	
asso. a friend,	5 05—25 05
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Litchfield, Coll. to cons. Miss LUCRETIA DEMING an H. M.	100 00
Middlesex Asso. E. Southworth, Tr.	
Middle Haddam, 1st cong. ch. and so.	5 00
North Lyme, "A friend,"	10 00—15 00
New Haven City Aux. So. F. T. Jarman, Tr.	
New Haven, United m. c. 25,40;	
South ch. m. c. 9,60; 3d cong. ch. m. c. 60,87; S. H. E. 2;	97 87
New Haven co. East Aux. So. F. T. Jarman, Tr.	
Fair Haven, Centre ch. m. c.	40 00
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
Franklin, W. B. H.	2 00
Stonington, 2d cong. ch. m. c.	15 00—17 00
Tolland co. Aux. So. E. B. Preston, Tr.	
Ellington, Cong. so. <i>extra</i> ,	32 88
Windham co. Aux. So. J. B. Gay, Tr.	
Hampton, Miss H. Colman, 10; 1st eccl. so. 60;	70 00
	<hr/>
	588 44

RHODE ISLAND.

Bristol, Cong. ch. indiv.	3 00
Tiverton, Cong. ch. and so.	21 00
Woonsocket, Cong. so.	17 33—41 33

NEW YORK.

Chautauque co. Aux. So. S. H. Hungerford, Tr.	
Portland, Chautauque co. miss. so.	3 00
Greene co. Aux. So. J. Doane, Agent.	
Durham,	2 50
Monroe co. and vic. E. Ely, Agent.	
Pittsford, Pres. ch.	25 56
Rochester, Plymouth ch.	20 00—45 56
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. from Brooklyn, Rev. H. N. 5; G. B. N. 5: for debt; 3d pres. ch. Brooklyn, for debt, 120;)	303 74
St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr.	
Heuvelton, Cong. ch. m. c.	5 75
Parishville, do. for debt,	32 00—37 75
	<hr/>
	392 55
Albany, 4th pres. ch. miss. so.	50 00
Binghamton, Pres. ch. (of wh. from Oliver Ely and wife, for <i>Louisa Ely</i> , Ceylon, 20;)	226 92
Brunswick, "A friend,"	2 00
Canaan Centre, 1st pres. ch. coll. and m. c.	33 75
Candor, Cong. ch.	21 00
Centre Almound, R. H. C.	2 00
Champlain, Pliny Moore, wh. and prev. dona. cons. HELEN M. MOORE an H. M.	50 00

Chazy, J. C. Hubbell, 10; Miss Hubbell, 20;	30 00
Friendship, 1st cong. ch.	9 00
Jasper, "A few friends,"	10 00
Marathon, Pres. ch.	8 00
New Lebanon, S. C.	5 00
Northville, Young peo. miss. so.	10 00
Sackett's Harbor, Pres. ch.	42 13
Salisbury Mills, J. C.	2 00
Shelter Island, Pres. ch. bal.	1 37
Summer Hill, Cong. ch. and so.	13 21—516 38
	<hr/>
	908 93

<i>Legacies.</i> —Canandaigua, Mrs. Mabel B. Johns, by Moses Chapin, Ex'r, 100;	
Cambria, Josiah B. Scovell, by Thomas Scovell, Ex'r, 100; less disc. 1; Perry Centre, Norman White, by D. O. White, Ex'r, 30;	229 00
	<hr/>
	1,137 93

NEW JERSEY.

Bloomfield, Z. B. Dodd, 50; pres. ch. wh. and prev. dona. cons. Miss MARY LOUISA FITZ RANDOLPH an H. M. 40;	90 07
Branchville, Frankford ch.	32 66
Elizabeth, Jonathan Townley,	50 00
Orange, 1st pres. ch. wh. cons. M. B. CANFIELD, E. A. GRAVES and EGBERT STARR H. M. 399,91; a few indiv., <i>extra effort</i> , 160; 2d pres. ch. 171,52; special effort for debt, 387;	1,118 43
West Bloomfield, Pres. ch. 63,77; m. c. 24,56;	88 33—1,379 42

PENNSYLVANIA.

Harrisburg, Pres. ch. (of wh. to cons. Rev. THOMAS H. ROBINSON an H. M. 50;)	213 85
New Milford, do.	8 50
Oxford, "C."	10 00
Philadelphia, Clinton st. ch. J. S. Harris,	20 00
Shirleysburg, John Brewster,	75 00—327 35

DISTRICT OF COLUMBIA.

Washington, 4th ch.	32 04
---------------------	-------

OHIO.

By G. L. Weed, Tr.	
Cincinnati, 2d pres. ch. m. c. 15,40;	
3d pres. ch. m. c. 12,26; S. W. for debt, 10;	37 65
Ironton, Mrs. W.	5 00
Little Mill Creek, Coll.	6 10
Oxford, 2d pres. ch. 37,80; m. c. 23,97;	61 77
Sandy Spring, Pres. ch.	13 00
Walnut Hills, Lane sem. ch.	3 35
Warren, Pres. ch.	37 75—164 63
By Rev. S. G. Clark.	
Aurora, 17,36; Rev. J. S. G. and fam. 10;	27 36
Brecksville,	2 00
Brooklyn, S. S.	3 38
Claridon,	7 00
Cleveland, 1st pres. ch. m. c. 26,33; Mrs. P. M. W. for debt, 15; a friend, 1; 2d ch. 5; E. F. G. 10;	57 33
Collamer, Rev. F. Maginnis,	10 00
Concord, Mrs. S. J. Wilson,	10 00
Ellsworth, for debt, 14; M. A. 10;	24 00
Geneva,	2 26
Grafton, Cong. ch. for debt,	10 00
Hinckley and Brunswick, Cong. ch. 10	20 00
Huntington, Rev. A. R. Clark,	27 00
Kinsman, m. c.	10 00
Mesopotamia,	9 32
Newburg, wh. and prev. dona. cons. Rev. JOSEPH H. BRECK an H. M.	13 77
Oberlin, 32; Rev. G. D. 2;	34 00
Olena,	2 43
Peru, A friend, 10,60; a convert for debt, 1;	11 60

Richfield, Mrs. S.	1 00
Rootstown, 10, 14; G. Case, 10;	20 14
Saybrook,	1 35
Strongsville,	8 00
Tallmadge, 70; Rev. W. Harford,	
34;	104 00
Wayne, Cong. ch.	30 00
West Mill Grove,	5 00
Western Reserve, A young lady,	3 00
Williamsfield, M. Leonard,	12 00
York, 11.50; N. B. 10; A. N. and	
fam. 10;	31 50
Youngstown, Pres. ch. and so.	
86.50; H. B. W. and fam. 13.50;	
J. W. and fam. 10; Rev. F. H.	
B. and fam. 10; to cons. Mrs.	
LOUISA M. MONTGOMERY and	
H. M.	120 00—607 61

772 24

Collamer, Cong. so. wh. and prev.	
dona. cons. Mrs. ELIZA F. SHARPE	
an H. M.	45 00
Defiance, 1st pres. ch.	3 00
Hudson, Hudson and W. R. College,	
Bible class miss. asso. 8.05; Rev.	
H. C. 1.95;	10 00
Marietta, by Rev. Mr. Preston,	10 00
Monroeville, Ch. and so.	25 00
Oxford, M. W. S.	1 00—94 00

866 24

INDIANA.

Rev. H. Foote,	2 00
Monroe, Pres. ch. m. c.	2 00
Orland, J. P.	5 00—9 00

ILLINOIS.

Alton, 1st pres. ch.	61 31
Dupage, Pres. ch.	25 00
Freeport, 1st pres. ch. 45; disc. 45c.;	
J. R. 8;	52 55
Granville, RALPH WARE, wh. and	
prev. dona. cons. him an H. M.	50 00
Lacon, Pres. ch.	35 70
Pittsfield, Cong. ch. 30.50; disc.	
25c.;	30 25
Plum River, "A lady,"	3 00
Rockford, A. Crosby,	30 00
Toulon, T. B. S.	1 50
Wenona, Pres. ch.	4 00—293 31

MICHIGAN.

By J. S. Farrand.	
Detroit, Mrs. Ellen Noble Frost to cons.	
GEORGE S. FROST an H. M. 100; disc.	
75c.;	99 25
By Rev. O. P. Hoyt.	
Albion,	6 00
Allegan, Pres. ch.	7 16
Burr Oak,	5 61
Coldwater,	6 75
Detroit, 1st pres. ch. Mrs. E. E. S.	
for debt, to cons. ROBERT STU-	
ART GRANT an H. M.	100 00
Galesburgh,	6 47
Jackson,	35 18
La Peer,	26 00
Leroy,	10 18
Marshall,	2 00
Michigan City,	12 33
Parkville,	4 36
Paw Paw,	4 05
Romeo,	14 30
Springport, E. P.	5 00
Stony Creek,	14 00
Sturges,	10 86
Three Rivers,	24 77
Union City,	7 33
Vermontville,	10 00—312 34
Adrian, 1st pres. ch.	84 70
Battle Creek, Cong. and pres. chs.	
m. c.	2 90
Chesterfield, Cong. ch.	1 00
Detroit, Rev. W. B. McL. 10; Rev.	
W. E. C. 3; cong. and pres. chs.	
special coll. 55.30;	68 30

Lansing, 1st pres. ch.	11 75
Lenox, Cong. ch.	1 18
Monroe, Young la. sem. "miss. cir-	
cle," 40; Prof. E. J. Boyd and	
lady, 60; to cons. FRANCES E.	
BABBITT an H. M.; pres. ch. 50;	
O. J. 5;	155 00
New Baltimore, Rev. E. W. 5; cong.	
ch. 2.37;	7 37
Niles, Pres. ch. for debt,	100 00—432 20

843 79

WISCONSIN.

Appleton, 1st cong. ch. m. c.	12 50
Beloit, Cong. and pres. chs. m. c. for	
debt,	60 00
East Troy, Coll.	13 33
Green Bay, Pres. ch. youth's miss.	
so.	7 00
Oakfield, 5; Rev. D. P. 50c.;	5 50
Watertown, Cong. ch. 12; J. A. H. 3;	15 00
Wauwatosa, Cong. ch.	15 00—128 33

IOWA.

By Rev. C. Clark.	
Burlington, Cong. ch.	13 50
Muscatine, do.	25 50—39 00
Burlington, Cong. ch. 19.25; disc.	
26c.;	19 00
Clinton, A. Cobb,	4 00
Inland, Rev. S. N. Grout,	20 90
Kossuth, N. S. Pres. ch. m. c.	2 60
Magnolia, m. c.	6 00
Waterloo, E. Ware,	20 90—71 60

110 60

TENNESSEE.

Columbia, m. c.	17 00
-----------------	-------

MINNESOTA.

Shakopee, Rev. S. W. Pond,	10 00
----------------------------	-------

IN FOREIGN LANDS AND MISSIONARY STATIONS.

Abeih, Syria, Mrs. A. M. Bliss,	5 00
Ceylon m. Rev. J. C. Smith,	10 00
Hazlewood, Dakota m., m. c.	3 50
Montreal, Can. James Halliday, for debt,	
40; Zion ch. "a mem." 50;	90 00
Zulu m. Rev. A. Abraham,	25 00

133 50

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	\$ 15 50
NEW HAMPSHIRE,	2 25
VERMONT,	13 85
MASSACHUSETTS,	59 75
CONNECTICUT,	40 35
NEW YORK,	50 80
NEW JERSEY,	1 00
PENNSYLVANIA,	53 50
DELAWARE,	16 54
OHIO,	9 18
INDIANA,	6 00
MICHIGAN,	11 00
WISCONSIN,	2 60
IOWA,	19 00
IN FOREIGN LANDS, &c.	1 00

\$302 32

Donations received in September,	10,749 05
Legacies,	229 00

\$10,978 05

★ TOTAL from August 1st to	
September 30th,	\$23,529 36

DONATIONS IN CLOTHING, &c.

South Braintree, Ms. A box, fr. juv. miss. so.	
--	--

THE
MISSIONARY HERALD.

VOL. LIV.

DECEMBER, 1858.

No. 12.

American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

ANNUAL MEETING.

THE annual meeting of the Zulu mission was held in the city of Pietermaritzburg, commencing Wednesday evening, May 26. Besides attending to the special business of the mission, a sermon was preached Wednesday evening, and several public meetings, for various purposes, were held. On Friday evening, there was a union missionary meeting, at which several addresses were made, by members of the mission and by friends of other denominations, among whom was Bishop Colenso. On Sabbath morning, Mr. Abraham preached the annual English sermon, after which the sacrament of the Lord's supper was administered. Mr. Wilder writes:

All the public meetings were well attended, and the service on the Sabbath was especially interesting and solemn. We cannot speak too highly of the kindness and hospitality of the people of Pietermaritzburg, not confined to the Presbyterians and Congregationalists, who might be expected more fully to sympathize with us. The Wesleyans and Episcopalians were not behind. We were all taken into the families of friends, and all our wants were bountifully supplied. Dr. Sutherland, the surveyor general, entertained three families. On Thursday afternoon all were invited to dinner at the Bishop's residence, at his

VOL. LIV.

missionary station, about five miles from town.

We had, on the whole, a good meeting. So far as we hear, the influence was happy upon the community, and we think it has created new interest in the missionary cause. After the meeting, two persons, who did not reveal their names, sent us five pounds each, as a token of interest in our work.

Station Reports—Esidumbini.

Reports have been received, as yet, from only two of the stations. Mr. Tyler, of Esidumbini, writes that the average number of pupils in the day school at that station has been ten. Children from the kraals have also been instructed, as they were disposed to come together for such a purpose. The average congregation on the Sabbath has been fifty-five—"larger than heretofore." "Good attention has been given to the word," and there has been "evidence that sermons preached on the Sabbath have been made the subject of conversation and argument in kraals where, hitherto, there had been unwillingness to speak on the subject." A few persons have so far left the follies of heathenism as to be willing to remain at the station, and have it known that they are inquirers after the truth.

Umvoti.

In the absence of Mr. Aldin Grout in the United States, Umvoti has been occupied by

Mr. Mellen. He speaks of having been very kindly received by the people at the station, who, he says, have been prospered in worldly matters, so that even the heathen see that there are advantages in adopting the customs of civilized life. A day school has been kept up through the year, sometimes numbering 35 or 40 pupils, and sometimes a much smaller number. "The children have made commendable progress." During a part of the year, both children and adults have attended an evening school.

The Sabbath congregation has varied from 100 to 250; weekly prayer meetings have been well attended; the monthly concert has been observed, and the contribution has been about \$3 per month, on the average. The conduct of most of the members of the church (which numbers about 50) has been orderly and consistent, yet there have been some exceptions to this. Three members have been suspended, one of whom has since given evidence of repentance. One, formerly suspended, has been restored to the fellowship of the church, and one person has been received by profession. A few others have applied for admission, and there has been of late, it is said, increased seriousness on the minds of quite a number.

Shanghai Mission.—China.

LETTER FROM MR. MACY, JULY 5, 1858.

THIS letter is dated at Ping-hu, and Mr. Macy says he has abandoned the plan, announced in a former letter, of living in a boat, because of the expense. "Having made another trip with Mr. Aitchison, in a north-westerly direction," he writes, "I have now pitched my tent at this out-station. For various reasons, Mr. Aitchison thinks it best to remain in Shanghai for the present, and I am sharing the house of Rev. G. John, of the London Missionary Society, and prosecuting my studies with reference to a trial, in the autumn, to reach some northern post."

The position of Mr. John, he states, "has not been very encouraging. The movement of the allies towards the North has alarmed and excited the people and but few have attended his services." The disturbed state of foreign relations had rendered the people unwilling to rent their houses, which was one reason operating to prevent Mr. Aitchison from going to Ping-hu.

The Call from China.

But passing from matters of local and per-

sonal interest, our brother proceeds to speak of the state of China generally; of what Providence has been doing there, and of the loud call which now comes upon the church from that opened field. He writes:

I have less disposition to talk about Ping-hu than about China in general. You will have heard, that this land is now available, in its length and breadth, in its eighteen provinces and its boundless dependencies, as a field of missionary labor. The prayers of Christians are answered; China is opened! But when we consider the territory and the population thus thrown upon the church, we are disposed to feel strong apprehension that the boon will not be duly prized, nor properly improved. There is here an extent of territory greater than all our own wide land, and a population twelve or fifteen times greater than that upon which we are prone to dilate with pride and wonder! I do not design to follow out any queries respecting a supply for this field. It is enough to say that it can be supplied only in a very imperfect manner from Christian lands.

But though it may be that the whole want cannot be supplied, there is no less need that great and extraordinary efforts should be made. The revival, the accounts of which have so greatly cheered the hearts of Christians in various parts of the world, is certainly a wonderful movement in God's providence considered with special reference to this very call, now at length arising. India, also opening in a wonderful manner, naturally calls for the fullest exertions of England, and beyond the supply which Protestant Europe may send, the great reliance of China must be on our own country. Rome will doubtless marshal her hosts, and with all the advantages of experience and previous occupation, will struggle hard to secure possession of the minds of the people. Her task is comparatively easy; the change is a trifling one—the substitution of one pantheon for another, not very dissimilar.

Appeal to American Christians.

To meet the devil in this stronghold of ages, and in these new works cast up as others become indefensible, is the task and duty which seems to be laid now, in a peculiar manner, upon the church of Christ in America. It is very desirable, that the young people who have recently come into the fold of the Savior should be led to take a serious, prayerful and enlarged view of the claims of the world upon their time and efforts. It does not seem as if we ought, as the church of Christ, I will not say to remain stationary, but to advance only at the rate of progress for the last half century. The providence of God has taken a great step, if I may so speak; the zeal and energy of Christians should not lag behind.

I know that all the earth cries aloud for men and for instruction; but I cannot shut my eyes to the fact that lands containing one-half of our race, in India and in China, are now peculiarly placed before the Christian world, as open and practicable fields of labor; and while I would not remove one missionary from any field, however small and unimportant, I would have an appeal made, in stirring tones, to the young men and the young women, to the men of middle life even, in behalf of the swarming myriads here. Oh, that every one, who indulges a hope of eternal life through the blood of Jesus, would give a suitable season to prayerful, teachable consideration of the work of a missionary in this land. *No possible number of laborers can be too great* Every one who comes, by the very fact of his coming, arouses the attention of others, leads them to inquire why such efforts should be made, and thus prepares the way for further efforts.

Degradation of the Chinese.

The more I see of this people, the more I am satisfied that, without any hearty attachment to their idolatry, they are yet in bondage to it, and are very far from ready to give it up. Left to them-

selves, they will but sink deeper into materialism and vice. The growth of the opium trade, and the increasing numbers who become victims to the use of opium, are symptoms of the moral degradation of the people. The ruinous consequences of the habit are freely acknowledged; still it makes great havoc. There is no moral principle to resist it. And the utter insincerity of character, which leads every man to distrust his fellow, and which gives every missionary so much trouble, is a painful evidence of the perverting power of hoary superstitions. None of these evils will ever correct themselves. They will grow more and more virulent and destructive, unless corrected by the introduction of the gospel.

I cannot say that the field is very inviting, except in its extent and accessibility. There are here no proselytes and devout women, waiting to be more fully instructed. There are no such minds as those of Seneca or Plutarch, searching for and almost reaching the truth. Doubtless there are a few who feel a longing for something better than they have; one or two such have come under missionary influence; but they are not commonly met in missionary tours, nor is the hope of discovering them a strong inducement to our work. But we have one encouragement, which is all-sufficient. The same Spirit which has moved on the hearts of hundreds in America, can move on the hearts of the myriads of China. But "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Who will come?

~~~~~  
LETTER FROM MR. AITCHISON, JULY 31,  
1858.

THE date of this letter, it will be seen, is near four weeks later than that of the preceding, from Mr. Maey; and Mr. Aitchison states that Ping-hu could no longer be regarded as a station of the Board. Mr. John, of the London Missionary Society, had resided there for some months, with his family.

Mr. Macy had kept him company for a few weeks, but "now, all have returned to Shanghai; leaving the place in the care of a native helper." "We are," he says, "hopefully awaiting the ratification of the new treaties. Then, if not before, Mr. Macy and myself, unless the Prudential Committee otherwise advise, will proceed to form a new station; probably in Shantung province, possibly further to the west." Affairs at Canton are referred to as in a very bad condition, the so-called "braves" threatening to exterminate every foreigner within the walls.

But Mr. Aitchison, like Mr. Macy, writes mainly, it would seem, to communicate facts respecting the new opening of China, and to give expression to his deep convictions respecting the privilege and duty of American Christians at this crisis. Christian missionaries are distinctly mentioned in the treaties, and they are expressly permitted to propagate the doctrines of Christianity "every where in the country." What, now, shall be done?

### *The new Treaties and Christianity.*

The treaties recently signed at Tientsin, between China on the one hand, and the four great powers of the West, England, France, Russia and the United States on the other, furnish matter for devout thankfulness to God. The prayers of some now bowing before the throne above, and of many still bearing the heat and burden of the day, are answered. A wide breach has been made in the wall of exclusiveness, which so long interposed a formidable barrier between the heralds of salvation and the perishing millions of this empire. Henceforth, no jealous official, or prejudiced populace, will have the right to say to the advancing tide of gospel truth, "Thus far shalt thou come, and no farther."

When we recall the circumstances under which Morrison commenced his labors at Canton, and the bitter persecutions to which the first converts there were exposed, have we not reason to exclaim, in view of the language to which the imperial seal has now been affixed, "What hath God wrought?" That faith which, only fifty years ago, was proscribed and outlawed, is henceforth to be respected and defended, while its

adherents, whether native or foreign, are permitted to extend its triumphs into every part of the Emperor's wide dominions. That the Board and the churches may obtain a clear idea of the relation in which the Chinese authorities will now stand to the missionary work, I will transcribe the articles of the treaties which relate to toleration, following the order in which they were respectively signed.

*Russian Treaty, Article 8.* (Translation.) "The Chinese government, recognizing the truth that the doctrines of Christianity promote the establishment of good order and peace among mankind, promises not to persecute its subjects who may wish to follow the requirements of this faith; but they shall enjoy the same protection which is granted to those who profess other forms of religion tolerated in the empire.

"The Chinese government, believing that Christian missionaries are good men, who seek no material advantages for themselves, hereby permits them to propagate the doctrines of Christianity among its subjects, and allows them to pass every where in the country. A fixed number of missionaries passing through the cities, or open ports, shall be furnished with passports, signed by the Russian authorities."

*American Treaty, Article 29.* "The principles of the Christian religion, as professed by the Protestant and Roman Catholic churches, are recognized as teaching men to do good, to do to others as they would have others do to them. Hereafter, those who quietly profess and teach these doctrines shall not be harassed or persecuted on account of their faith. Any person, either citizen of the United States or Chinese convert, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

*English Treaty, Article 8.* "The Christian religion, as professed by Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities, nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

*French Treaty, Article 13.* (Transla-

tion.) "The Christian religion, having for its essential object to lead men to virtue, the members of all Christian bodies (communions) shall enjoy full security for their persons, their property, and the free exercise of their religious worship; and entire protection shall be given to missionaries who peacefully enter the country, furnished with passports such as are described in Article 8. No obstacle shall be interposed by the Chinese authorities to the recognized right of any person in China to embrace Christianity if he pleases, and to obey its requirements, without being subject, on that account, to any penalty. Whatever has been heretofore written, proclaimed or published in China, by order of government, against the Christian faith, is wholly abrogated and nullified in all the provinces of the empire."

It is no part of my design, in the present letter, to comment on the precise meaning, or to account for the manifest differences in the above articles. Suffice it to say, on this point, that one article of each treaty secures for the nation making it, whatever advantages of any kind the others may be able to obtain. Wherever, therefore, the Russian or the Romish priest can go, there the Protestant missionary has a right to be. Whatever protection the former may enjoy, that the latter may justly demand.

Other stipulations of the treaties have not yet been made public here; but it is generally believed that, taking all things together, the empire, in every part, will be accessible to foreigners, and that the right of residence in the interior will be both claimed and enjoyed by the mercantile and scientific community.

Surely, then, we are justified in announcing that China is at last opened. It is now the legal right, as it has long been the duty of the church, to convey to the starving millions of these eighteen provinces the bread of life. "The feet of him that bringeth glad tidings, that publisheth peace," may now stand on every mountain, wander through every valley, spread over every plain, of a region which embraces one-third of the population of the globe! How solemn

the position of those upon whom rests the duty here involved. God grant that they may have grace to perform this duty speedily.

### *Difficulties may be met—New Ports Open.*

We are not so sanguine as to suppose, that no obstacles lie in the path to the full attainment of privileges above indicated. Imperial edicts cannot change the disposition of the masses, nor secure the integrity of officials. In planting the standard of the cross in regions hitherto unexplored, we must expect opposition and danger, must be prepared for exhibitions of contempt and hatred. Families, especially, will have to encounter rooted prejudice and aversion. But it is our deliberate opinion that the time for the occupation of the interior has now come, and that all difficulties will vanish before the power of faith and love.

If, however, our right to enter in and take possession of the *whole* land, in Christ's name, were allowed for the moment to be doubtful, there is still ground for an appeal to the churches to send us reinforcements, in this fact, that nine new ports, three on the coast, three on adjoining islands, and three on the great river Yang-tsz-kiang, are certainly opened to trade, and of course to the propagation of Christianity. One of these is in the extreme North, on the coast of Manchuria, with the climate of New England; another in the extreme South, on the Island of Hai-nan, with the climate of Cuba; and the rest are between these limits, presenting a variety of climate adapted to every sort of physical constitution, and a difference of population suited to every grade of mental culture.

### *What will be done?*

In view of the above facts, which it is needless longer to dwell upon, what will the American Board, what will the churches, what will the young men of our colleges and seminaries do? Who

is to be foremost in entering these open doors? Shall it be the enterprising merchant, eager to amass the treasures of earth, almost universally carrying with him the drug which destroys both the bodies and the souls of his fellow men? Or shall it be the self-denying missionary, hastening with the pearl of great price, which enriches all who accept it both for time and for eternity? A cry, louder than the Macedonian, swelled by a hundred fold more voices, is now sent across the waters; not, indeed, a conscious cry, for these multitudes are ignorant of the blessing you have to confer, but, for that very reason, all the more effecting and urgent. India now absorbs the attention of British Christians, and upon that vast empire, more interesting than ever in the present crisis, their efforts will be, for a long time, concentrated. To America, then, we must look for the aid which China, in these new circumstances, requires. Shall we look in vain? Shall the opportunities which invite our immediate, earnest and enterprising efforts, be neglected?

### *Appeal to Young Men.*

Are there not many young men who will take this subject into prayerful consideration? The field which invites you is one of surpassing interest. It is worthy of the best efforts of the best men. In whatever point of view we contemplate the people of this empire, we find an argument which should weigh much with you in deciding the respective claims of the home and foreign fields. In numbers, acuteness of mind, advancement in civilization, and, we may add, in guilt and misery, they are not exceeded by any heathen nation.

By the gratitude, then, which should swell every heart for the wonders of grace wrought among you during the past year; by the compassion you are bound to cherish for immortal men perishing for lack of knowledge; by the love you feel for Him who purchased you with his own precious blood; we

beseech you fulfill, so far as in you lies, the dying, nay the ascending command of the Redeemer: "Go ye into all the world, and preach the gospel to every creature."

### *Sadness.*

Oh! how our hearts ache to see the apathy of too many who bear the name of Christ! How sad we are to read the appeals which an exhausted treasury forces from the officers of the Board! Surely it will be so no longer. Surely the time is at hand when the fruits of the Spirit's work will be manifest, in a supply of men and means more nearly adequate to the wants of our race. In this cheering hope we leave these facts and entreaties with the Christian people of America, praying that the great Head of the church may so dispose the minds of all men, that soon no land shall be left unvisited by the missionary, and no heart unmoved by the gospel.

In a postscript, Mr. Aitchison gives the following list of new ports opened.

On the coast, six, viz :

1. Niu-chwang, near the mouth of the river Liau, in the Manchu province Shing-king; lat. 41°.
2. Täng-chau, on the north shore of Shang-tung promontory; lat. 38°.
3. Tan-shui, on the north end of the island of Formosa; lat. 25°.
4. Tai-wan, on the south-west shore of the same island; lat. 23°.
5. Swa-tow, on the coast between Canton and Amoy; lat. about 23°.
6. Kiung-chau, on the island of Hainan; lat. 20°.

On the Great River, three, viz :

7. Ching-kiang, situated at the junction of the grand canal with the river; lat. 32°.
8. Wu-hu, in the department of Tai-ping-fu, province of Ngan-hwui; lat. about 31°.
9. Han-keu, at the mouth of river Han, in province of Hu-peh; lat. about 31°.

The last two are to be opened when the rebellion is suppressed.

### *Extract from a letter from Mr. Williams.*

In connection with these letters from missionaries, the readers of the Herald will be glad to see the following extracts from a



letter written to the Treasurer of the Board by Mr. Williams, for many years connected with the mission at Canton, now Secretary of the American Legation to China. The letter is dated at Shanghai, July 13.

The treaties lately made between China and the four Western powers are sent by this mail. The provisions of the American treaty allow complete toleration to the preaching and practice of Christianity. \* \* By the French treaty, it is allowed to the missionaries of that nation to travel through the country, and the same liberty will enure to Americans, whether Protestants or Roman Catholics, so that we may regard the country as fully open for the dissemination of the gospel. Probably there will be some difficulty, for a time, in a missionary's settling, with his family, at an interior city, like Suchau or Hangchau, but the unmarried man will be able to go through the towns and cities making known the truth.

The officers at Tien-tsin were not altogether indifferent to the subject of toleration, and they seem to have considered its bearings. They are afraid of settlements in their borders, (and then the consolidation, perhaps, of forts and factories, like those formerly known in India,) under the name of mission stations; but a few years' experience will show them, that missions are not now likely to be turned into magazines or forts. The way for the churches to avail themselves of these new privileges and openings, will be to send their Pauls and Barnabases to occupy places near or remote from the coasts, and to prove, by their kindness and zeal and patience, that the tenets of Christianity do, as the treaty says, teach men to do good works. Perhaps we may ere long see many of the converts in the revival in America, which it has cheered us so much to hear of, coming to make known the truth to the Chinese. The number of missionaries is now much less than it was three years ago, and those here are overworked in some cases. Now that the Master of the

vineyard has opened up, for cultivation, so much new land, we may confidently entreat him to send forth laborers into it.

One of the leading Manchus at Tien-tsin was asked what he considered the population of the empire to be, and answered, without the least hesitation, as if the subject was familiar to him, "Four hundred millions"—thus confirming the general opinion. Tien-tsin has a population of about 200,000 in and around its walls. The demand for immediate action is great, and we doubt not it will be met.

### *Nestorian Mission.—Persia.*

#### *O ROOMIAH.*

LETTER FROM MR. BREATH, AUGUST 31,  
1858.

THE district of Salmas, to which this letter mainly refers, is north of Oroomiah, west of the north part of the lake. The labors of some helpers in that portion of the field, it will be perceived, have been interrupted through papal influence; but on the other hand, there is pleasant intelligence from Eri-van, and also from Armenians in Salmas.

#### *Opposition of Papists.*

In Salmas, the labors of our two helpers have lately been interrupted by the bitter opposition of the papists. The young men had a charge to walk very circumspectly, and by no means to go to Khosrowa, (the strong-hold of the papists,) in their character of evangelists, but to confine their labors to the Nestorian population of the plain. There is no reason to believe that they acted contrary to this charge; but having occasion to go to Khosrowa to make some purchases, they were beset by a mob, consisting mostly of women and well-grown boys and girls; and when they fled, as they soon saw it expedient to do, they were pursued and stoned beyond the limits of the village. Subsequently, the Romanists brought such influences to bear upon the principal man of the plain, who had always before been our friend and supporter, that he ejected,

very summarily, deacon Syad and wife, recently established there, telling deacon Joseph, that for the sake of Sergius, in whose house he was living, *he* might remain for the present. He professed to be acting under the direction of Askar Ali Khan.

We felt that we should endanger, if not lose, our hold upon Salmas, if we let this outrage pass unnoticed. Accordingly the matter was represented to the Debbeer at Tabreez, and redress asked for. Mr. Dickson, the acting English consul, was put in possession of the facts, and requested to use his influence with the Debbeer to obtain satisfaction. This he kindly did. But owing to the engrossing ceremonies of the Moharram, or because the authorities were unwilling to listen to our complaint, our messenger was put off from day to day; and when he became troublesome by his importunity for an answer, he was told that an officer had already been sent to Salmas, who was empowered to investigate the case and to punish those who had been engaged in the riot. (The ejection occurred after our complaint had been made, and was therefore not embraced in it.) As Mr. Dickson believed the story, deacon Arsanas, our messenger, felt constrained to act upon it. He accordingly went to Salmas, and there learned that he had been deceived and that no officer had been sent. When this became known to us, we thought that, possibly, jealousy of foreign interference in the affairs of the country had occasioned our failure, and that another appeal to the Debbeer alone, in which Mr. Dickson should not appear, might succeed. This appeal has been made, but the result we have not heard.

#### *Movements among Armenians.*

One of our pious helpers in Ardeshai, deacon Joseph, (who is partly of Armenian origin,) went, a short time since, on a visit to Armenian relatives in Erivan. His spirit was so "stirred in him," by what he saw and heard there, that he

could not hold his peace, but was constrained to speak the truth boldly and earnestly to his relatives and their visitors. He soon acquired notoriety. Some were disposed to receive the truth, while others bitterly opposed. After a short time some evil-disposed persons complained of him to the authorities, ecclesiastical and civil, as a Protestant emissary, who had come there for the purpose of creating disturbance. He was visited by officers of the police, who questioned him, and compared his Nestorian Scriptures with their own. The examination was satisfactory to them, and they told him, encouragingly, that although he would be summoned before the Armenian bishop, he had nothing to fear. He was so summoned; but when the bishop learned that he was not likely long to worry his flock, and that he had a passport and friends of influence among the Armenians, he dismissed him. When we last heard, he was protracting his visit, in accordance with the earnestly expressed desires of his relatives, who seem to be in sympathy with him, and was greatly encouraged to hope that he would be an instrument of good there. We pray, and trust, that this may be the case.

Another pious young Nestorian of Oroomiah, who has no connection with us, has been laboring in a like way among the Armenians of Salmas, where he is at work harvesting, and has awakened quite an interest there in the "new way." A learned deacon, a man of influence, it is hoped has been converted through his instrumentality.

---

#### G A W A R.

LETTER FROM MR. RHEA, AUGUST 2,  
1858.

#### *Important Movement.*

MR. RHEA first refers, in this letter, to the departure of four native helpers, with their wives, all graduates of the two seminaries, for Amadiab—"the wilds of Koordistan—" which was spoken of by Mr. Coan, in a letter

published in November. This, he says, "we regard," and others will so regard it, "as a deeply interesting movement. If successful, it will throw new light upon the mode of evangelizing those rugged regions; and it is certainly a very commendable example of self-denial on the part of these young men and women." The pious Nestorians also feel much interest in this enterprise.

### *Pleasant Intelligence.*

The Reis of Chardiwar, one of the most influential men on the plain of Gawar, has for months openly declared himself a Protestant, not only before his bishop and all the people, but also before the Moodir and Pasha.

Quite a delegation from the village visited me last week, and avowed their determination to attach themselves to the "new way," and hereafter to have stated religious services in their church, and have their children taught. It is now openly known as a Protestant village, though there has been no formal separation from the old church. The work is encouraging there. The people assemble well and listen with fixed attention, often with solemnity, to the messages of eternal life.

A little school of fifteen scholars was taught in that village last winter, by Gewergis, (a young man who studied in the seminary several years ago,) in the face of great reproach from nearly all the people, and threats from the bishop. The people, however, were not intimidated, and the school was kept up until spring. It was a very commendable instance of heroism on their part, and will tend to inspire confidence in a great many others scattered over the plain, whose sympathies are with us, but who are too timid to come out openly on the Lord's side. I was much gratified in examining that little school recently. It was pleasant to hear the scholars read from the Gospels and repeat the Lord's Prayer and the Ten Commandments, and it was evidently very gratifying to their parents who were present.

Schools in these villages will have a

very important bearing, on the progress of our work; as one of the great obstacles in the way of the triumph of truth is the ignorance of the people, and the mental stupidity which almost always attends it.

### *Movement of the Bishop.*

The Moodir here informed Khamis the other day, that an order had come from Kanân, Pasha of Bashkulla, for the removal of deacon Tamo from this plain to Jeloo, on the ground that he was a Jeloo man, and had only come to Gawar within the last three years. Khamis informed the Moodir, that his ancestors came here near two hundred years ago, but that if the government would indemnify the family for the loss that would be incurred by removal, they would happily go to Jeloo, as there was a much larger field there for the dissemination of Protestant truth.

This is no doubt the work of our sly old bishop, and how pitiable it is! We have paid no attention to the order, supposing that it was given by the newly arrived Pasha merely to make capital for himself for a moment, never intending that it should be carried into effect.

## *Northern Armenian Mission.—Turkey.*

### *ERZROOM.*

LETTER FROM MR. TROWBRIDGE, JULY AND AUGUST, 1858.

THE mission, at its last annual meeting, appointed Messrs. Dunmore and Trowbridge to spend a year in missionary labors in Moosh and its vicinity. They left Constantinople July 7, in the Austrian steamer for Trebizond, where they arrived July 10. This letter from Mr. Trowbridge gives some account of their subsequent movements, for a few weeks, and of the state of things which they had found thus far, in connection with the missionary work in that vicinity.

### *Ordination at Trebizond.*

The mission having instructed us to ordain Baron Hagop, as pastor of the church at Trebizond, when on our way

to Erzroom, we called a meeting of the church and congregation to consult on the subject. The call having been regularly made out by the church, and accepted by the candidate, after much consultation and prayer, we decided to proceed with the ordination on the following day, which was the Sabbath.

The audience was very large, much larger than could be accommodated in the chapel; an adjoining room was crowded, as well as the windows and doors, and all the vacant space around the pulpit and in the aisle. The examination, which was public and lasted an hour, was listened to with fixed attention. Throughout the services, which were necessarily very long, the crowded audience was exceedingly quiet, and evidently took a deep interest in all that was said and done. No Christian could have been present, without feeling that it was indeed good to be there. We cannot but hope, that the result of this step will be eminently good. The new pastor has long ministered to that people in spiritual things, and has proved himself a workman that needeth not to be ashamed. He is highly esteemed by all classes at Trebizond, and very much beloved by the members of his flock.

The sermon was preached, in Armenian, by Mr. Dunmore, and at the close of the ordination services, the Lord's supper was administered, the exercises being partly in Armenian and partly in Turkish.

### *Brightening Prospects at Erzroom.*

On Monday, July 12, our brethren started for Erzroom, by the shortest or mountain route. They passed large patches of snow, and succeeded in reaching Erzroom about five o'clock Saturday afternoon. "On the whole," Mr. Trowbridge writes, "our journey across the mountains was a quick one, and at this season of the year could not be otherwise than pleasant. The mountain scenery through which we passed is said to be the finest in Turkey, and to bear no small resemblance to that of the Alps. The valleys were literally covered with ripened grain, while the sides of the mountains were carpeted with a profusion of flowers, of great variety and beauty."

On Sabbath afternoon, thirteen adults and a few children met with the missionaries for prayer, and on Monday evening a meeting for consultation was attended by sixteen men, who assured them that there is now much more freedom of thought and discussion in that city than ever before. The Russian power had, for many years, inspired all classes in that section of the country with dread, so that Protestantism there has had but a feeble and uncertain growth. Mr. Trowbridge now writes:

The near approach of the Russian forces during the late war, Kars being only four days distant, and the fall of that place, practically closed missionary operations in this city for the time being. Erzroom was therefore abandoned by the missionaries two years ago, but not at all with the idea that the labor performed here had been lost, or that the station would be entirely given up. The position of the city is too central, and the Armenian population is too large, to permit us to think of allowing operations here entirely to cease.

The minds of men, at present, are being freed from the bondage of fear in which they have so long been held. We have been repeatedly assured, by those friendly to the truth, that they have now no hesitation in acknowledging themselves Protestants, and that they are known and treated as such; whereas, before the war, if a man avowed himself a Protestant, he must be prepared to endure the loss of business and of property, and to meet insult, abuse and persecution on every hand.

One other important cause of the present freedom of opinion should be mentioned, viz: that the Roman Catholics are making strenuous efforts to establish, throughout this region, the power of the Pope. At Erzroom, they are building a beautiful church, and we learn that in the regions of Moosh and Van, their emissaries are busy and successful. The present, therefore, is a favorable time for entering the field, and sowing broadcast the good seed of the Word. The harvest is truly great and ready for the



sickle; where, alas, are the reapers? Our trust is alone in God, and our prayer is, that he will raise up and send forth the laborers.

As the result of our consultations, we have decided to locate the only native preacher we have at our command, in this city. He has been in the seminary at Bebek, and is much esteemed by the Protestants here, and by others friendly to the truth. He will open a school and take charge of the services on the Sabbath.

We are perfecting our plan of operations for the coming year, and expect to leave here next week, for Khanoos, two days distant to the south. Soon after our return from Khanoos, we hope to set out on our long tour through the southern and eastern portions of the district. You can readily conceive that we feel the need of your prayers. The work given us to do, is far beyond our strength, unless we shall be specially sustained by divine grace.

*Monday, July 26.*—Yesterday morning Mr. Dunmore preached in Armenian, when there were thirty-one adults present. In the afternoon, I preached in Turkish, to a congregation of twenty-five adults and twelve or fifteen children. At a meeting held last Thursday evening, twenty-six adults were present. These facts encourage us, as we had little or no expectation of finding *any* persons here who would be bold enough to attend our meetings. Those who come are evidently somewhat undecided and fearful. To-day a school will be opened in the house we occupy, and to-morrow we expect to leave for Khanoos.

#### *Visit to Khanoos.*

This visit was designed to afford aid to the brethren at Khanoos, who have been called to endure much persecution, in settling difficulties which had arisen; and also for consultation with pastor Simon, respecting other portions of the field. The missionaries reached there Wednesday, July 28, and Mr. Trowbridge writes:

The brethren were exceedingly busy, gathering their harvests of wheat and

barley; yet during our stay we had much pleasant intercourse with them. After working hard all day, they were glad to come and spend an hour and a half or two hours each evening, narrating the story of their trials, or listening to words of advice and comfort. The result of our visit was in all respects satisfactory. We made arrangements to complete a place of worship, operations on which had been suspended in consequence of the opposition of the Armenians. This result will no doubt exert a good influence, by convincing the Armenians that the Protestants, though few and feeble, are still supported by sympathizing friends. On the Sabbath, after the morning service, we baptized five children. The audience was as large as could be comfortably accommodated in the small room where services are now held.

#### *Proceedings of the Bishop at Erzroom.*

On Monday the missionaries started on their return to Erzroom, where they arrived the next day, accompanied by pastor Simon. The letter says:

The brethren met us with the story of what occurred last Sabbath, which was briefly as follows:—One of their number, having heard that the bishop was about to denounce all those who attended our meetings, went to the Armenian church in the morning to hear what he might say. After the ordinary services of the church had been performed, the bishop began by saying: "There is a set of vagabonds here from Arabkir, many of whom are declared Protestants, and all of whom are Protestants at heart." Having poured forth all manner of abuse upon the persons thus referred to, he continued: "I have pledged myself that not a Protestant shall remain in this region, and I have commanded all under me to aid in crushing this sect. We are ready to shed our blood to accomplish this object." After much vituperation, he dismissed the congregation. In the mean time, about fifty persons had as-

sembled quietly, at our place of meeting, to listen to a sermon by our native preacher, Baron Hohannes. As the result of the bishop's declaration and abuse in the morning, quite a large number of boys and young men assembled in front of our house, and when the meeting was dismissed and the Protestants left, they were met by shouts of derision and insult. Stones were thrown at them, and they were followed by the crowd far down the street, until they separated to go to their several homes. The crowd also stoned our house.

This demonstration has created no little stir in the city, and has excited the indignation of the sober and respectable Armenians to a high degree. The bishop himself is an old persecutor of the Protestants. He was formerly at Arabkir, where he distinguished himself by the same disgraceful conduct that he is now exhibiting here. When Messrs. Richardson and Peabody left Erzroom, this bishop congratulated himself on having driven Protestantism from the city. We are informed, by reliable authority, that on hearing of our arrival, and of our intention to resume operations, he was thrown into an uncontrollable rage, and could not find words to express his indignation. The poor man might spare himself all these outbursts of malice, if he would remember the wise words of Gamaliel—"Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

We have laid the case before the English consul, who promises us that he will do all in his power to protect the Protestants in the enjoyment of their own religious services, and we feel assured that he will keep the promise.

The state of things at Erzroom is such that it seems important for us to remain here somewhat longer than we had proposed. We hope still, however, to leave here before the end of this month.

## CONSTANTINOPLE.

LETTER FROM MR. SCHAUFFLER, SEPTEMBER 8 AND 13, 1858.

IN this communication, Mr. Schauffler mentions several incidents illustrating specially the state of feeling among Mohammedans. He first refers to a Mussulman who had, for some months, been quite regular in his attendance upon preaching, and had recently requested baptism. The acquaintance with him, in regard to his personal religious experience, not having been sufficient, he was "put off for the present," as to this request, but had been employed by Mr. Schauffler to aid him in revising the New Testament for the Turks.

### *Diminished Call for the Scriptures.*

With reference to present openings for disseminating the Scriptures among Mohammedans, our brother writes:

It is due to the truth, as well as to the friends of the missionary work in Turkey, to acknowledge the reaction which has taken place during my absence, in regard to the sale and dissemination of the Scriptures. The number of New Testaments sold is small in comparison with what it was before I left. The people have been warned against buying and reading this book, by their ecclesiastical guides and rulers, in several of the mosques, perhaps in all, at the Capital. In several mosques also, the honor has been done to Mr. Williams, to warn the people against contact and conversation with him. In all this, however, I see no discouragement, but contrariwise. Let the following particulars be realized, and the difference between the present and the former state of things will soon be felt. (1.) The Mohammedan Imams and Ulemas are obliged to resort to moral suasion, warning and entreaty. The matter is not managed now by public proclamations; no threats of persecution are employed; the government takes no responsibility in these measures; the police has nothing to do with them. (2.) Although the sale of the New Testament has been much reduced, there are purchasers, and those

who buy, still do it publicly, fearing no civil penalty. "Why do you buy this infidel book?" says a bigot to a Mohammedan purchaser of the New Testament. He replies: "I chose to buy it, and with *my own* money;—you are welcome to mind your own business;" and the matter ends. (3.) We hear of no search made for the books already abroad among Mussulmans. No New Testaments have been burned yet, that we know of, by the Turks, to match the zeal of the Greek or Catholic priests and bishops, who have burned thousands of them.

#### *Disposition of the Authorities.*

The following incidents are of special interest, as illustrating the apparent disposition of some at least among Turkish officers, to conduct honorably and impartially towards those who may be seeking after the truth.

Not long ago, (before Riza Pasha came again into power,) the Minister of Foreign Affairs observed to Mr. Brown, relative to Mr. Freeman, (or Tirhat Efendi,) that he could return from Malta without danger; he should be protected in his religion and his rights.

You have probably been informed of the case which made considerable noise in Damascus, some time ago. A Mohammedan became a Christian, and was, in consequence, put into the prison. The matter being referred to the Sublime Porte, the decision was, that the man should be released and remain unmolested; but as Damascus was a sacred city, he should remove to another place of residence. With this little peace offering to Islamism, the Porte had doubtless the benevolent and prudent purpose, of removing the man from the fanaticism of the Damascus population, among whom they had no means of effectually protecting him.

A similar case has happened here, during my absence. A Mussulman and his wife had made Mr. Williams's acquaintance, read the New Testament and desired to become Christians. They wanted also to remove to Bebek, and evidently

were under the impression, that they would be furnished among us with temporal employment and support. Mr. Hamlin objected to the steps which Mr. W. was inclined to take in favor of the inquiring family. The man then went to the Catholics of our village, the Jesuit College, and was baptized there, receiving the name of Prospire. But he came again, and still wished to be employed by us, in some way. His former situation had been comfortable, but Mr. H. could not employ him, and was unwilling to have the family throw themselves upon him. Mr. Williams then spoke to the Dutch Charge d' Affaires, and begged him to employ the man in connection with the palace of the embassy, now in course of construction. That kind gentleman spoke to the undertaker of the building, and he employed him as a carrier of stone and mortar, for which only fifteen piasters, less than fifty cents, is paid per day. The man readily consented to the humbling task, and conducted so faithfully that his wages were raised somewhat, and he was made, and is now, doorkeeper and receiver of materials, which is a place of trust. But the kavasses of Turkish officers, in the employment of the embassy, contrived to have him arrested as he once stepped out into the street, by a Turk to whom he owed three thousand piasters.

When Mr. Williams heard of this, he sought him for a whole day, in several prisons, but could not find him, and greatly feared that he had been secretly dispatched. The next day, however, he found him, in the regular prison for such cases, and where he had sought him in vain the day before. The solution was as follows: The man was arrested by the creditors, accompanied by several police men, and brought to the proper authorities. "Sir," said the creditor to the Pasha, "this man has been a Mohammedan heretofore, and now he has become a *giaour*, or infidel." (Not a word about the debt.) "Who has asked you to bear witness to this man's religion?" the

Pasha asked; "does he owe you any money, or what complaint have you against him?" "Yes, Sir, he owes me three thousand piasters," was the answer. "Do you owe him that sum?" "Yes, Sir," the prisoner replied. "Well then, go and seek a kefil (or guarantee) and go about your business, and see that you pay the debt as soon as you can," was the prompt decision of the Pasha.

The whole day during which Mr. W. could not find the man, he was going about the city, accompanied by a police officer, to seek bail; but finding none he returned to prison. Mr. Hamlin having consented to guarantee the sum of one hundred piasters monthly, to be paid to the creditor, which sum was to be taken out of the man's earnings, Mr. Williams went and became surety for him. The creditor accepted the rate of only fifty piasters per month, and the man was released and is now attending faithfully to his vocation. You see that the authorities have acted honorably. It is remarkable, also, that the Turkish creditor was willing to release his apostate debtor on so easy terms, and especially that he was so willing to accept the bail of another and very notorious deserter from the religion he himself professes. How different would the issue of such a case have been four years ago! The wife of the man is now living with a family of Mohammedans to whom she is related, waiting for the time when she can again join her husband.

#### *Other Cases of Interest.*

September 13. To day Mr. Williams brought a very interesting man to my house. It was, indeed, no other than the Mohammedan who delivered Mr. W. and his family from confinement in the Smyrna quarantine, into which they were put when first fleeing from Constantinople to Malta. He has since become a serious inquirer, and so far as I can judge from one interview, may prove to be a truly converted man. He is wealthy, but cannot read, and could seek the

truth only by standing outside the chapel, at the windows, when Mr. Dodd was preaching to his little Smyrna congregation; or by hearing his wife read, who seems to be more learned than he. I was delighted in hearing him tell how he used to shut himself up in a little room, and pray to God in secret for light and help. At present he is living here, and I hope to see him again.

Another case referred to, was mentioned to Mr. Schaufler by a Russian gentleman of high standing. A young Mohammedan applied to this gentleman some time since, to be received to the Christian church. He was at first put off, but applied again, and appeared so sincere and artless that he was sent to Russia, where he was instructed in Christianity, probably by persons of education and not by ignorant priests, and baptized.

"And now," Mr. Schaufler writes, "this new member of the Russian church, manifests no other desire than that of going among his benighted countrymen, and teaching to them Jesus and his salvation. I suggested to have him sent among the Nogai Tartars in the Crimea. 'Yes,' the gentleman replied, 'or we may send him to the Caucasus, to preach to the Ishirkassians.' What a blessed solution of that hopeless and ruinous struggle, if the Russians should *preach the gospel* to the Ishirkassians, and they should receive it, and both nations unite in serving Christ!"

#### ARABKIR.

LETTER FROM MR. POLLARD, AUGUST 20, 1858.

THIS letter is occupied mainly with an account of incidents which occurred, and of places visited, during a journey, in June and July last, from Constantinople to Arabkir, by way of Trebizond and Erzincan. Many of the statements are of interest and value, as serving to indicate, in connection with other statements of like character, from various portions of the Turkish empire, how extensively the people of that empire are in good measure prepared to welcome and appreciate the labors of missionaries and their helpers. Who shall estimate the good which might be done there, within a short period, if the church were ready vigorously to follow the leadings of the providence of God.

Mr. Pollard left Constantinople in the Turkish steamer "Kars," on Saturday, June 19, and arrived at Trebizond, Wednesday



morning, June 23. "The evening of the day I arrived," he says, "was the time for the regular weekly meeting of the Protestant brethren. I was very happy to meet with them, and relate something of what we had heard respecting the Lord's doings in this land, and the glorious outpouring of the Spirit on the American Zion. They seemed deeply interested and greatly encouraged by what they heard, and were very desirous that I should spend some days with them; which I should have been happy to do, had circumstances permitted."

### *A Turkish Village.*

We left Trebizond the following morning in a driving rain, (which, fortunately for us, continued but a few hours,) and for several days were traveling over the mountains, which in some places were so high that we found snow in our path. The next Sabbath was passed at a small Turkish village named Khour. This is not in our field, but you may be interested to hear something of it, and of the Sabbath which we spent there. In the morning, Sarkis (my servant) and myself being alone, we passed an hour in reading the Scriptures, singing and prayer together, and found the Lord ready to fulfill his promise, that where even two should meet together in his name, he would be with them. After this, as Sarkis sat reading the New Testament by himself, two young Turks came in and requested him to read aloud, that they might hear. He did so, at the same time translating and explaining. They listened attentively, asked questions upon what was read, and seemed pleased with it. One of them said he would be glad to receive a copy of the Testament in his own language, but we had none to give him.

Soon after a Greek came in, a kind of traveling merchant, who understands the Armenian language. I conversed with him a while, when our cartigee, who was a Kuzzel-bash, came in, and was interested enough to request Sarkis to translate into Turkish what I said, that he might understand. This he did, and

also preached himself. Five or six persons were present, including the Moolah of the village, who is their religious head. They listened attentively until it was past noon, when food was brought for us to eat.

After dining, being desired to speak still further respecting these new and strange things, we took the Testament and read the account of our Savior's crucifixion, from John's Gospel, and for an hour and a half longer, we continued to preach to them Christ crucified; rejoicing to do it, especially in a place where perhaps Christ was never before named, and which no missionary of the cross had ever visited. In the evening the Greek came in again, desiring to talk more with us and bid us "good by," as we expected to start early in the morning. He seemed quite an interesting and well-disposed man, and the preaching of the gospel he evidently did not consider "foolishness." We trust he will carry some knowledge of the truth to his native city, and impart it to his friends and neighbors. He promised that his children should learn to read, and should learn "the gospel." Though we conversed until a late hour, he was desirous to remain until we united in prayer, and then bade us an affectionate farewell.

### *Erzingan—A fine Prospect.*

On Tuesday, the fifth day after leaving Trebizond, we arrived at Erzingan. This we found to be a much larger city than we expected, situated in the midst of a wide and beautiful plain, containing, as I was informed, 10,000 houses, and surrounded by three hundred and sixty villages; those on the plain being Armenian and Turkish, and those to the south, among the mountains, Koordish. These Koords have in times past been of a rebellious character, and we heard of one Pasha who went against them with a large force, and found them rather difficult to deal with. We heard much, at different places on the road, of robber-

ies recently committed, and were frequently warned against them; but though we were not with a caravan, and had no armed guard to protect us, there being besides myself, only the cartgee and my servant in the company, we met with no difficulty on the road. The Lord, we trust, was with us, and we feared no evil. When we were approaching Erzangan, descending from the north, a very grand sight was presented to us, such as I think I had never seen before. The city, in the centre of the plain, which is about nine miles in width and many times that distance in length, extending from east to west; the villages around, about forty of which could be seen at one time; the Euphrates winding its way among them; the lofty mountains on the south, covered with snow, which remains upon them the greater part of the year, and is visible also upon mountains to the east and west,—all together presented a very picturesque appearance.

#### *A Field for Missionary Effort.*

What a field is this, thought I, for missionary labor! And I much regretted that I had not previously been able to visit the place, and that a native helper could not be permanently stationed there. Some of our helpers have visited the place occasionally, but there has been no one there to reside permanently. How much surprised and gratified was I, therefore, on arriving at the city, to be informed that two helpers had recently arrived from Arabkir. They were informed of our coming, and soon entered the room which we had taken at the khan. It seems that they had been sent by Mr. Richardson to make a tour in this region, to visit this and other places, not knowing that the door was open for them to take up a permanent residence here. Having difficulty in finding a house at Remakh, where they first went, they came to this place, and their steps seem to have been directed by that Providence which had been preparing the

way for them, and for the preaching of the gospel in this great city.

Friends were found, some from the region of Arabkir, one from Mashkir, one from Ansherteg, and others who were natives of the place, who in various ways had obtained some knowledge of the truth, and welcomed our brethren on their arrival. They had rented a room in a house which belonged to a Turk, without any trouble. Numbers came to visit them, and on the Sabbath previous to our arrival, a small company met with them in their room, for religious worship. During the week following others were conversed with, and invited to meet them on the next Sabbath, which they promised to do. I visited the shops of several who had shown themselves friendly, and they expressed an earnest desire to have a missionary to reside among them. One man went so far as to think it more important for a missionary to reside here than at Arabkir. Taking into view the city and the villages in the immediate vicinity, where the way is opened for preaching the gospel and the work has somewhat progressed, there may be even a wider field than in the immediate vicinity of Arabkir; but when we take into consideration Malatia, a city of about equal importance to the south of us, and the other out-stations, Arabkir is the most central for the whole field, and the best place for the residence of the missionaries as now situated. But how can the work be carried on as it should be in an out-station, which is some four days, or more than one hundred miles, distant from us, and demands so much labor? Unless supplied with missionaries, Erzangan must be in great measure neglected, or, in endeavoring to supply it, we shall be constrained to neglect places which are much nearer to us.

#### *A Helper to remain there.*

But we trust that the door is now open, so that a helper at least can be permanently employed there. Indeed, the prospect was so encouraging that

one of the brethren seemed fully determined to remain, and that too, alone, if permission should be given him. The other, who has been for some months attending the school taught by Baron Marderos, is desirous to return when the school again commences, to enjoy the opportunity of further study, and fit himself for greater usefulness in future life. One old Turk, a merchant from Arabkir, who does business in this city, though I do not remember to have seen him before, offered to let me, or our helpers, have as much money as we might want, and receive his pay through his partner at Arabkir. This will be quite a convenience, as it will save the risk of sending money; and it shows the friendly feeling of the Turks towards us and the confidence they have in us. This Turk also inquired if we were building a chapel at Arabkir, and when told that we were, he said: "I am glad of it."

Baron Garabet, who is expected to remain for the present at Erzincan, is the one who was sent to Ansherteg, to make an opening at that village. He did not succeed, however, in obtaining a house there, and was sent to Dsag, where a difficulty of the same kind occurred in respect to obtaining a house. One house it was thought might be hired, but the owner resides in Aleppo, and some time must elapse before a letter could go to him and an answer be received. In the mean time, while waiting for an answer, Garabet was sent on this tour. And considering the state of things at Erzincan, the wide field, and the favorable prospect presented, it seems to be a most providential circumstance that he was not permitted to settle down in a small village, where his sphere of labor would have been much more contracted. Not only did there appear to be an interest felt by some in the city, but respecting the Koords also there had been a story in circulation, that six or seven hundred were ready to declare themselves Protestants, and were only deterred by fear of the Turks.

The story may have been exaggerated, yet it would appear that there must be some foundation for it; and the Lord may open the way for the entrance of his gospel among this rude people in that region, in as surprising a manner as he has in some other parts of the field. I left Erzincan Wednesday afternoon, June 30, very thankful that I had been permitted to visit the place, and that we had been prospered on our journey hitherto.

#### *Mr. Pollard's Route.*

It was for the purpose of visiting this and other places on the road, that I chose to come by way of Trebizond rather than by Samsoon, which is the usual route. And though it was an untried way, no missionary having come through from Trebizond to Erzincan direct, or any European traveler that I am aware of, and though some feared that it might be difficult and dangerous, and I knew not but it might be longer than the other route, yet as it seemed to be the ordering of Providence, I determined to come by this road. And I was prospered far beyond my expectations. The road, with the exception of that part near Agn, was not, as a general thing, more difficult than the other route. If it was dangerous we came unharmed, though we passed through a Koordish region, and twice stopped by night at Koordish villages. Instead of being a longer way, we spent three days less in traveling than we did when we went from here by the Samsoon road; and some travelers who left Constantinople at the same time we did, and came by that road, arrived at Arabkir several days later than we. We reached here on Monday, July 5, having spent, in traveling, four days after leaving Erzincan, and nine days after leaving Trebizond.

#### *Agn—Arabkir.*

The last Sabbath before our arrival we spent at Agn. This city, as has

been represented in previous communications, is one of the most wealthy and worldly in this region, and therefore a harder field than some others. Our helper there has been encouraged, and assisted in his work, by the arrival of Baron Alexander from Arabkir, who is a physician, and a member of the church at this place. Having been called to Agn to attend upon a sick friend, he has spent some months there. He visits, with Baron Garabet, many families in the city, and does good not only by his advice and prescriptions, where they are needed, but by preaching the gospel wherever he goes; and we hope he may be, not only in a physical but also in a spiritual point of view, a physician to many, both in the city and in the villages which he and our helper have visited.

On arriving at Arabkir, we were glad to find that the building of the new chapel had been progressing prosperously under the direction of Mr. Richardson, who has been untiring in his labors for the accomplishment of the work, thus hastening the time of its completion and saving expense in the erection of the building. The brethren have also undertaken to erect a building on the same premises, which will contain two large and convenient rooms for the use of two of our schools. This, it is estimated, will cost two hundred and eighty dollars, of which forty were contributed by one of the Protestants, and twenty by another. Others have given according to their ability. Those who could not give money, have given a tree from their garden, or some days or weeks of labor.

---

### Recent Intelligence.

FUH-CHAU.—Mr. Doolittle writes, that on the 15th of August, three girls and a young man formerly connected with his school, were baptized and admitted to the native church. The church had been constrained to excommunicate the teacher, who was baptized in April, 1856. Another fact mentioned, much more pleasant than the last, is

the marriage, in a Christian manner, of a church member to the girl to whom he was engaged, according to the usual Chinese custom, some years ago, before he became a Christian. He has conducted himself, Mr. Doolittle says, in all this matter, "in a manner creditable to his judgment and his piety." "We trust this Christian marriage will do much towards showing the people here, how false are several ridiculous and shameful reports in circulation, respecting the marriages of natives who have embraced Christianity."

MACAO.—Mr. Bonney wrote from Macao, July 24:

We have been annoyed this week, and our fears excited, by the hostile measures of the Chinese Mandarins in this vicinity. They have sent notice to all the village elders, to inquire what persons from each village are employed by foreigners in Macao, or doing business there, and order them to leave the place. If they do not comply, their relatives in the country are threatened with fines, imprisonment, and even beheading. Many Chinese have removed—servants, shopkeepers, and laborers. Our little servant boy has gone home by the order of his parents, and a Chinese man who cooks for us has given notice that he must leave at the end of the month, or his family will suffer. The washmen have also begun to decline washing. These are non-intercourse measures arising from the war.

On the 21st of July, Mr. Bonney states, five thousand Chinese made a simultaneous attack on the East and West gates of Macao, at three o'clock in the morning. "They were repulsed, with a loss of five hundred killed." July 28 he writes: "The removal of Chinese shopkeepers, in large numbers, continues to-day, much to the inconvenience both of foreigners and of Chinese. This new regulation of the Chinese gentry and officers is very unjust and oppressive." "August 2. To-day our Chinese cook left. A servant boy who has neither father nor mother remains, because the Chinese officers cannot get hold of him. A proclamation has been issued by Governor Bowring of Hong-kong, which we hope will remedy the present evil." "August 7. Yesterday our Portuguese Governor received a dispatch from Wang, the Imperial Commissioner, which was of a pacific character, and gives hope that he will countermand the hostile measures of subordinate mandarins in these quarters. Canton province will probably be the most difficult place for carrying into effect the new treaty."

MADURA.—Mr. Herrick wrote from Tirumungalum, July 8. There had been little change in the numbers connected with most of his village congregations since his last



report. Some members had suffered from the scarcity of food, and some weavers had been obliged to remove to other places for want of work, the same cause which had occasioned a scarcity of provisions having occasioned also a scarcity of cotton. One member of the church had recently died. The wife and the mother of a man who was received to the church in March now desire admission, and will probably be received soon. "On the last Sabbath," Mr. Herrick writes, "the Lord's supper was administered at Tirumungalum, and two men, belonging to a congregation twelve miles distant, were admitted to the church." On a recent tour in the villages he had also administered the Lord's supper twice, and admitted a poor widow woman to the church.

Mr. Taylor wrote from Mandahasalie July 26: "I have returned from the hills well, and find a good, quiet, and general work going on among the people, in which I cannot but recognize the hand of God. It promises to increase knowledge generally, bring a few more hundreds under instruction, and quicken believers." Two days later he adds: "Evidence is increasing of a good and widely extended movement among the people. We shall be forced to ask and receive *much more* money from home, or change our mode of operations."

Mr. Rendall, of Madura, mentions the organization, July 30, of a church at Dindigul, with twenty-two members, called the Dindigul Central Church, and the ordination of Mr. Savarimuthu as its pastor. He writes:

The exercises were of a deeply interesting character, and the interest manifested by the church, and the attention given by those who attended as spectators, were very gratifying. There are now two churches connected with the Dindigul station, besides the church at Pulney.

The exercises, on the ensuing Sabbath at Dindigul, were also very interesting. Eight persons were received to the church on profession of their faith in Christ. One of these had been excommunicated for some time. There have been eighteen persons received to church privileges at this station during the year. Quite a large number also have been added to the congregations, so that now the number of persons connected with the Dindigul station is as great as it was in the beginning of the year, before Pulney was constituted a separate station. I visited two important congregations, eight miles east of Dindigul, and was very much pleased to notice the progress made by the people in knowledge, and in the interest which they take in religion. In view of the progress of the work at this station, we have reason to thank the Lord and take courage.

Mr. Chandler writes me, that three persons were admitted to the church at Silquirputty, at a communion season held last Sabbath.

Three persons were also received to the church at Kelamatur a few weeks since. Mr. Burnell also reports one addition to the church at Malur. Mr. Taylor writes me that there is a movement favorable to Christianity, now going on among the Naiacks, in several villages connected with his station.

Mr. Little being absent from his field, on account of ill health, Mr. Rendall now has the charge of the Tirupuvanam station. On this topic he says: "I enter upon the care of this station with the feeling that there is a wide door opening for the spread of the gospel in this part of our district, and with the hope that there will soon be some one from America to enter the field, and labor to carry on the work as I cannot, whilst attending to the duties of my own station."

AHMEDNUGGUR.—Mr. Barker writes from Khokar, September 1:

You, and all who pray for the progress of the work of the Lord here, will be glad to learn that perfect quiet has been restored, and that the fear of robbers, which for many months kept my family in Ahmednuggur, has now passed away. I am no longer alone. The rain ceased to fall the latter part of July, and I resolved to try the experiment of moving my family hither, even though the rivers were not fordable. That experiment has been successful. We arrived here safely on the 13th of August, rejoicing in the hope that the problem of our being able to live here in the rainy season is somewhat satisfactorily settled. If we are blessed with health, (and we are so abundantly, at present,) I think we can stay here through the year, and in this prospect we are greatly rejoiced.

NESTORIANS.—In a letter dated September 13, Mr. Breath again refers to the Khosrowa case, spoken of in his letter of August 31, and to political movements which may have a bearing on that case, and on many other interests. He writes:

The Debbeer at Tabreez promises redress in reference to the matter recently reported. He states that he did at first instruct Askar Khan to punish the offenders at Khosrowa, and he supposed that he had ordered it done; but as it was not done he will send his own man and take a bond, pledging good behavior for the future towards our helpers, on the part of the people of Khosrowa.

But in consequence of events that I will now relate, it is doubtful whether this will be done. On the 30th of last month, the King sent a note, in his own handwriting, to the Sadr Azam (prime minister) telling him that he was removed, and that he must confine himself to his house until further orders. A strong guard was placed about his house to enforce this. The Vizier Nezam, and the Debbeer at Tabreez, were also removed, but subsequently restored temporarily—(the report now is that the Vizier Nezam has been seized). The King says that he shall henceforth dispense with a Sadr Azam, that there

shall be, instead of the old order of things, heads of departments, and these heads of departments shall constitute his council, to be presided over by the Kaim Mekam—formerly the ruler at Tabreez.

**SOUTHERN ARMENIANS.**—Mr. and Mrs. Powers reached Antioch, their present station, September 8, having been prospered in all their journeyings, and were "exceedingly happy to be at home again in the East."

Mr. and Mrs. Schneider, who sailed from New York for Liverpool, August 12, reached Constantinople, October 1, on their way to Aintab.

**NORTHERN ARMENIANS.**—A line from Mr. Ladd announces his arrival at Smyrna, with his wife and children, October 12, after a pleasant but protracted voyage from Boston. Mr. Ambrose, on his way to the Nestorian mission, was with them. Mr. Riggs left the company at Malta, to go by steamer to Constantinople.

Mr. Hamlin wrote from Constantinople, October 6:

There seems to be some excitement among the Turks, which you will interpret, I think, as an indication favorable to the progress of the truth. There have been, here and there, some burnings of the New Testament, not publicly but in private, or in small assemblies of fifteen to twenty persons. Among Muslims themselves a vehement debate has repeatedly arisen as to the moral character of the act. Some have approved, others have most decidedly condemned it; some affirming that the New Testament is the word of God, others even that it is holier than the Koran, etc. What has struck us, as particularly worthy of remark, is the bold and decided manner in which orthodox Turks have declared: "It is the word of God, and to burn it is a sin."

**GABOON.**—In a letter dated August 11, Mr. Pierce refers to the danger that the Presbyterian mission at Corisco will be greatly annoyed, if not broken up, by the measures of the new Spanish governor at Fernando Po, and mentions the kindness of French officials to the missionaries at the Gaboon, as presenting a pleasing contrast. The captains of one or two steamers have taken our brethren up the river when they have had occasion to go; and when Mr. Best wished to return from Nengenenge, a boat with armed men was sent to accompany him past a point where the natives had manifested hostile intentions.

Mr. Jack wrote from Nengenenge, August 11. "We are quite happy," he says, "in our work, and I find plenty of work to do. Our school is small, numbering only eight boys." He usually visits three or four places on the Sabbath, "hunting up the people,"

and presenting the truth to them at their own towns. "They do not love the truth, and will not leave their towns to hear." "The king's or head-man's house generally serves for a church, which we are pretty sure to find at our disposal for an hour; but, alas, the house is not always filled with hearers. Sometimes but very few come, and a part of them go away before the service is through."

## Home Proceedings.

### EMBARKATIONS.

REV. William Hutchison, of Chester, Pennsylvania, and Mrs. Foresta G. Hutchison, of New Haven, Connecticut, sailed from New York, October 7, by steamer "City of Washington" for Liverpool, on their way to join the Northern Armenian mission.

Rev. Aldin Grout and Mrs. Charlotte B. Grout, of the Zulu mission, with four children, sailed from Boston, October 28, in the bark "Gemsbok," for Port Elizabeth, returning to their mission.

## DONATIONS,

### RECEIVED IN OCTOBER.

#### MAINE.

|                                                 |              |
|-------------------------------------------------|--------------|
| Kennebec co. Conf. of chs. B. Nason, Tr.        |              |
| Hallowell, Cong. ch. and so.                    | 41 26        |
| Lincoln co. Aux. So. Rev. J. W. Ellingwood, Tr. |              |
| Alna, m. c. 5; Miss M. A. N. 10;                | 15 00        |
| Bath, Central ch. m. c.                         | 22 00        |
| Waldoboro', S. Morse,                           | 5 00—42 00   |
| Penobscot co. Aux. So. E. F. Duren, Tr.         |              |
| Bangor, 1st cong. ch. and so. 70;               |              |
| Central ch. a friend, 3;                        | 73 00        |
| Brewer, 1st cong. ch. and so.                   | 9 84         |
| Monson, Cong. ch. m. c.                         | 18 00—100 84 |
| York co. Conf. of chs. Rev. G. W. Cressey, Tr.  |              |
| Limerick, Cong. ch. and so.                     | 57 30        |
|                                                 | 241 40       |

|                                           |              |
|-------------------------------------------|--------------|
| "A friend,"                               | 300 00       |
| Belfast, 1st Cong. ch.                    | 12 00        |
| Castine, Trin. s. s. teachers and adults, | 24 50        |
| Frankfort, S. E. B.                       | 1 00         |
| Orland, John Buck,                        | 20 00—357 50 |
|                                           | 598 90       |

#### NEW HAMPSHIRE.

|                                                                                                    |              |
|----------------------------------------------------------------------------------------------------|--------------|
| Cheshire co. Aux. So. D. W. Buckminster, Tr.                                                       |              |
| Fitzwilliam, m. c. 5; gents. asso. 19; la. do. 47,50; Dexter Whittemore to cons.                   |              |
| ARTHUR DEXTER WHITTEMORE and THOMAS DEXTER JENKINS H. M. 200;                                      | 271 50       |
| Grafton co. Aux. So. W. W. Russell, Tr.                                                            |              |
| Bethlehem, Two indiv.                                                                              | 4 00         |
| Hanover, Dartmouth Coll. cong. ch. and so. (of wh. to cons. Prof. JAMES W. PATTERSON an H. M. 50;) | 67 00        |
| Littleton, Cong. ch. and so. m. c. 9,12; W. B. 10;                                                 | 19 12—90 12  |
| Hillsboro' co. Aux. So. J. A. Wheat, Tr.                                                           |              |
| Hollis, Cong. ch. and so.                                                                          | 54 59        |
| Milford, do. to cons. Rev. S. C. KENDALL an H. M.                                                  | 54 50—109 09 |

|                                          |                                   |
|------------------------------------------|-----------------------------------|
| Strafford Conf. of chs. E. J. Lane, Tr.  |                                   |
| Dover, 1st ch. and so. 5; m. c.          | 5,65;                             |
| Rochester, Cong. ch. and so.             | 21 00—31 65                       |
| Sullivan co. Aux. So. N. W. Goddard, Tr. |                                   |
| Acworth, Cong. ch. 14,08; m. c.          | 6,25;                             |
| Claremont, Cong. ch. bal. 4,17; m.       | c. 33,67; la. asso. 40,80; gents. |
| do. 39,25;                               | 117 89                            |
| Meriden, A. Wood,                        | 4 00                              |
| Plainfield, Ch. and so.                  | 20 00—162 22                      |
|                                          | 664 58                            |
| Lancaster, Cong. ch.                     | 4 00                              |
|                                          | 668 58                            |

## VERMONT.

|                                                 |              |
|-------------------------------------------------|--------------|
| Caledonia co. Conf. of chs. E. Jewett, Tr.      |              |
| McIndoes Falls, Ch. and so.                     | 16 00        |
| St. Johnsbury, "Friends," 150;                  |              |
| 2d cong. ch. and so. m. c. 68,75; 218 75—234 75 |              |
| Chittenden co. Aux. So. E. A. Fuller, Tr.       |              |
| Westford, m. c.                                 | 36 00        |
| Williston, Cong. ch. and so. 18;                |              |
| E. S. 10;                                       | 28 00—64 00  |
| Orange co. Aux. So. L. Bacon, Tr.               |              |
| Fairlee,                                        | 8 00         |
| Thetford, "A thank off."                        | 1 00—9 00    |
| Rutland co. Aux. So. J. Barrett, Tr.            |              |
| Fairhaven, Cong. ch. m. c.                      | 6 00         |
| Windsor co. Aux. So. J. Steele, Tr.             |              |
| Ascuteyville, A friend,                         | 10 00        |
|                                                 | 323 75       |
| Granby, L. E. Rice,                             | 1 00         |
| Manchester, Cong. ch. and so.                   | 120 13       |
| South Hero and Grand Isle,                      | 15 00—136 13 |
|                                                 | 459 88       |

## MASSACHUSETTS.

|                                                |                |
|------------------------------------------------|----------------|
| Berkshire co. Aux. So. H. G. Davis, Tr.        |                |
| Adams, Ch. and so.                             | 55 39          |
| Monterey, Cong. ch. and so.                    | 18 75          |
| Pittsfield, 1st cong. so. m. c.                | 154 22—228 36  |
| Boston, S. A. Danforth, Agent,                 | 101 63         |
| Brookfield Asso. W. Hyde, Tr.                  |                |
| Brimfield, (of wh. fr. SAMUEL A.               |                |
| HITCHCOCK to cons. him an H.                   |                |
| M. 100;)                                       | 204 74         |
| Charlton,                                      | 92 50          |
| Dana,                                          | 30 75          |
| Dudley,                                        | 92 68          |
| Hardwick, (of wh. to cons. WIL-                |                |
| LIAM MIXTER an H. M. 100;)                     | 172 00         |
| Holland,                                       | 18 45          |
| New Braintree,                                 | 144 49         |
| North Brookfield, 1st ch.                      | 500 00         |
| Oakham,                                        | 326 24         |
| Southbridge,                                   | 222 12         |
| Spencer,                                       | 325 88         |
| Sturbridge, to cons. DAVID WIGHT,              |                |
| Jr. an H. M.                                   | 194 09         |
| Ware,                                          | 737 52         |
| Warren,                                        | 107 03         |
| West Brookfield,                               | 106 70         |
| West Ware, to cons. SAMUEL A.                  |                |
| WOOD an H. M.                                  | 104 91         |
|                                                | 3,380 10       |
| Ded. for printing,                             | 50 00—3,330 10 |
| Essex co.                                      |                |
| Andover, West par. for debt, 1;                |                |
| Sem. miss. cabinet, 1,28;                      | 2 28           |
| Salem, Tab. ch. and so. 15; m. c.              |                |
| 14,23;                                         | 29 23          |
| West Andover, Peter Smith, 100;                |                |
| "new disciples," 10,50 for debt, 110 50—142 01 |                |
| Essex co. North Aux. So. J. Caldwell, Tr.      |                |
| Georgetown, NATHANIEL COFFIN,                  |                |
| to cons. him and Mrs. NATHAN-                  |                |
| IEL COFFIN H. M.                               | 200 00         |
| Groveland, Cong. ch. and so.                   |                |
| 40,50; la. benev. so. 7,25;                    | 47 75          |
| Newbury, 1st cong. ch. and so.                 | 26 06          |
| Newburyport, North so. a lady,                 | 13 00          |
| West Newbury, Cong. ch.                        | 74 09—360 90   |

|                                                |                 |
|------------------------------------------------|-----------------|
| Essex co. South Aux. So. C. M. Richardson, Tr. |                 |
| "A friend,"                                    | 1 00            |
| South Danvers, Cong. ch. and so.               |                 |
| m. c.                                          | 28 74—29 74     |
| Hampden co. Aux. So. C. O. Chapin, Tr.         |                 |
| Agawam, 1st par. 11,45; m. c.                  |                 |
| 36,50;                                         | 47 95           |
| Blandford, Gents. benev. asso.                 |                 |
| 40,75; la. do. 49,51; m. c. 14,61; 104 90      |                 |
| Chicopee, 1st par. 70,80; m. c. 39; 109 80     |                 |
| East Longmeadow, Cong. ch. and                 |                 |
| so.                                            | 22 08           |
| Holyoke, 1st cong. ch. and so.                 |                 |
| 18,97; m. c. 18,54;                            | 37 51           |
| Longmeadow, Gents. benev. asso.                | 109 15          |
| Ludlow, 1st cong. ch. and so.                  | 48 03           |
| South Wilbraham, Cong. ch. and                 |                 |
| so. 13,55; m. c. 6,65;                         | 20 20           |
| Springfield, South ch. 345,40; Oli-            |                 |
| vet ch. 17,60;                                 | 363 00          |
| Westfield, 2d cong. ch. to cons. E.            |                 |
| L. CLARK an H. M. 136,86; a                    |                 |
| young convert, for debt, 1;                    | 137 86          |
| West Granville, m. c.                          | 20 87           |
| West Springfield, 117,95; m. c.                |                 |
| 28,25;                                         | 146 20-1,167 57 |
| Hampshire co. Aux. So. S. W. Hopkins, Tr.      |                 |
| Northampton, "A friend,"                       | 5 00            |
| Harmony conf. of chs. W. C. Capron, Tr.        |                 |
| Annual meeting collection,                     | 86 37           |
| Mendon,                                        | 9 00            |
| Millbury, 1st ch. and so. m. c. 15;            |                 |
| a friend, 2;                                   | 17 00           |
| Webster,                                       | 102 25          |
| Westboro', Mrs. Lucy Sibley,                   | 50 00           |
| Whitinsville, Cong. ch. coll. and              |                 |
| m. c.                                          | 389 71—654 33   |
| Middlesex co.                                  |                 |
| Auburndale, Cong. ch. and so. m.               |                 |
| c.                                             | 145 75          |
| East Cambridge, Evan. cong. ch.                |                 |
| m. c.                                          | 12 13           |
| Malden, Ortho. cong. ch. and so.               |                 |
| to cons. Rev. CHARLES E. REED                  |                 |
| an H. M.                                       | 80 00           |
| North Cambridge, Holmes Chapel, 24 00—261 88   |                 |
| Middlesex North and vic. C. Lawrence, Tr.      |                 |
| Ashby,                                         | 12 88           |
| Groton, m. c. wh. and prev. dona.              |                 |
| cons. JOSEPH F. HALL, Jr. and                  |                 |
| NORMAN SMITH, M. D., H. M.                     | 72 41           |
| Harvard, 60,45; "a friend," 30;                | 90 45           |
| Lunenburg,                                     | 20 25           |
| Pepperell,                                     | 52 79           |
| Townsend, 10,26; E. S. 10;                     | 20 26           |
| Westford, Rev. L. Luce,                        | 4 50—273 54     |
| Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.     |                 |
| Dorchester, Village ch. and so. (of            |                 |
| wh. to cons. Rev. THEODORE T.                  |                 |
| MUNGER an H. M. 50;)                           | 113 69          |
| East Medway, Cong. ch. and so.                 |                 |
| m. c.                                          | 13 66           |
| Roxbury, Eliot ch. and so. gent.               |                 |
| 50; m. c. 18,91; Vine st. ch. m.               |                 |
| c. 18,29;                                      | 87 20           |
| West Roxbury, South evan. ch.                  |                 |
| and so. m. c. wh. and prev. dona.              |                 |
| cons. JOHN LAURIE of Jackson-                  |                 |
| ville, Ill. an H. M.                           | 35 31—249 89    |
| Old Colony Aux. So. H. Coggeshall, Tr.         |                 |
| Wareham, Cong. ch. and so. bal.                | 13 00           |
| Palestine Miss. So. E. Alden, Tr.              |                 |
| Quincy, Evan. cong. ch. and so.                | 61 00           |
| South Abington, Special effort,                |                 |
| gents. 102; la. 60; chil. 12;                  | 174 00—235 00   |
| Pilgrim Aux. So. J. Robbins, Tr.               |                 |
| Kingston, 2d cong. ch. and so.                 | 17 13           |
| Taunton and vic.                               |                 |
| Attleboro', 1st cong. ch. and so.              |                 |
| wh. and prev. dona. cons. RICH-                |                 |
| ARD HUNT an H. M.                              | 57 27           |
| Raynham, 1st cong. ch. and so.                 | 50 00—107 27    |
| Worcester co. North Aux. So. C. Sanderson, Tr. |                 |
| Gardner, 1st cong. ch. and so.                 | 20 55           |
| Worcester co. Central Asso. W. R.              |                 |
| Hooper, Tr.                                    | 1,500 00        |
|                                                | 8,700 90        |

|                                           |                 |
|-------------------------------------------|-----------------|
| A friend,                                 | 30 00           |
| Chelsea, Broadway ch. and so. m. c.       |                 |
| 16.33; Winnisimmet ch. m. c.              |                 |
| 7.51;                                     | 43 84—73 84     |
|                                           | 8,774 74        |
| <b>Legacies.</b> —Cambridge, Charles Val- |                 |
| entine, by H. M. Chamberlain,             |                 |
| Ex'r, (prev. rec'd, \$600;)               | 400 00          |
| Falmouth, Thatcher L. Hatch, by           |                 |
| R. L. Swift, Ex'r, (prev. rec'd,          |                 |
| 200;)                                     | 392 50          |
| New Braintree, Joseph W. Edson,           |                 |
| by Samuel Mixer,                          | 100 00          |
| Northampton, Mrs. Sarah Adams,            |                 |
| by Benjamin Barrett,                      | 150 00          |
| South Hadley, Mrs. Julia A. Hub-          |                 |
| bard, to cons. GILBERT A. SMITH           |                 |
| an H. M.                                  | 100 00—1,142 50 |
|                                           | 9,917 24        |

## CONNECTICUT.

|                                             |                 |
|---------------------------------------------|-----------------|
| Fairfield co. East Aux. So.                 |                 |
| Bridgeport, 1st cong. ch. and so.           |                 |
| m. c. 33.25; 2d cong. ch. to cons.          |                 |
| JEANNIE H. STERLING an H. M.                |                 |
| 106;                                        | 139 25          |
| Brookfield, Cong. ch.                       | 24 65           |
| Monroe, do.                                 | 21 00           |
| Newtown, do.                                | 20 00—204 90    |
| Fairfield co. West Aux. So. C. Marvin, Tr.  |                 |
| Black Rock, Cong. ch.                       | 55 00           |
| Fairfield, 1st cong. ch. and so. (of        |                 |
| wh. to cons. Rev. ALEXANDER                 |                 |
| McLAIN an H. M. 50;)                        | 145 15          |
| Greenwich, 1st cong. ch.                    | 20 00           |
| New Canaan, Cong. ch. m. c. 35.63;          |                 |
| N. E. Weed and sisters, 25;                 | 60 63           |
| North Greenwich, Cong. ch. m. c.            |                 |
| 8.10; gents. asso. 29;                      | 37 10—317 88    |
| Hartford co. Aux. So. A. G. Hammond, Tr.    |                 |
| Avon, Cong. ch.                             | 40 00           |
| Bristol, La. asso. 53.83; gents. do.        |                 |
| 43;                                         | 96 83           |
| Canton Centre, m. c. 6.79; la. asso.        |                 |
| 26; gents. do. 37.75;                       | 70 54           |
| East Windsor, 1st ch. and so.               | 1 50            |
| Farmington, H. Y.                           | 10 00           |
| Hartford, Centre ch. 1,144.50; m. c.        |                 |
| 17.14; (of wh. from GEORGE P.               |                 |
| BISSELL to cons. him an H. M.               |                 |
| 100; Thos. S. Williams to cons.             |                 |
| CAROLINE WILLIAMS an H. M.                  |                 |
| 100;)                                       | 1,161 64        |
| West Avon, Cong. ch. and so.                | 30 00           |
| West Hartford, m. c.                        | 31 16—1,441 67  |
| Hartford co. South Aux. So. H. S. Ward, Tr. |                 |
| Middle Haddam, 2d cong. ch. m. c. 23 25     |                 |
| Southington, Cong. ch. and so.              | 320 70—343 95   |
| Litchfield co. Aux. So. G. C. Woodruff, Tr. |                 |
| Anniversary contributions,                  | 53 53           |
| Bethlem, Coll.                              | 87 15           |
| Goshen, 148.75; m. c. 23.42;                | 172 17          |
| Hitchcockville, Cong. ch. and so.           | 43 65           |
| Litchfield, Coll.                           | 181 88          |
| New Preston, Ch. and Waramaug               |                 |
| asso. to cons. Rev. J. H. STRONG            |                 |
| an H. M. 94.66; m. c. 18.50;                | 113 16          |
| Northfield, Coll.                           | 20 00           |
| South Cornwall, do.                         | 103 80          |
| South Farms, 107; m. c. 17.42; la.          |                 |
| ben. so. 6.25; Rev. D. L. Parme-            |                 |
| lee, which and prev. dona. cons.            |                 |
| JAMES SEDGWICK, of Great Bar-               |                 |
| ington, Ms. an H. M. 50;                    | 180 67          |
| Torrington, Cong. ch. 61.24; m. c.          |                 |
| 10.72;                                      | 71 96           |
| Warren, Coll.                               | 35 00           |
| Washington, do.                             | 153 89          |
| Woodbury, 1st so. coll.                     | 200 00—1,416 86 |
| Middlesex Asso. E. Southworth, Tr.          |                 |
| Essex, Cong. ch. and so.                    | 90 00           |
| Lyme, m. c. 30; Hamburg, m. c.              |                 |
| 30.90; la. 21.10;                           | 82 00—172 00    |
| New Haven City Aux. So. F. T. Jarman, Tr.   |                 |
| New Haven, College ch. young converts       |                 |
| and others, a thank-off'g for debt, 130;    |                 |
| College st. ch. 63.50; unknown, 2; uni-     |                 |

|                                               |               |
|-----------------------------------------------|---------------|
| ted m. c. 21; South ch. m. c. 9.05; 3d        |               |
| ch. m. c. 88.92; Mrs. F. 10; Miss W.          |               |
| "a dying gift," 5;                            | 332 47        |
| New Haven co. East Aux. So. F. T. Jarman, Tr. |               |
| Branford, Rev. T. P. Gillett,                 | 10 00         |
| Meriden, 1st cong. ch. and so.                | 64 25—74 25   |
| New Haven co. West Conso. A. Townsend, Tr.    |               |
| Derby, 1st so.                                | 130 00        |
| Hamden, East Plains, 91.15; Mt.               |               |
| Carmel, 40;                                   | 131 15        |
| Naugatuck, "A friend,"                        | 25 00         |
| Orange,                                       | 64 80         |
| Waterbury, 1st so. m. c. 13.15; 2d            |               |
| cong. ch. and so. 57.29; m. c.                |               |
| 18.35;                                        | 88 79—439 74  |
| New London and vic. and Norwich and vic.      |               |
| F. A. Perkins and C. Butler, Trs.             |               |
| New London, 1st cong. so. (of wh.             |               |
| fr. "A friend," to cons. MARY                 |               |
| BRAINARD an H. M. 100;)                       |               |
| 418.36; m. c. 143.51; la. sew.                |               |
| so. 50;                                       | 611 87        |
| Tolland co. Aux. So. E. B. Preston, Tr.       |               |
| Bolton, Cong. ch.                             | 6 29          |
| Somers, do. (of wh. to cons.                  |               |
| Mrs. ISABELLA G. OVIATT an H.                 |               |
| M. 100;)                                      | 155 00—161 29 |
| Windham co. Aux. So. J. B. Gay, Tr.           |               |
| Woodstock, 1st cong. ch.                      | 8 86          |
|                                               | 5,525 74      |

## RHODE ISLAND.

|                                 |       |
|---------------------------------|-------|
| Cranston, Elmwood ch. for debt, | 13 00 |
|---------------------------------|-------|

## NEW YORK.

|                                                  |              |
|--------------------------------------------------|--------------|
| Greene co. Aux. So. J. Doane, Agent.             |              |
| Durham, La. cent so.                             | 21 02        |
| Monroe co. and vic. Aux. So. E. Ely, Agent.      |              |
| Rochester, Females, (of wh. from Miss            |              |
| A. B. 3; Mrs. S. Y. A. for Gaboon m.             |              |
| 1;)                                              | 7 00         |
| New York and Brooklyn Aux. So. A. Mer-           |              |
| win, Tr.                                         |              |
| (Of wh. fr. Mrs. M. B. for N. Arm. m. 7;         |              |
| South pres. ch. Brooklyn, 316.26, of             |              |
| wh. fr. Wm. C. Bowers to cons. Miss              |              |
| MARGARET P. BOWERS and Miss CATH-                |              |
| ARINE R. BOWERS H. M. 200;)                      | 556 84       |
| Oneida co. Aux. So. J. Dana, Tr.                 |              |
| Utica, 1st pres. ch. m. c.                       | 19 73        |
| St. Lawrence co. Aux. So. Rev. L. W. Chaney, Tr. |              |
| Brasher Falls, A tenth, for Sept.                | 8 00         |
| Stockholm, H. Hulburd,                           | 10 00—18     |
| Syracuse and vic. Aux. So. S. Mead, Tr.          |              |
| Syracuse, A lady,                                | 5 00         |
| Washington co. Aux. So. A. Eldredge, Tr.         |              |
| Buskirk's Bridge, R. D. ch. a new                |              |
| convert, for debt,                               | 1 00         |
| East Whitehall, R. Adams,                        | 10 00        |
| Whitehall, Pres. ch. m. c.                       | 48 56—59 56  |
|                                                  | 690 15       |
| Adams, Pres. ch. 20.62; disc. 23c.;              | 20 39        |
| Batavia, 1st pres. ch.                           | 43 06        |
| Bath, G. Loomis, U. S. A.                        | 11 00        |
| Canterbury, Pres. ch.                            | 20 00        |
| Cazenovia, Pres. ch. and so. 110.78;             |              |
| Mrs. S. H. 10;                                   | 120 78       |
| Chataugay, Pres. ch.                             | 40 00        |
| Chester, do. 45.54; m. c. 25;                    | 70 54        |
| East Palmyra, do.                                | 20 90        |
| Geneseo, 1st pres. ch. and so. to cons.          |              |
| Rev. EDWIN G. MOORE, of Lake-                    |              |
| ville, an H. M.                                  | 55 30        |
| Guilford Centre, Cong. ch. m. c.                 | 5 00         |
| Java, Cong. ch.                                  | 5 00         |
| Lenox, 1st cong. ch.                             | 25 00        |
| Lumberland, Cong. ch.                            | 1 25         |
| Moreau, Ch. and so.                              | 12 00        |
| Northville, Cong. ch.                            | 20 43        |
| Perry Centre, Fem. benev. so.                    | 14 00        |
| Port Jervis, Pres. ch. m. c.                     | 15 00        |
| Schenectady, Pres. ch.                           | 200 00       |
| Smyrna, Z. W. Elmoro to cons. Rev.               |              |
| M. C. BRONSON an H. M.                           | 50 00        |
| Southold, Pres. ch.                              | 20 00—769 65 |
|                                                  | 1,459 80     |



|                                                                             |          |
|-----------------------------------------------------------------------------|----------|
| <i>Legacies.</i> —Sherburne, John Holt, by E. S. Dort, Ex'r, 50; less 1,75; | 48 25    |
|                                                                             | 1,508 05 |

**NEW JERSEY.**

|                                                                 |               |
|-----------------------------------------------------------------|---------------|
| Bloomfield, A friend, to cons. Miss HARRIETTE P. FRAME an H. M. | 100 00        |
| Deckertown, E. A. STILES wh. and prev. dona. cons. him an H. M. | 50 00         |
| Newark, 2d pres. ch. Mary Cooper,                               | 25 00         |
| South Orange, Pres. ch.                                         | 102 46—277 46 |

**PENNSYLVANIA.**

|                                  |              |
|----------------------------------|--------------|
| By Samuel Work, Tr.              |              |
| Harrisburg, Pres. ch.            | 20 77        |
| Hartsville, do.                  | 64 55        |
| Laurenceville, do.               | 45 55        |
| Minersville, Welsh cong. ch.     | 37 00        |
| Philadelphia, Union m. c. 53,38; |              |
| 1st pres. ch. 175;               | 228 38       |
| West Chester, Pres. ch.          | 50 00        |
| Williamsport, 2d do.             | 70 00—516 25 |
| Bethany, Pres. ch.               | 12 00        |
| Harford,                         | 12 60        |
| Montrose, Pres. ch. m. c.        | 16 00        |
| Wattsburg, Pres. ch.             | 5 00—45 60   |
|                                  | 561 85       |

**DELAWARE.**

|                                 |             |
|---------------------------------|-------------|
| Drawyers, Pres. ch.             | 22 81       |
| Port Penn, do. 17,56; m. c. 10; | 27 56—50 40 |

**VIRGINIA.**

|                                               |      |
|-----------------------------------------------|------|
| Alexandria, Misses J. S., E. G., and E. A. T. | 5 00 |
|-----------------------------------------------|------|

**OHIO.**

|                                                     |             |
|-----------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                  |             |
| Cincinnati, 3d pres. ch. m. c.                      | 9 26        |
| College Hill, Pres. ch. m. c. 16,31;                |             |
| Mrs. H. 5;                                          | 21 31       |
| Columbus, 2d pres. ch. m. c.                        | 8 85        |
| Jersey, Pres. ch. m. c.                             | 6 00        |
| Longvue, Mrs. H. a widow's mite,                    | 5 00        |
| Mt. Gilead, Pres. ch.                               | 6 00        |
| New Plymouth, do.                                   | 3 00        |
| Troy, 1st pres. ch. to cons. HENRY ORBISON an H. M. | 126 55      |
| Walnut Hills, Lane Sem. ch. m. c.                   | 2 00—187 97 |
| Chester, Mrs. H. T. R.                              | 5 00        |
| Greenwich, Mrs. L. M. 5; A. M. 2;                   | 7 00—12 00  |
|                                                     | 199 97      |

|                                                                                              |        |
|----------------------------------------------------------------------------------------------|--------|
| <i>Legacies.</i> —Hanging Rock, Robert Hamilton, by J. G. Peebles, Ex'r, (prev. rec'd, 150;) | 150 00 |
|                                                                                              | 349 97 |

**INDIANA.**

|                                  |             |
|----------------------------------|-------------|
| By G. L. Weed, Tr.               |             |
| Aurora, J. A. De La V.           | 1 00        |
| Connersville, 2d pres. ch.       | 15 00       |
| Covington, Mrs. H.               | 1 00        |
| Crawfordsville, Centre ch. m. c. | 57 00       |
| Danville, Pres. ch. m. c.        | 25 50       |
| Gilead, Pres. ch.                | 5 00        |
| Indianapolis, 2d do. m. c.       | 14 78       |
| Laurel, Pres. ch.                | 5 30—124 58 |

**ILLINOIS.**

|                                                                   |             |
|-------------------------------------------------------------------|-------------|
| By G. L. Weed, Tr.                                                |             |
| Shelbyville, Rev. J. W.                                           | 1 00        |
| Springfield, 2d pres. ch. 15; Mr. and Mrs. Boynton, 25;           | 40 00—41 00 |
| Augusta, Pres. ch. m. c.                                          | 8 50        |
| Chicago, 2d pres. ch. 100; Westminster ch. 4,10; Rev. W. T. B. 1; | 105 10      |
| Duquoin, m. c.                                                    | 5 00        |
| Rosemond, 1st ortho. cong. ch. young converts, for debt,          | 5 00        |
| Washington, "Two friends,"                                        | 15 00       |
| Wenona, Pres. ch.                                                 | 5 00—143 60 |
|                                                                   | 184 60      |

**MICHIGAN**

|                                                                        |              |
|------------------------------------------------------------------------|--------------|
| By J. S. Farrand.                                                      |              |
| Detroit, Jefferson av. pres. ch. 12;                                   |              |
| C. W. 10;                                                              | 22 00        |
| Northville, H. Bradley,                                                | 19 00—32 00  |
| Hillsdale, Pres. ch. L. E.                                             | 1 00         |
| Jonesville, Pres. ch.                                                  | 10 00        |
| Kalamazoo, 1st do. to cons. MARTIN HEYDENBURK and WILLIAM BROOKS H. M. | 20 00        |
| Richland, Pres. ch.                                                    | 30 00—241 00 |
|                                                                        | 273 00       |

**WISCONSIN.**

|                      |             |
|----------------------|-------------|
| Lancaster, Cong. ch. | 23 14       |
| Neenah, do.          | 10 00—33 14 |

**IOWA.**

|                                |      |
|--------------------------------|------|
| Kossuth, N. S. pres. ch. m. c. | 3 90 |
|--------------------------------|------|

**MISSOURI.**

|                          |       |
|--------------------------|-------|
| St. Louis, 1st pres. ch. | 25 00 |
|--------------------------|-------|

**GEORGIA.**

|                  |      |
|------------------|------|
| Athens, S. F. T. | 1 00 |
|------------------|------|

**TEXAS.**

|                       |      |
|-----------------------|------|
| San Antonio, S. M. N. | 2 50 |
|-----------------------|------|

**IN FOREIGN LANDS AND MISSIONARY STATIONS.**

|                                                                                                                                                                                      |        |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Barton and Glanford, C. W., Cong. ch.                                                                                                                                                | 20 29  |
| Brantford, C. W., Cong. ch.                                                                                                                                                          | 17 00  |
| Fuh-chau m., John Forster, 100; J. Dick for Mr. D.'s sch. 10;                                                                                                                        | 110 00 |
| Glasgow, Scotland, A. F. Stoddard to cons. Miss JESSIE EVELINE STODDARD and Rev. JOHN G. LORIMER, D. D., of Glasgow, and Miss CHARLOTTE CORNELIA STODDARD of Northampton, Ms., H. M. | 250 00 |
| Killis, South Arm. m. a teacher, for Madura,                                                                                                                                         | 10 00  |
| Lower Cattaraugus, Seneca m. m. c. for Africa,                                                                                                                                       | 13 00  |
| Malur, Madura m. Native Christians,                                                                                                                                                  | 3 53   |
| Paris, C. W. Rev. E. Ebb's fam. miss. box,                                                                                                                                           | 15 00  |
| Park Hill, Cher. na. Coll. and m. c.                                                                                                                                                 | 66 58  |
| Shanghai, 15; Rev. Dr. Bridgman, 25;                                                                                                                                                 | 40 00  |
| Sivagunga, Madura m. Benev. so.                                                                                                                                                      | 3 50   |
| Tuscarora m. m. c. 7,35; Miss P. 5;                                                                                                                                                  | 12 35  |
|                                                                                                                                                                                      | 561 25 |

**MISSION SCHOOL ENTERPRISE.**

(See details in Journal of Missions.)

|                       |         |
|-----------------------|---------|
| MAINE,                | \$16 00 |
| NEW HAMPSHIRE,        | 13 69   |
| VERMONT,              | 7 00    |
| MASSACHUSETTS,        | 26 07   |
| CONNECTICUT,          | 4 68    |
| NEW YORK,             | 93 23   |
| NEW JERSEY,           | 1 00    |
| DELAWARE,             | 5 60    |
| OHIO,                 | 10 30   |
| INDIANA,              | 10 00   |
| ILLINOIS,             | 35 33   |
| MICHIGAN,             | 1 10    |
| NORTH CAROLINA,       | 10 00   |
| IN FOREIGN LANDS, &c. | 4 71    |

\$238 71

|                                |           |
|--------------------------------|-----------|
| Donations received in October, | 20,043 00 |
| Legacies,                      | 1,340 75  |

\$21,383 75

|                                               |                    |
|-----------------------------------------------|--------------------|
| <b>TOTAL from August 1st to October 31st,</b> | <b>\$44,913 11</b> |
|-----------------------------------------------|--------------------|

**DONATIONS IN CLOTHING, &c.**

|                                                                         |        |
|-------------------------------------------------------------------------|--------|
| Enfield, Ms. A box, for Mr. Mellen, 75; do. for Rev. Dr. Schaffner, 80; | 155 00 |
| Leicester, Ms. Miss. Herald's, fr. Rev. P. Cummings,                    | 5 00   |

## THANK-OFFERINGS,

## TO PAY OFF THE LAST YEAR'S DEFICIENCY.

*"What shall I render unto the Lord for all his benefits towards me?"*

Few have seen a year so distinguished as the past, by its temporal calamities, and by its spiritual blessings. Many lost their earthly all; and a far greater number, it is probable, gained the "pearl of great price." Benevolent institutions suffered; the contributions to the Board, at one time, fell greatly short of the necessary expenditures. Such were the prospects, that, at the close of the financial year in July, thoughtful men wondered how the debt could have been made so small as forty thousand dollars. That, however, is too large a sum to owe, in a system of missions which, being prosperous, is of course ever growing in magnitude and expensiveness. So sensible of this are the Prudential Committee, that they have not dared to make the Appropriations for 1859 equal to the Estimates of needful expenditure received from the missions. They have gone through the Estimates, and with great labor have reduced them *twenty thousand dollars*. This reduction, being about equivalent to the natural growth of the missions for one year, is of course a restraint put upon that growth, and a sad necessity,—sad to follow in the train of the "great awakening." Had the effort, now proposed, been successfully made a few months ago, it would have prevented the necessity for a reduction. But with so great a deficiency, and with so tardy a return of prosperity to the business of the country, how could the Committee venture to add anything to the appropriations of the last year? Even with a reduction of \$20,000, the amount appropriated is the same as last year, and the receipts, to cover the ordinary expenditure and the debt, will need to be *four hundred thousand dollars*. If this sum be contributed, the Board will enter its *fiftieth year*—its JUBILEE—unembarrassed.

Encouraged by judicious and respected friends, the Prudential Committee have decided to open a fund for *thank-offerings*—contributed by converts, and by their grateful friends—to supply the deficiency occasioned by the extraordinary reverses of the past year.\*

If the contributions for this object be not EXTRA, nothing will be gained. The receipts for the ordinary expenditure need to be \$360,000. What family circle, what family, nay, what individual, has not cause for gratitude in this vast revival, and a call for distinctly expressing it? Parents, husbands, wives, brothers, sisters, praying-circles, churches, in great number, have been made to rejoice in spiritual blessings, as perhaps never before; and in how many a happy soul has there been awakened, for the first time, the "hope full of immortality." To all such the afflicted and alarmed missionaries call for what (though to each a pittance) will, in the sum-total and result, be like the voice of God to the people of Israel, "THAT THEY GO FORWARD."

## RECEIVED.

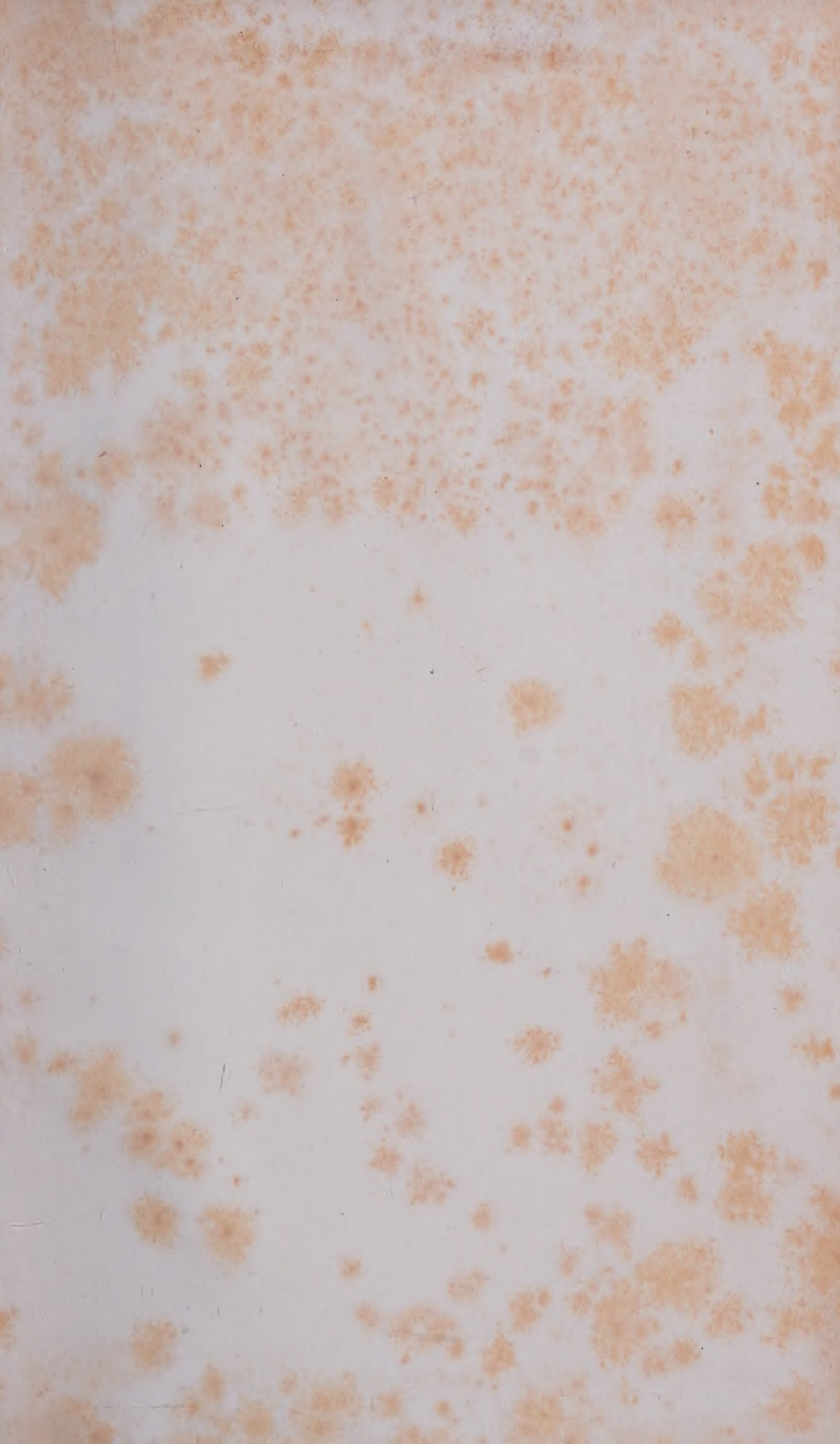
|                                                             |         |                                            |            |
|-------------------------------------------------------------|---------|--------------------------------------------|------------|
| Springfield, Ms. N. cong. ch. new converts,                 | \$45 00 | Massachusetts, A friend,                   | 25 00      |
| New Haven, Ct. College ch. thank-offering,                  | 130 00  | Detroit, Mich. Cong. and pres. chs.        | 55 30      |
| Orange, N. J. 1st pres. ch. a few indiv.                    | 160 00  | Beloit, Wis. Cong. and pres. do. m. c.     | 60 00      |
| "    2d pres. ch.                                           | 387 00  | Montreal, Can. James Halliday,             | 40 00      |
| West Andover, Ms. P. Smith, 100; new disci-<br>ples, 10,50; | 110 50  | Brooklyn, N. Y. Rev. H. N. 5; G. B. N. 5;  | 10 00      |
| Essex, Ms. Young converts and others,                       | 14 55   | Niles, Mich. Pres. ch.                     | 160 00     |
| Peru, Ohio, A convert,                                      | 1 00    | Parishville, N. Y. Cong. ch.               | 32 00      |
| Westfield, Ms. A young convert,                             | 1 00    | Cincinnati, Ohio, Seely Wood,              | 10 00      |
| Rosemond, Ill. 1st ortho. cong. ch. young con-<br>verts,    | 5 00    | Cleveland, Ohio, Mrs. P. M. W.             | 15 00      |
| Buskirk's Bridge, N. Y. a young convert,                    | 1 00    | Ellsworth, Ohio,                           | 14 00      |
| Ridgefield, Ct. 1st cong. ch.                               | 56 00   | Grafton, Ohio, Cong. ch.                   | 10 00      |
| West Boscawen, N. H.                                        | 30 00   | Brooklyn, N. Y. 3d pres. ch.               | 120 00     |
| North Andover, Ms. Evan. ch. and so.                        | 22 00   | Detroit, Mich. 1st pres. ch. Mrs. E. E. S. | 100 00     |
| Enosburg, Vt. Cong. ch. and so.                             | 15 00   | Cranston, R. I. Elmwood ch.                | 13 00      |
| Bridgewater, Ms. Trin. cong. ch.                            | 14 00   | Andover, Ms. West parish,                  | 1 00       |
| Ellington, Ct. Cong. so.                                    | 32 88   | South Abington, Ms. Individuals,           | 174 00     |
|                                                             |         |                                            | \$1,804 23 |

\* See page third of the Cover—opposite.









# Date Due

JAN 22 1942

~~Storage~~



The Missionary Herald vol. 54 1858  
JAN 22 1942

CBPac

Storage

MISSIONARY HERALD  
V. 54  
1858

Pacific

Presented by

You.



